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THE PRESBYTERIAN RECORD

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Breach of Promise by James A. Gittings. Friendship Press.	January	32
Evolution? The Scriptures Say Yes! by William Lee Stokes. Vantage Press.	January	32
History of the Scots Bible, A (with selected texts) by Graham Tulloch, and	December	34
The Psalms in Scots with an introduction by Graham Tulloch. Aberdeen University Press.		
In the Likeness of God by C. L. McDonald. Vantage Press.	January	36
Partners in Peace and Education edited by Ronald C. White and Eugene J. Fisher. Eerdmans.	December	34
Putting Love to Work in Marriage by Charles P. De Santo and Terri Robinson Williams. Herald Press.	January	35
Raising Sexually Healthy Children by Lynn Leight. Collier Macmillan Canada.	July/August	33
Singles Ask by Harold Ivan Smith. Augsburg.	January	35

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Baby Boom Believers by Mike Bellah. Tyndale House.	Chuck Congram	April	38
Buechner, Frederick - Novelist and Theologian of the Lost and Found by Marjorie Casebier McCoy with Charles S. McCoy. Harper & Row.	John Congram	July/August	33
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Calvin, John : A Sixteenth- Century Portrait by William J. Bouwsma. Oxford University Press.	Blake Walker	October	29
Canada Among Nations edited by Maureen Molot and Brian Tomlin. James Lorimer, Toronto.	Gordon Hodgson	March	36
Church in the Canadian Era, The by John Webster Grant. Welch Publishing.	Brian J. Fraser	June	32
Clergy and Laity Burnout by William H. Willimon. Abingdon Press.	Zander Dunn	June	35
Cloud Rider Comes Again, The - Sermons for Year C by Grant Ross MacDonald. Welch Publishing.	Rod Lamb	May	30
Common Sense Christianity by Ralph Milton. Illustrations by Margaret Vouladakis. Wood Lake Books and Novalis Publishers.	James R. Weir	May	36

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Conversion - a Spiritual Journey by Malcolm Muggeridge. Collins, London.	J. R. Dickey	October	32
Death Set to Music by Paul S. Minear. John Knox Press.	Hugh D. McKellar	July/August	34
Defending and Declaring The Faith - Some Scottish Examples 1860-1920 by Alan P. F. Sell. Helmets and Howard.	David Marshall	May	32
Demystifying the Congregational Budget. by H.H. Morris. The Alban Institute, Washington, D.C.	Ian A. Clark	January	32
Disappointment with God (Three questions no one asks aloud) by Philip Yancey. Zondervan.	H. Kenneth Stright	September	28
Dying, yet we live - our response to the spiritual needs of the dying by Paul Chidwick. Anglican Book Centre.	JoAnne Walter	February	31
Ending Violence in Families by Roberta Morris. United Church of Canada.	Diane J. Strickland	January	31
Entering the World of the Small Church : A Guide for Leaders by Anthony G. Pappas. The Alban Institute.	Jean Armstrong	November	36
Fireflies by David Morrell. Viking (Penguin).	John Congram	February	30

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First Person: A Biography of Cairine Wilson, Canada's First Woman Senator by Valerie Knowles. Dundurn Press, Toronto.	Susan Hoffman	March	35
From Vision to Reality: A Guide to Strategic Planning in Congregations by Howard E. Gillies. The Presbyterian Church in Canada.	L. June Stevenson	December	33
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God is One: the Way of Islam by R. Marston Speight. Friendship Press.	Muriel Barrington	November	34
Harvard Diary - Reflections on the Sacred and the Secular by Robert Coles. Crossroads Publishing Co.	B. H. McNeel	September	28
Heart Speaks to Heart: Three Prayers to Jesus by Henri Nouwen. Notre Dame: Ave Maria Press.	Gunar Kravalis	April	34
Home for Christmas by Scott Young. Macmillan, Toronto.	John Congram	December	32
Homemade Christians - A Guide for Parents of Young Children by Nancy Marrocco. Collins, Novalis Publishers.	James R. Weir	July/August	33
I Don't Know What to Say (How to Help and Support Someone who is dying) by Dr. Robert Buckman. Key Porter Books, Toronto.	Jean Murphy	February	30
It's Hard Not to Worry by John M. Barrett. Friendship Press.	Zander Dunn	January	32

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Last Chance : The Final Week of Jesus' Life by James Taylor. Wood Lake Books.	Herb Gale	February	31
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Neighbors : Muslims in North America by Elias D. Mallon. Friendship Press.	Muriel Barrington	November	33
Of Bodies, Priests and Stewards by Brian Fraser. Centre for Study of Church and Ministry, Vancouver, B.C.	Keith Boyer	April	34
Preaching as a Social Act : Theology and Practice edited by Arthur Van Seters. Abingdon Press.	Rod Lamb	October	30

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Revised English Bible, The Oxford University Press, Cambridge.	John Congram	December	33
Road to Daybreak, The by Henri Nouwen. Doubleday.	Gunar Kravalis	April	34
Sir Robert Falconer by James G. Greenlee. University of Toronto Press.	John Alexander Johnston	January	35
Social Uplifters, The : Presbyterian Progressives and the Social Gospel in Canada, 1875-1915 by Brian Fraser. Wilfrid Laurier University Press.	Stuart Macdonald	March	34
Stories for the Journey - a sourcebook for Christian storytellers by William R. White. Augsburg.	Zander Dunn	September	31
Superwoman Turns 40 : The story of one woman's intentions to grow up by Donna Schaper. LuraMedia, San Diego.	Karen Timbers	April	36
Surviving Cancer by Kay D. Quain with Jack Coyle. Sheed & Ward.	John B. Henderson	June	31
Testament by John Romer. Doubleday.	Madge Crichton	May	35

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Unconditional Love by Chai-Shin Yu. Welch Publishing.	Larry Paul	September	29
Uneasy Patriots : Western Canadians in Confederation by David Kilgour, M.P. Lone Pine Publishers.	Cal Chambers	May	34
Visible Church, The by Dennis C. Benson. Abingdon Press.	Keith Boyer	October	33
Vow of Conversation, A - Journals 1964-1965 by Thomas Merton. Collins Publishers.	G. J. Bylaard	June	34
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Whole Truth, The by Loren B. Mead. The Alban Institute.	Wallace Whyte	March	38
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Woman Priest: A Personal Odyssey by Alla Renee Bozarth. LuraMedia, San Diego.	Evelyn Carpenter	October	31
Women: Models of Liberation by Marie Anne Mayeski. Sheed & Ward.	Carolyn Boyer	October	31
Women Who Witnessed by Mary Whale. Published by WMS, 1988.	L. June Stevenson	March	33

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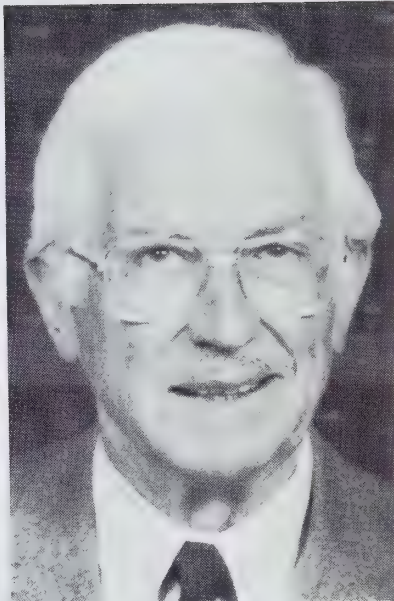
January, 1989



BURDETT McNEEL

— An *integrated life*

by John Congram



"The fully healthy personality is what we call an integrated personality. His thoughts, feelings and actions are coherent and make sense. His whole being moves towards the same goal. This state is depicted in the words, 'Thou shalt love the Lord thy God with all thy heart, soul, mind and strength. This is wholeness.'"

— Burdett McNeel

I remember the first time I met Dr. Burdett McNeel. It was in the '60s when he was serving as Chairman of the former Board of Christian Education of The Presbyterian Church in Canada. It was not his work as chairman of the board that caught my attention, but the fact that he was a psychiatrist.

That in itself, it seemed to me, made him something of an anomaly. Up until that point, the psychiatrists whom I had met related to the Christian faith, either by rejecting it outright, even to the extent of seeing it as harmful and hostile to health, or, if the psychiatrist herself was a Christian, compartmentalizing life. One part of her life would contain her religion and faith; another and separate part the work she did day by day in psychiatry. The former did not interact with the latter except in terms of giving hope and inspiration. I kept believing there was a more integrated and holistic approach.

As I got to know Dr. McNeel better it was this aspect about him that excited me. Here was a psychiatrist who was not just interested in religion in its formal sense, but who had done what I had not seen in this profession before — he had integrated his beliefs and practice. Like one of his spiritual mentors, Reinhold Niebuhr, he was helpful in our quest for wholeness not only as a guide but as an exemplar as well.

Burdett McNeel was born in 1909 into a tiny Scottish mi-

nority group of Presbyterians, in the little south-western Ontario town of Chesley. Unlike the "regular" Presbyterians, there were no musical instruments or the singing of hymns in their fellowship.

Burdett describes his early learning about God as being similar to that of a Jew. By that he means that in his home there was concentration on God and his attributes, leading at times to perfectionism and legalism.

Garrison Keillor once noted that a wonderful thing about fundamentalists is that they are very scholarly readers of the Bible. Like them, Burdett, early in life, became familiar with the scriptures, sometimes from a rather stern perspective and one-sided emphasis on the fear of God.

He recalls that in his church family there was emphasis on the first question of the *Shorter Catechism*: "What is man's chief end? Answer: Man's chief end is to glorify God and enjoy him forever." But sometimes the joy seemed rather sombre.

Nevertheless, if Burdett was brought up in an atmosphere where emotion was seldom talked about, it was frequently shown. His father was a quiet man, who was generous almost to a fault. His mother often worried about her husband "giving away the store," but she herself was also generous. Burdett recalls many times when he was the one appointed to carry food to sick neighbours.

One thing which Burdett received early in life was the sense of being valued, so that when, in later years he came to making choices and entrusting his life both to God and to others in the practice of psychiatry, he was well prepared to do it by his early upbringing.

It was in these early stages of his life that he also developed a sense of the "fear of God," which has never left him although it has evolved over the years to what today could better be described as awe or respect. At that time, fear related to obligation and obedience, often to the point of perfection. Later, in psychiatric practice, Burdett would remember his own upbringing when called upon to deal with

Support
Crieff
Hills

*with your
prayers
and your
presence.*

perfectionists, who felt a need to prove they were worth loving, something they were never capable of doing. He came to see this from a theological perspective as, "labouring under the burden of the law."

During his "growing-up" years, Burdett suffered medical restrictions which prevented his participation in sports. This fact, combined with his parents' interest in learning and studying, led him to spend a great deal of time reading, and he was considered a scholarly child.

Most of what he thought about and read was in the secure structure of what he had learned from his parents and church, which he accepted, largely without question. All of this changed near the end of his teens, when he began to pose for himself two questions: "What is truth?" and "How do you know it is truth?" This process was helped by a young friend, a budding scientist, who lived down the street and in whose life the myths and legends of religion could find no place. He was quick to point out the flaws and fallacies in Burdett's theological world. Thus began for Burdett a period he describes as a time of alienation.

Whereas, during the parental period of his life he accepted just about everything his parents said, now he questioned everything. It was six months of his life in which he felt alone and isolated. Through this period he felt the support of his parents, who, he says, "were for me, although they didn't know what was going on."

He also went to visit his minister, who listened, smiled benignly, but said very little. Despite receiving no answers to his questions, he felt significantly better because of his trust in the man himself.

Near the end of this six-month period, there occurred what Burdett describes as a "spontaneous resolution" to his dilemma. He decided that he must make some assumptions on which to base his life. To the question, "Is there or is there not a God?" he decided to assume that God did indeed exist. It was more a commitment to the idea of God than to God personalized in Jesus Christ. But it was enough to quell, for the time being at least, the restless spirit within him, and allow the opportunity for him to get on with his university training and service in World War II.

From this period Burdett has maintained his lifelong search for truth, which has given his life an open and honest approach to everything new. "We have to keep in mind the tremendous gaps in our knowledge, both religious and scientific. If there were no gaps we would not continue to learn. I have heard people say that one could read the scriptures a thousand times and learn new things each time and yet the same people might make final dogmatic pronouncements on almost any problem of human life."

He has always been as sceptical of schools of psychology as being repositories of the truth, as he has schools of theology. But Christians do have a special responsibility towards the truth, based upon our belief in a God who is truth, and confidence that truth will in the end triumph. This should remove from us the fear of truth and give us great freedom. "To be religious, at least in the Judaeo-Christian sense, is to be committed to the truth, as we have come to know it, or will come to know it... It means also belief in the liberating power of truth."

During his university days, Burdett describes himself as being a "nominal fundamentalist." He tried both the Student Christian Movement and Inter-Varsity Fellowship, but didn't really feel at home in either one.

Looking back he views himself like those described in the Bible who are always learning but never coming to the knowledge of the truth. Perhaps, he now thinks, he kept his faith intellectual and formal at that period because of a fear of what commitment to a personal God might mean for his life. Such a God had been known to make demands on his followers in the past, and he had a plan for his life that he didn't want to risk having messed up.

Like many of his age, military service interrupted his life. He landed in France with the Canadian Army one month af-



Army life, at the Hedley Detention Barracks, in England. Dr. McNeel is in the centre.

"A life that is
like a child
playing in the presence
of a parent (God)"



Dr. McNeel, when he was superintendent at the Ontario Hospital, St. Thomas, Ont.

ter D-Day and served in France, Belgium, Holland and Germany. At first he was in command of a small unit called the "First Canadian Exhaustion Unit." After three months he was made supervisor of psychiatric treatment in forward field units.

How did his experience in the war affect his theology and practice? In some ways it confirmed his early Presbyterian teaching that we live in a wicked world. The evil of war was no surprise to him, and therefore not as disillusioning as it was for many.

It also added a new dimension to his concept of sin. He learned that the world is not as black and white as we often paint it. Sin is all pervasive and can be in the good as well as the evil. We can be as ruthless as the enemy.

Burdett recalls how he spent V. E. Day, in the only building still standing in a small German village. This village had been abandoned before the advancing Canadian troops, but a few days later, an unarmed Canadian officer, who was inspecting the apparently deserted village, had been shot in the back by a German guerrilla. In retaliation the commander of the brigade that had passed through ordered that the village be destroyed. Only the schoolhouse remained untouched. This event, though probably militarily necessary, bothered him a great deal, and led him later to accept Reinhold Niebuhr's realism, and take a stance like Niebuhr as a "pessimistic optimist." In the areas of good and evil, he learned, one must always be prepared for surprises.

WE WELCOME Dr. McNeel to the pages of the *Record* as our newest columnist. The title of his column, commencing in February will be "Growing Pains". It will be a question and answer column dealing with problems of a spiritual/emotional nature.

You are invited to send questions you would like Dr. McNeel to address, to him c/o the *Presbyterian Record*, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in "Strict Confidence."

It was not unusual during this period for Burdett to find himself working closely with the clergy. It had been expected that his older brother would enter the ministry, but when that failed to materialize, his parents looked to Burdett to take up this challenge. Ever since, there is a sense in which Burdett views himself as "a refugee from the ministry." Perhaps, partially in an effort to compensate for this, he has looked upon his role as a psychiatrist as an adjunct to the ministry, and he has always worked with and tried to assist the clergy in their task.

After the war he returned to psychiatric practice. He still recalls the day when "I discovered I wasn't God." His patients simply were not getting better fast enough. Some weren't getting better at all, while others seemed to become well even without his ministrations. It suddenly occurred to him that he was not responsible for healing the patient but only for doing the best he could. He recalled the words of Ambroise Paré, "I dress the wound and God heals it."

His mentor during this period became Reinhold Niebuhr whose writings introduced him to the concept of sin as primarily a rebellion or defiance of God. From this emanates self-seeking and preoccupation with oneself, which in turn issues in fears, anxieties and threats. The story of Genesis took on a new significance for Burdett. In this story, he found many answers to questions of conflict and disjunction, to our struggle to be healthy and do the right thing. Burdett believes that all our problems in some way relate to this mythic drama.

In Niebuhr's *The Children of Light and The Children of Darkness* he recognized his patients who were idealistic perfectionists (the children of light), who don't really know what's going on, and also the children of darkness, who know the strength of self-interest, and are guided by it.

His first job after the war was to be area consultant (the only one) in community psychiatry for south-western Ontario. In London, Ontario, he joined New Saint James Presbyterian Church, where soon he was elected an elder. Again, he often gave seminars for local clergy groups, which forced him into integrating his theology and psychology. His psychological mentors of that time included Rollo May and Karen Horney, as well as the American psychiatrist, Kunkel, whose phrase, "grace is what makes you want to," is one that, Burdett believes, is the best definition of grace he has ever heard. In later years, he has been greatly influenced by Victor Frankl's psychology of meaning.

At what point did he pass from his earlier commitment to the idea of God, to his present deep commitment to a personal God to whom one must look for direction and strength? There is no single event to which he can point. Rather it was an evolutionary process that came about through involvement in a variety of projects, and more importantly, the interchange with other people.

And he is still evolving. Over 70-years-old now, Burdett takes an active interest in his own parish, Guildwood Presbyterian Church, Scarborough, Ontario. He has retired on numerous occasions from a variety of psychiatric positions, including Chief of Psychiatry at North York General Hospital, Toronto. Among the many positions he held during his life were: Superintendent of the Ontario Hospital, St. Thomas; Director of Community Mental Health Services, Province of Ontario; and Associate Professor, Department of Psychiatry, University of Toronto. The last few years he has worked closely with the Board of Ministry of our church.

Today, Burdett lives in retirement on the Scarborough Bluffs. He describes his life as being "like a child playing in the presence of a parent (God)." His wife shares his interest in the study of such subjects as the mystics, like Saint Teresa of Avila, to discover, to a greater degree, the practice of the presence of God.

After coffee with the McNeels one afternoon, I turned to Mrs. McNeel and asked: "Tell me. You probably know Burdett better than us all. What is the secret of his life?" There was a long silence, and then she replied, "The First Commandment." I remembered again the words of Winston Churchill, Burdett had quoted earlier that afternoon, "...a man fearing God, feared nothing else." □

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OUR COVER




Our cover is a photo taken by the Rev. Margaret MacNaughton on a visit to Iona in Scotland. A young man is being baptised in Columba Bay. Assisting in the baptism is the Rev. Phillip Newell (on the left, a minister of our church. He along with his wife, the Rev. Alison Newell, are presently acting as wardens at Iona. In January, during the season of Epiphany we celebrate our Lord's Baptism.

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Thanksgiving Over The Water

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

We give you thanks, O gracious God,
for the gifts of water and your Spirit.
In the beginning,
when your Spirit moved over the waters,
you gave order and life to your planet earth.

By the waters of the flood you cleansed the world,
and established with Noah and his family
a new beginning for all people.

In the time of Moses, you led your people
out of slavery through the waters of the sea,
making covenant with them in a new land.

In the fullness of time you sent Jesus Christ,
who was formed in the water of a woman's womb.
In the water of Jordan,
Jesus was baptized and anointed by your Holy Spirit.
In his ministry to the world,
Jesus offered living water to the woman of Samaria,
washed the feet of his disciples,
and sent them forth to baptize all nations by water and
the Spirit.

And now, with your people of all times and places,
we wait with eager longing
as we look for the city of God,
from which will flow the river of life
for the healing of the nations. *Romans 8; Rev.22.*

Gracious God;
by the gift of water and your Holy Spirit
you sustain all life.

Thanks be to you, O God.

Almighty God;
by the power of your Holy Spirit
and by the sign of this water,
may those who receive this sacrament
be cleansed from sin through the death of Jesus Christ;
be raised to new life through his resurrection;
and be grafted into his body, the church.

Pour out your Spirit upon *them*
that *they* may have power to do your will
and continue forever as servants of Christ
to whom, with you and the Holy Spirit
be all honour and glory
now and forever.

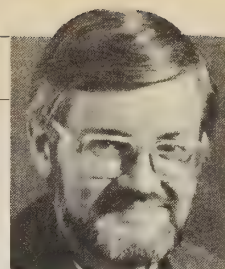
Amen.

This baptismal prayer, taken from *Word & Sacraments*, (the proposed worship book for The Presbyterian Church in Canada), was used at the baptism shown on this month's cover. The location was Iona, Scotland, (see cover story, page 5).

FROM THE EDITOR

John Congram

A new deal for refugees?



January 1st marks an important date for the church and we hope for many refugees who are or will be coming to Canada. On that date the new Immigration and Refugee Board of Canada begins its work. Its aim is to deal quickly and fairly with all those who come to Canada claiming refugee status. Presently, in Canada there is a backlog of thousands of such people, many who have waited months, if not years to have their cases decided. In 1987 the Presbyterian Church made 1200 applications to sponsor refugees; only 200 were approved.

We believe most Christians want Canada to treat refugees with fairness and generosity. They want Canada to be a safe haven for genuine refugees, while quickly ferreting out and eliminating imposters. A recent example of the latter, was a group from Portugal who suddenly, on the advice of their lawyer, became Jehovah's Witnesses, believing this would ensure them a place in Canada.

This new Refugee Board does not have the resources to solve the backlog, but it will hopefully be able to deal with future refugees coming to our country. As its chairperson, the Government has appointed Gordon Fairweather, a Canadian with a long and well deserved reputation for fairness and independence. Other outstanding Canadians, including



Conrad Dutchin from our own church, have been added to the board.

Despite these steps some church persons still are not happy. Their monotonous carping is neither creative nor helpful at this time. Let us give this new board our support and the opportunity to do its task. If and when it fails will be soon enough for criticism. All fair-minded Canadians hope and pray that it succeeds.

Most Christians
want Canada to
treat refugees with
fairness and generosity.

The #1 Story

It is not difficult to identify the number one religious news story in Canada in 1988. Almost daily we were confronted by the struggle in the United Church over the ordination of homosexuals. Up until now we have remained silent about the dispute, partly because it gives no pleasure to anyone who loves the Church, and partly it is a response to the old maxim that "if you don't have anything helpful to say, better to say nothing."

Certainly, it was an event filled with irony. Not the least of which was having a Presbyterian, like myself, praying for the unity of the United Church. That must have been a strange sound to God's ears! What we don't need in Canada is a new denomination. I say that with no sense of pride, knowing that Presbyterianism

has contributed more than its share of denominations to the Church Catholic.

It's ironic, as well, that some who now see ordination as a life and death issue, were, only a few years ago, suggesting that ordination was an optional, maybe even extraneous, part of the church's life. Why has it suddenly been raised to the level of the Apostles' Creed? As others have suggested, one possibility is that what we really witnessed was a clash between the fundamentalists on the right and the left. The essential battle was not over homosexuals, but how we shall interpret the scriptures. Presbyterians were not entirely satisfied by the answers of either side.

In the Reformed tradition there are issues over which we should be will-

ing to go to the mat, but they should always be kept few in number. In this case, they should revolve around membership in the Church, whom we will call Christian brother and sister, not whom we will ordain.

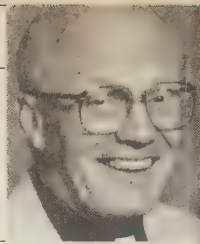
Having said that, it is an issue that will not go away, no matter how we wish otherwise. No one doubts the courage of the United Church. Too often other denominations have remained spectators while the United Church has borne the brunt of tough issues. On the other hand, the line between being a fool for Christ and simply a silly fool, is always thin and easily crossed.

May God give us the wisdom to discover ways other than confrontation and battling over principles, to deal with such issues. □

FROM THE MODERATOR

Bruce Miles

I was a stranger and . . .



The Moderator had been invited to lead the presbytery in worship. We drove through darkened streets and reached our destination with time to spare. "Hmm, an interesting church building," I thought, "a good visual impact." At least as far as I could see.

My transportation officer parked the car and I walked into the vestibule. People standing around. The minister (so I discovered later) was in deep conversation with a colleague. Both were standing nearby. Not a glance. Not a look. No recognition of my being there at all. Now listen carefully. The Moderator expects no red carpet, no brass or pipe bands, no standing at attention. But what he would appreciate, is being recognized as a person. That didn't happen. You call it being ignored, totally.

Which brings up a point. Jesus mentions in the famous Matthew 25 passage the hungry, naked and sick. And who else? The stranger.

Which brings up another point. Is that the way we treat strangers who "happen to come in?" Do we ignore them or just hope they will go away? We may think this of the shabbily dressed but I was wearing a fairly good suit, clean clerical shirt and shoes recently polished. The Moderator if nothing else, has an idea as to how to dress. (Without the frills mind you! Oh yes, sometimes he doesn't wear a gown!)

The stranger. Consider the well-known story of how Abraham treated the strangers who happened on his camp. We the readers know that it was the Lord who appeared in the form of three strangers. But Abraham didn't. They were to him what they appeared to be — perfect strangers.

But look how he treated them. He welcomed them, and asked them to share a meal. He then ordered up in quick order, a repast. They accepted the invitation and broke bread with him. Then they made him a promise. His dear faithful wife of many years would become pregnant. Did you say pregnant? And then laughter. You do that when you don't know what else to do.

We know the rest. Sarah and Abraham had been visited by the Lord

God and it began to dawn on them slowly but so very clearly. A baby! They were never the same after that visit from strangers.

How do you, in your local congregation, greet the stranger? Do you have someone assigned that task? Or does it just happen? And, will that stranger feel like a stranger if he or she ventures back next Sunday? How long should a stranger remain a stranger?

How do you,
greet the
stranger?



We work hard at this aspect of our ministry. It is not my ministry, it belongs to the people of God. We ask people why they return for worship. The inevitable answer — because of the warm welcome.

I wonder why "the stranger" was included in that Matthew 25 list? After all, there is quite a difference between being a stranger and being

naked, hungry or sick. But the stranger could be wounded as well. And the stranger brings his or her "strangeness" if you will and cries out in some way for that "strangeness" to be accepted. And the stranger brings his or her isolation and loneliness and by going into a church, is really inviting someone to come in and share their space.

It would appear then, that Jesus was quite concerned as to how we treat other people. There! that must be it — we either treat them as things and therefore mistreat them, or we welcome them as brothers and sisters — members of the family of God.

Question: How do we treat the "stranger" who comes to us and stands in our midst on a Sabbath morning?

P.S. I told a few people the above story and a member of the congregation sent me a letter of apology. Thank you for your letter. □

Bruce Miles

Lloyd Robertson

Enter — George Bush



George Herbert Walker Bush will be sworn into office this month as the 41st President of the United States. For all the chatter that this son of an investment banker is an ordinary man there is ample evidence to suggest otherwise when we look at his credentials.

The new President survived for eight years as a highly effective right-hand man to an aging and often ailing Ronald Reagan. Prior to his term as Vice-President, George Bush was a director of the CIA, a two-term member of Congress, American ambassador to the United Nations and a successful businessman. He also brings to the Oval Office some engaging personal characteristics that should allow him to wear well with the public over the long haul.

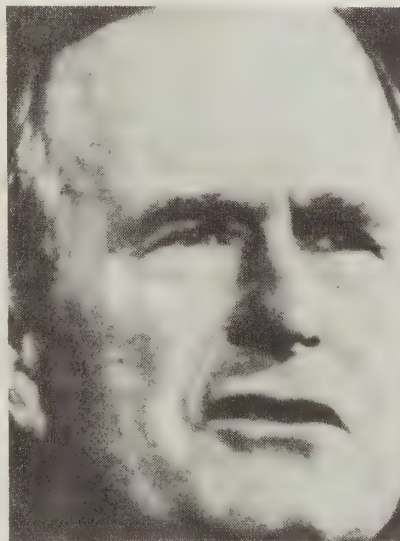
Like his predecessor, Bush is an affable man. He is an optimist by nature and, in spite of a dull and dirty election campaign designed to toughen up his image and secure the conservative right, he appears to be a highly civil human being with just the right touch of humility and self deprecation. His principal strength is described as his easy amiability.

Some criticize his lack of the kind of ideological centre that served Ronald Reagan so well but there can be no doubt that George Bush is a conservative. He carefully staked out that territory during his campaign for the White House and has been a Republican, albeit a moderate, all of his life.

Canadians might recognize him as a Red Tory. He gives off certain vibrations in that direction. For example, Bush seems to have concluded that acid rain is not the product of geese or trees, and promises to support reductions in sulphur dioxide emissions. It means Canada may finally get a formal clean-air treaty with the Americans after years of lobbying efforts.

In outlining his post election agenda to students at Notre Dame University in South Bend, Indiana, Bush noted he would focus on an early meeting with Soviet leader Mikhail Gorbachev. He said "My purpose in such a meeting would not be to

The fundamental
quality
that emerges . . .
is his decency



achieve any breakthrough, but to engage in a serious and direct examination of where we are and how we can go forward." The Vice-President promised "a strong cabinet and a

vigorous new leadership" and pledged to take on the big spenders in Congress. He vowed to "appoint moderate persons of conservative views to the US Supreme Court." He also spoke of "a kinder, gentler nation," a sentiment that seemed to come solely from him and surfaced in the closing days of his campaign.

Perhaps the best assessment of George Bush came from Stuart Eizenstat, a domestic adviser to former President Jimmy Carter. In an interview for Time magazine he described the new American President as a pragmatist, not an ideologue, temperamentally cautious and more or less a centrist within his own party. These are qualities that have served George Bush well. Through 24 years of politics he has endured few bruising battles. When asked why he entered the race for President, Bush replied: "Service to others. No higher ideal. That's it." Such words falling from the mouths of some other politicians might cause journalists to choke but not when they come from George Bush. The service credo was instilled in him very early by a civic-minded father and a mother who apparently still criticizes her son when he sounds too boastful.

If all of this makes the new President sound too much like a Boy Scout, don't be fooled. His election campaign proved that he knows how to fight his way out of tight corners. Still, about the only criticism one can find of Bush on a personal level is that he is thin-skinned, a quality apparent in many leaders and shielded better by some than by others. The fundamental quality that emerges most often when considering George Bush is his decency. Obviously, a positive asset in a man who is beginning his own era in the most powerful office in the western world. □

PUNGENT AND PERTINENT

by Hans W. Zegerius

A Thundering Silence

The Ontario Court of Appeal, in a decision released on September 23, 1988, has concluded, on the basis of the Canadian Charter of Rights and Freedoms, that s.28(1) of Regulation 262 under the Education Act of Ontario is of no force or effect. S.28(1) reads as follows:

A public school shall be opened or closed each school day with religious exercises consisting of the reading of the scriptures or other suitable readings and the repeating of the Lord's Prayer or other suitable prayers.

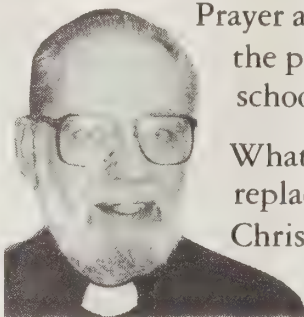
At the same time the Court made note of the experiences and practices of the Toronto Board of Education.

Since 1980 Toronto public schools have used a book of prayers and readings, composed by an interdenominational committee, which are drawn from a number of sources, including: Baha'ism, Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, People of Native Ancestry, Secular Humanism, Sikhism, and Zoroastrianism.

The Ontario Education Minister said on October 14, 1988, according to news reports, that the Ontario Government will not appeal the above court decision. Instead, the ministry will draft new rules for opening exercises that reflect the court ruling.

The news item further stated that several urban schools have already adopted multicultural opening exercises.

It is almost beyond belief that in a number of public schools in Ontario the pupils are being drawn into such a baffling religious mish-mash. It is even more amazing that there has not been a thunderous reaction from Christian churches and parents to it. Most distressing is that the composition of these readings took place, and may still take place, with the co-operation of Christian ministers and theologians. A close look at the sources for the Toronto practice reveals that the concept of God as Judaism and all of Christainity holds it, must become so blurred and contorted as to be unrecognizable. For instance, Secular Humanism, if not atheistic, is agnostic. Confucianism presents only the vaguest notion of "Heaven" (t'ien); not that of a di-



Prayer and
the public
schools:

What has
replaced
Christianity?

vine Ruler or Lord but of a supreme moral-spiritual power. Buddhism does not hold the idea of a god who would be even remotely akin to the Father of the Lord Jesus Christ. Essentially it has no god at all.

Have the Christians, co-operating in this enterprise, not even had an inkling of the startling fact, that the Protestant character of the public schools has now been abandoned, and that it is the Baha'i religion that has replaced the Protestant faith?

The Baha'is teach that religious truth is not absolute but relative. God is the Eternal Logos. But while the Logos is One, his manifestations are many. They are "prophets." The manifestations of God through the prophets never cease. Every prophet is the "seal" of the preceding ones. Hence the great importance attached to Mohammed, who came after Jesus and whose work, therefore, sealed (superseded?) that of Christ.

By the so-called multicultural opening exercises in our public schools our children are not just being acquainted with the gamut of belief in our present Canadian society, they are being ushered into the

mindset of Baha'ism. Instead of being made conscious of the Christian faith among the other religious beliefs, they are implicitly being taught that all religious truth is relative, including that of Christianity. They are, in fact, forced to attend exercises with a distinct Baha'i flavour.

As it stands now, the trend away from the Protestant character that once was the hallmark of the public school system in Ontario cannot be reversed. However, Christian witness is not therefore muted. It ought to be ringing loud and clear. This is the time, when Christians ought to be determined that our Lord Jesus Christ shall not be immersed in a religious smorgasbord; that his teachings shall not become part of an ethical cake-mix on which the daily selection from umpteen different religions is the icing-of-the-day.

The staggering ring lethargy of Christian leaders and churches ought to stop! Deeply conscious of our unshakeable faith that Jesus Christ is the Truth, the Way, and the Life, and that no one comes to the Father but by him, we ought to *protest the inclusion of Christian sources*, especially of *the Bible*, in the opening exercises in the public schools. Instead of being part of the development of a Baha'i-style set of opening exercises, every Christian should pull out of such a futile and divisive undertaking....

It is time that we protest Jesus Christ made into a Baha'i prophet! There must be no Christian content whatsoever in the material that adorns itself with the epithet "multicultural," but its very nature emasculates the Christ of God and so discriminates against us who worship him. Perhaps it is our turn to appeal to the Charter of Rights and Freedoms.

Christian witness may take two forms: evangelistic witness and prophetic witness. Evangelistic witness must be winsome and loving. Prophetic witness must be clear and intrepid. The time for prophetic witness in this matter is *NOW* in Ontario, and who knows how soon in the rest of Canada! □

Mr. Zegerius is a retired minister of The Presbyterian Church in Canada, living in Guelph, Ontario.

LETTERS

Letters to the Editor are always welcome. However, they are all subject to editing. Only under exceptional circumstances will we print more than 200 words per letter. — The editor.

Alarmed by tape review

I am writing to register my alarm at the willingness of the *Record* to print the audio review by John C. Carr, of Albert Farthing's audio series *Beyond the Boundaries*.

Whether or not the *Record* has heard the tapes is not the issue. The fact that the review was received and printed is what alarms me. These reviews are printed with the implicit understanding that our national church magazine is encouraging or discouraging our people to invest in the book or tape being examined. This review clearly endorses the tape series. However, the *Record* should have been concerned about the series's content based upon the review.

Over and over in the review, references were made to a number of "New Age" terms and meditative objectives; "meditations which are intended to expand human awareness," "awaken a sense of our own embodiment of a universe," "nurture a felt unity with self, others, nature, and cosmos."

The series of tapes is said to facili-

tate "the freeing up of imagination for exploration of the mystery of the created order and the depths of the human spirit." The series is said to reflect a theological perspective that "sees creation as infused with the love of a nurturing Creator God, a God with whom we human beings may be in attunement.

Even the inclusion of what I presume to be yoga-like relaxation exercises (sufficiently rigorous enough to require consultation with one's physician) only confirms the Eastern Mysticism and New Age orientation of the tapes.

The deification of oneself and the depersonalization of our Lord Jesus Christ, that is, equating God with the creation of which we are at-one-with or at-tuned-with is blatantly of the New Age philosophy and, therefore, of Satan himself.

The reference to the tape "Dragon, Dragon" (historically and biblically a pictorial representation of Satan) is quoted as having the Dragon say to the Knight-Defender, "I only wanted someone to play with me...." Let it be known that Satan may seek to present himself as an innocent angel of light, but his malevolent intent has always been to roam the world as a roaring lion seeking whom he may devour.

The New Age seeks to present Satan as a beautiful expression of the God of the Cosmos of whom we may

be at-tuned-with. The New Age heresy is obviously being promoted by this reviewer, Dr. John Carr, and therefore, presumably, in the tape series by the Rev. Albert Farthing.

As someone who is presently reviewing the advisability of recommending the *Record* to the members of his congregation, I would exhort the *Record* to be more discriminating and discerning about the doctrines and beliefs it seeks to promote.

The New Age may be popularly acclaimed by the media and secular world we live in, but we of The Presbyterian Church in Canada must be especially diligent to hold forth the claims of Christ and his Lordship in our lives and world today.

(Rev.) Robert S. Bettridge,
Guelph, Ont.

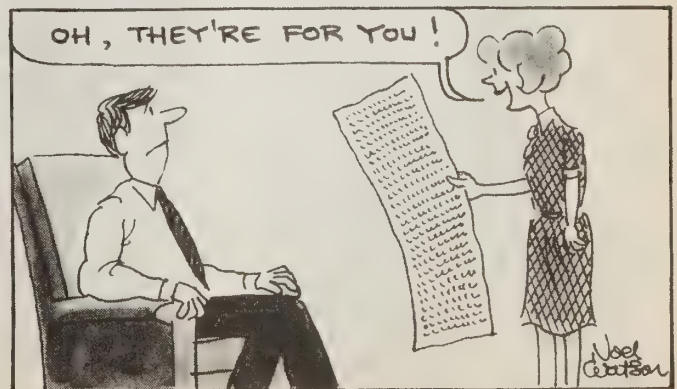
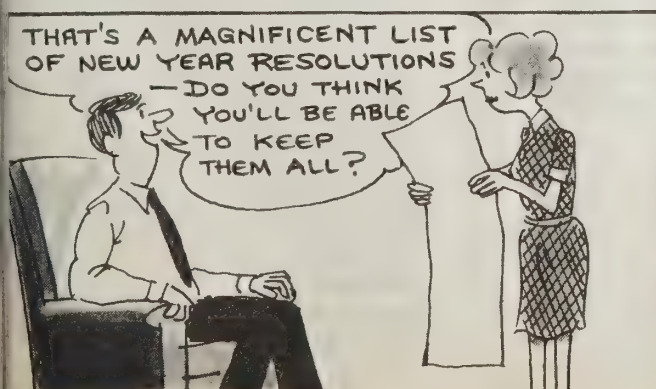
The church where mission began

I received this week a copy of the Presbyterian church bulletin which was sent out for use by the churches on World Communion Sunday, October 2, 1988. The message on the back of the bulletin, which was written by Rev. Dr. Geoff Johnston, discussed the exciting potential of the church as it comes to a fresh understanding of itself in new forms and voices through the churches of Asia, Africa, and Latin America. This is a new departure, according to Dr.

continued on page 40

WATSON'S WORLD

Noel Watson



REVOLVING COLUMN

Gordon Hodgson

From the hard pew



FORGIVE US OUR DEBTS

George dropped into my visitor's chair, put his feet on my coffee table after carefully arranging all my accumulated got-to-read literature — to protect the tabletop. He looked around to see if I had hung any new photographs since his last visit and then looked me in the eye and said, "Isn't it strange that nobody seems to know what the world debt is — Third World or anything else?"

"You see figures like a trillion dollars, but I haven't been able to find a nice summary of it all," he went on. "There should be a big table somewhere with each country nicely listed in order down one column, and then another column with all their actual figures. And you know what, the latest figures I could find were for 1985."

"Did you check the Brundtland report on *Our Common Future*? They should be into figures like that."

"Yes, but it's their figures that are so out of date! The whole world could be bankrupt by now and we wouldn't even know it!"

"So who cares," I asked. "Would anyone notice?"

"If you were a subsistence farmer in Brazil, you'd surely notice," he retorted.

"I'm not a subsistence farmer in Brazil or anywhere else. . . ."

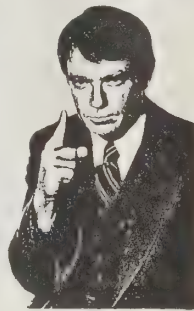
"Oh, yes. You're retired and living off the fat of the land. . . . Why doesn't everybody just forgive everybody their debts? You know, like it says in Deuteronomy."

"Well, sure," I replied, "the old Hebrew people got it right. They just 'sabbaticalised' their debts — wiped the slate clean every seven years. That was part of the stewardship of their environment. Let the land stay fallow every seven years, and wipe out the debts at the same time."

"We could do that with all the Third World debts," George added.

"There was a catch, however," I added. "Two catches in fact: one that the forgiveness of debts applied only to loans, not to commercial credit; and the other, that you did it only for your neighbours and close family, not for foreigners. Thus, if it was a bill that you owed to the local used-car dealer, or something that a foreigner owed you, no forgiveness! Pay up."

"Why doesn't everybody just forgive everybody their debts?"



"So Deuteronomy says we don't have to forgive those Brazilians their loan indebtedness of \$120 billion US — because they are foreigners?" George asked. "But I still have to pay for that used car that drips oil all over my driveway?"

"You'd better believe it. The Jewish folk spent a lot of time straightening all that out; and they were still working on it two centuries into the Christian era," I went on. "What they were trying to clarify was the distinction between compassion for the poor and sound business practice. They didn't want to make their poor totally destitute, but they wanted to protect their businesses by making their commercial credit collectable, sabbatical year or not."

"And that's the same problem in Third World debt!" George exclaimed. "We loaned them the money so that they could get ahead, but we don't want to go broke ourselves when they can't repay their loans."

"True, but if our banks lose money on bad loans in Brazil or anywhere

else, we the public get to pay for a lot of it through lost taxes to the public purse as a result of the banks writing down those losses."

"So we should make Brazil and the others pay?" George asked.

"Don't be ridiculous!" I shot back. "They haven't a hope of ever repaying all those debts although they've already paid back all that they've borrowed, but the interest over the years has mounted up so much that they will have to pay it back several times."

"A way back, when things were simple, a given community lived at the subsistence level. The people grew the food they needed, and they shared it around within the community. If I grew more turnips than I needed and you grew more peas than you needed, we'd share them, and as things got more productive, we'd trade them with one another or with the guys over the hill. Then as we grew still more, we'd set some people aside so that they could pursue their specialty of being artisans making shoes and cooking pots."

"So what went wrong?" George demanded.

"A couple of things. The basic economy was that we could grow just a little bit more than we actually needed for our subsistence. Then we traded or sold that little bit of extra produce and received in return all those neat imports that tasted so good or looked so nice. To get more — we're really pretty greedy about these things — we set about to make a lot more extra produce so we could have still more imports."

"That'd be pretty hard on the land," George added.

"Right on! Not only that, it was still a pretty slow business, but we found that we could speed it up if we borrowed money — we could pay it back later when things were really going well," I continued.

"So how do we pay it back?"

"The usual way. Instead of using the money from our surplus goods for buying imports we use it to repay our debts. Hence fewer imported goods."

"Will that be enough money to repay the loans?" George asked.

"Could be, unless. . ."

"Unless what?"

"Unless we squander the money on something else," I replied.

"Like spears, maybe?"

"Like spears, airports, military hardware, highways or nuclear submarines," I concluded.

"Brazil and the others are buying nuclear submarines, too?" George's eyes were wide.

"Well, equally useless things, and they're close to being in the nuclear business itself. And that takes us to the other complicating thing in it all: most Third World nations are military dictatorships, and to keep dictatorships reasonably stable you need a fair degree of support from the wealthy and powerful within the nation, so to get that support you divert a fair amount of that cash flow to them."

George added, "If there isn't enough surplus production to repay the loans, and a fair amount of cash gets diverted to useless things and to already wealthy people, what do they use for money for repaying loans?"

"Easy. Just sell more produce," I replied.

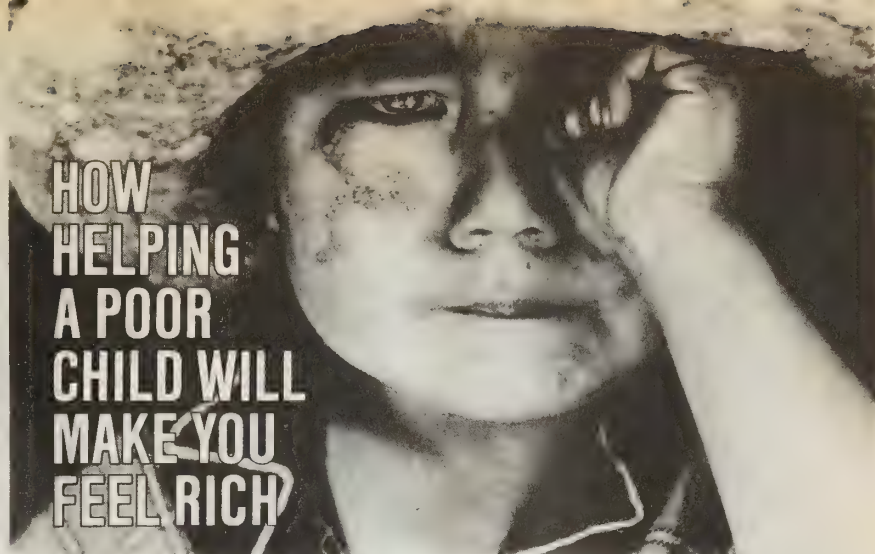
"But what about growing food for themselves?" George insisted.

"Can't afford to; they need the money to repay the debt and keep the system going. . ."

"Oh, come now. Nobody should be condemned to starve to death because the powerful want to squander the money and ruin the agriculture of a country while others are demanding their money back. The ancient Hebraic law of Deuteronomy was set up to protect the destitute, and the modern system has created the destitute so let's re-impose the Hebraic system to relieve the destitute now as it did then. People are an awful lot more important than money. As Jesus said, 'Forgive us our debts as we forgive our debtors'."



Dr. Hodgson is a semi-retired professor and administrator, and an elder at Varsity Acres Presbyterian Church in Calgary, Alberta.



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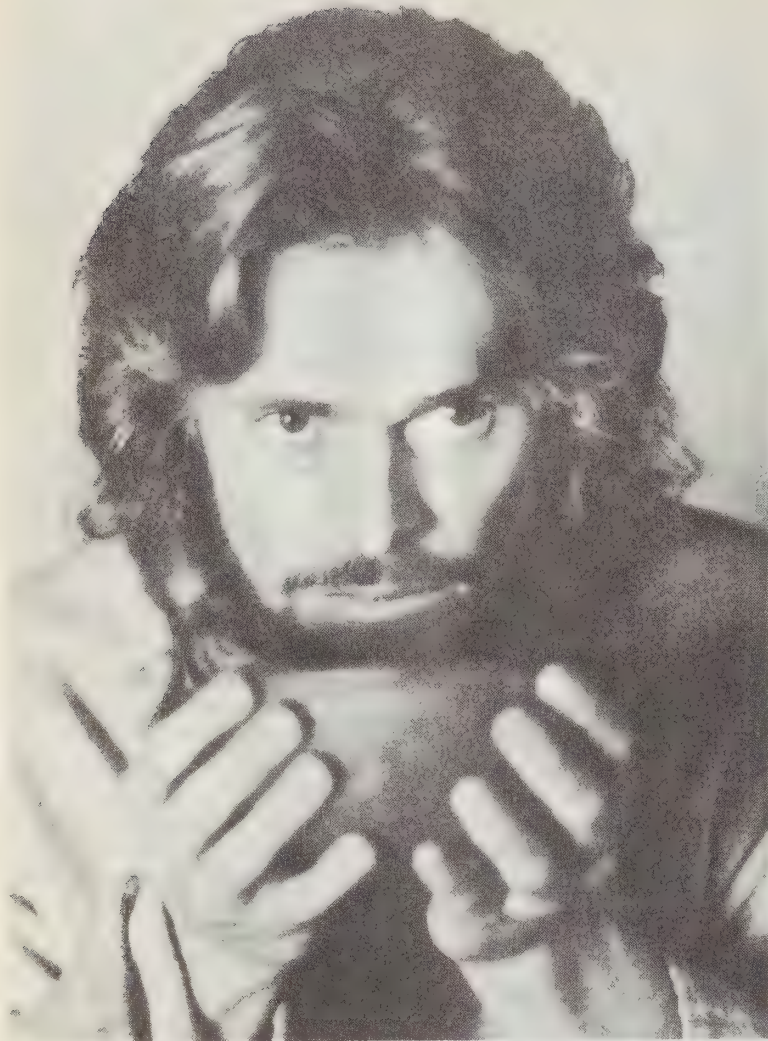
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JESUS CHRIST,

The Son Of Man

by W. Stanford Reid



Jesus, as portrayed by
actor Willem Dafoe
in *The Last Temptation of Christ*.

IT IS NOT OFTEN that we see a controversy among Christians over a movie such as we have seen during the past few months over "The Last Temptation of Christ." Even street demonstrations have taken place. Christians seem to be divided in their reactions to the film. Some of those who have seen it and others who have just read about it, are strongly opposed to its showing because they feel that it denigrates Christ as the divine redeemer. Others who have seen it, while quite critical of many aspects of the film, favour it as bringing out clearly the humanity of Christ, although at times in a deprecatory manner.

This writer admits that he has not seen the picture, but has read reviews and articles reflecting both sides of the debate. Both those for, and those against, are critical of the film, those against being more vocal and total in their rejection. Those favourable to the film also have their criticisms. They assert that, although there is no affirmation of Christ as the incarnate Son of God, there is an important emphasis on his humanity.

That this emphasis upon Christ as the Son of Man is significant comes out clearly in the account of his life as set forth in the gospels. With few exceptions, his followers regard him simply as a man. True, Peter acknowledged him to be the Son of God, but generally the disciples did not understand that Christ was more than man. Only after the resurrection and Pentecost did they clearly grasp the fact that he was God incarnate in the flesh: truly divine, but also truly human. As Paul put it, he was "born of a woman under law, to redeem those under law, that we might receive the full rights of sons." (Gal. 4:4fNIV)

TRULY DIVINE TRULY HUMAN

The early church sought to state explicitly the doctrine that Christ was both Son of God and Son of Man. Yet sects within it, influenced by Greek thought, continually denied Christ's humanity. The human, the material, wa

evil, so Christ could not have been truly man. The Docetists claimed that he only seemed to be man, not truly human. Their views exercised an important influence on Gnosticism, which claimed to have a secret *gnosis* or knowledge. It was particularly against this type of thinking that the Council of Chalcedon (451 A.D.) set forth the doctrine of Christ's two natures, as both truly divine and truly human. This doctrine became basic to the Christian church during the following ages.

Throughout the Middle Ages, the church stressed the humanity of Christ, while at the same time setting forth his divinity, although at times the emphasis upon his humanity seemed to have been somewhat overdone. The Protestant reformers of the sixteenth century sought to maintain a balance, stressing the fact that Christ is both God and Man. Luther and Zwingli both set forth this doctrine. Calvin in his *Institutes of the Christian Religion* was most explicit, devoting in the 1559 edition three chapters to the subject, and summarizing it by saying:

"... whenever Scripture calls our attention to the purity of Christ, it is to be understood of his true human nature, for it would have been superfluous to say that God is pure. (2:13:4)"

With few exceptions the emphasis upon both his divinity and humanity continued until the eighteenth century.

RIGHTEOUS, BUT NOT A SAVIOUR

In that century, the age of rationalism, a change began to take place. Many thinkers in those days desired to reduce everything to logical, material categories. If a belief or theory could not be reduced to purely rational terms, then it was to be rejected. Some philosophers such as David Hume, even became sceptical of the validity of any knowledge except man's ideas. This meant that if philosophers could not rationalize how Christ could be both man and God, his divinity was rejected and he was said to be but a human being. He could be regarded as an example of righteousness, but not the saviour from sin and its penalty. This position has continued to be held, even by some who claim to be Christians, down to the present.

Naturally, there was a reaction against such thinking in Christian circles. While Christ's humanity was not denied, emphasis tended to be upon his divinity. Only as one believes that he is the Son of God, the second Person of the Tri-une Godhead, could one believe that he is the saviour from sin. This emphasis has led to a tendency to take for granted Christ's humanity, and failure to give the emphasis to it which one finds in the New Testament and in statements of the early church's creeds. This may explain why, when a film like *The Last Temptation* appears, there is an outcry against it.

We realize that to understand the Gospel in the New Testament we must equally emphasize both Christ's humanity and his divinity. To over-emphasize his divinity would lead to the old heresy of Docetism, while to over-emphasize his humanity results in a purely humanistic interpretation of his life and work. At this point some may raise the question: "Why talk about his humanity? It is his divinity which is important." But so is his humanity!

A DIVINE/HUMAN SACRIFICE

Important because only if he was human could he fulfil the office of the redeemer of sinners. It was as the representative, the substitute for sinners that he paid the penalty for sin, for "he bore our sins and carried our sorrows." (Is.53:4) Or, as Paul puts it: "... when the time had fully come, God sent his son, born of a woman, born under the law, to redeem those under the law, that we might receive the full rights of sons." (Gal.4:5,NIV)

Only as one who was truly human could Jesus Christ be the representative of human sinners. He could not do this if he were some ghostly wraith. That is why we are told that he "has been tempted in every way, just as we are — yet without sin." (Heb.4:15) Therefore, as a true but perfect Son of Man, and also Son of God, he could truly be our substitute when faced with the judgment of God and pay the penalty for our sins. His was the perfect divine-human sacrifice on our behalf.

But the importance of his humanity did not end on Calvary's cross. When he rose from the tomb on the third day, he rose as man, bearing the wounds which he had suffered in his execution. Furthermore, it was as the risen redeemer that he ascended into heaven. He did not leave his body or his humanity on earth but ascended as the God-Man. It is as both Son of God and Son of Man that he continues to act as our Mediator before the Throne of Grace. As the Apostle Paul points out "there is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all men." (1Tim.2:5f,NIV).

Furthermore, Christ is a true mediator because as man he understands our needs. He suffered temptations as we do. He knows the difficulties of the lives which we live. He has experienced our problems, and reactions to them. This means that when we come to him for help, we are not approaching one who is above our experience, but one who has experienced the problems even to the lowest depths of death on the cross, bearing the guilt and penalty of our sins. Therefore, we can have entire confidence that he understands us and our problems, and will lead us to experience and know his mediatorial grace and loving care.

For these reasons, while we may not agree with all that the film, *The Last Temptation*, has to say, we must recognize that it does bring out one important point concerning Christ which is sometimes overlooked: his unity with us as a human being, both in his life on earth, in his death, and in his present position as the mediator for all those who come to God through him. Perhaps in the providence of God the film was produced to bring Christians back to a realization of Christ's position and work, not only as the Son of God, but also as our brother, the Son of Man. □

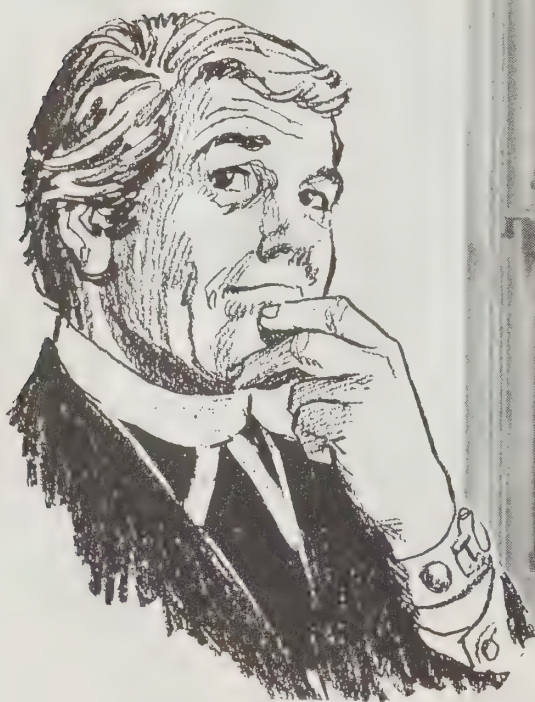


Dr. Reid is a minister of the Presbyterian Church and professor emeritus of history at the University of Guelph, Ont.

Speaking personally as a Christian

by Margaret Thatcher

This article is an edited and shortened version of the speech which the Prime Minister (of Britain) made to the 1988 General Assembly of the Church of Scotland.



PERHAPS it would be best if I began by speaking personally as a Christian, as well as a politician, about the way I see things.

Reading recently, I came across the starkly simple phrase: "Christianity is about spiritual redemption, not social reform."

Sometimes the debate on these matters has become too polarised, and given the impression that the two are quite separate.

Most Christians would regard it as their personal Christian duty to help their fellow men and women. They would regard the lives of children as a precious trust. These duties come not from any secular legislation passed by Parliament, but from being a Christian.

But there are a number of people who are not Christians who would also accept those responsibilities. What then are the distinctive marks of Christianity?

They stem not from the social but from the spiritual side of our lives. I would identify three beliefs in particular:

— first, that from the beginning man has been endowed by God with the fundamental right to choose between good and evil;

— second, that we were made in God's own image and therefore we are expected to use all our *own* power of thought and judgement in exercising that choice; and further, if we open our hearts to God, he has promised to work within us;

— and third, that our Lord Jesus Christ, the Son of God, when faced with His terrible choice and lonely vigil, *chose* to lay down His life that our sins may be forgiven.

We must not profess the Christian faith and go to church simply because we want social reforms and benefits or a better standard of behaviour — but because we accept the sanctity of life, the responsibility that comes with freedom

and the supreme sacrifice of Christ, expressed so well in the hymn: "When I survey the wondrous Cross . . ."

May I also say a few words about my personal belief in the relevance of Christianity to public policy — to the things that are Caesar's?

The Old Testament lays down in Exodus the Ten Commandments as given to Moses, the injunction in Leviticus to love our neighbour as ourselves, and, generally, the importance of observing a strict code of law.

The New Testament is a record of the Incarnation, the teachings of Christ and the establishment of the Kingdom of God. Again we have the emphasis on loving our neighbour as ourselves and to "do-as-you-would-be-done-by".

I believe that by taking together these key elements from the Old and New Testaments we gain a view of the universe, a proper attitude to work, and principles to shape economic and social life.

We are told we must work and use our talents to create wealth. "If a man will not work he shall not eat", wrote St. Paul to the Thessalonians. Indeed, abundance rather than poverty has a legitimacy which derives from the very nature of creation.

Nevertheless, the tenth Commandment — thou shalt not covet — recognises that making money and owning things could become selfish activities.

But it is not the creation of wealth that is wrong but love of money for its own sake. The spiritual dimension comes in deciding what one does with the wealth.

Margaret Thatcher among the Theologians

CHURCH LEADERS have frequently been accused of meddling in politics. "Stick to religion, something you know about!" say their critics. Recently the shoe was placed on the other foot. Last year, Margaret Thatcher, Prime Minister of Britain, attended the General Assembly of the Church of Scotland. Instead of the usual platitudes, she gave a theological speech.

A steady stream of comment followed that event. Referring to the speech, a writer in *Life and Work* (magazine of the Church of Scotland) set the tone of many letters to the editor. "John Knox must surely have turned in his grave at the sight of the General Assembly delivering the pulpit to a woman preacher, and that preacher no one else but the High Priestess of the false god Mammon." After reading this article, you can judge for yourself whether she is indeed "The High Priestess of the false god Mammon," or as another writer put it, a Prime Minister who can "run spiritual rings round a few of our present-day ministers."

But we can't have it both ways. If the church has the right to comment and become involved in political issues, surely the politician has an equal right to get involved in theological debate.

Whether or not we like or agree with the theology of Margaret Thatcher is another question. We must defend her right to express it!

— the Editor

None of this, of course, tells us exactly what kind of political and social institutions we should have. On this point, Christians will very often genuinely disagree, though it is a mark of Christian manners that they will do so with courtesy and mutual respect.

What is certain, however, is that any set of social and economic arrangements which is not founded on the acceptance of individual responsibility will do nothing but harm. We are all responsible for our own actions.

The politicians and other secular powers should strive by their measures to bring out the good in people and to fight down the bad: but they can't create the one or abolish the other. They can only see that the laws encourage the best instincts and convictions of the people — instincts and convictions which I am convinced are far more deeply rooted than is often supposed.

Nowhere is this more evident than the basic ties of the family which are at the heart of our society and are the very nursery of civic virtue.

We must recognise that modern society is infinitely more complex than that of biblical times and, of course, new occasions teach new duties. In our generation, the only way we can ensure that no-one is left without sustenance, help or opportunity is to have laws to provide for health and education, pensions for the elderly, succour for the sick and disabled.

But intervention by the state must never become so great that it effectively removes personal responsibility. The same applies to taxation — for, while you and I work extremely hard, whatever the circumstances, there are undoubtedly some who would not unless the incentive was there. And we need their efforts too.

I believe strongly that politicians must see that religious education has a proper place in the school curriculum.

In Scotland as in England, there is an historic connection expressed in our laws between Church and State. The two connections are of a somewhat different kind, but the arrangements in both countries are designed to give symbolic expression to the same crucial truth — that the Christian religion (which, of course, embodies many of the great spiritual and moral truths of Judaism) is a fundamental part of our national heritage.

I believe it is the wish of the overwhelming majority of people that this heritage should be preserved and fostered. For centuries it has been our very lifeblood. Indeed we are a nation whose ideals are founded on the Bible. Also, it is quite impossible to understand our history or literature without grasping this fact.

But I go further than this. The truths of the Judaic-Christian traditions are infinitely precious — not only, as I believe, because they are true, but also because they provide the moral impulse which alone can lead to that peace, in the true meaning of the word, for which we all long.

People with other faiths and cultures have always been welcomed in our land, assured of equality under the law, of proper respect and of open friendship. There is absolutely nothing incompatible between this and our desire to maintain the essence of our own identity. There is no place for racial or religious intolerance in our creed.

continued

Dona Rosa has died



Dona Rosa has died
and not only of cancer
She died also of hunger
of abandonment
of abuse
of discrimination
She died of malfunctioning systems
of anti-democratic rule
of a restrictive and unfair economic reality
of current practices in health and education
She died of being condemned
of living in a shanty town in a poor country
with a huge debt
of lacking access to the most essential
services for survival
Dona Rosa unquestionably has died of society.

Hubert Campfens

Dr. Campfens is on the faculty of Wilfred Laurier University.
Used with permission from *Laurier Campus*, Fall, 1988.

Speaking personally

continued from previous page

"Abundance rather than poverty has a legitimacy which derives from the very nature of creation."



Nowhere in the Bible is the word democracy mentioned. Ideally, when Christians meet, as Christians, to take counsel together their purpose is not (or should not be) to ascertain what is the mind of the majority, but what is the mind of the Holy Spirit — something which may be quite different.

Nevertheless I am an enthusiast for democracy — not because I believe majority opinion is inevitably right or true (indeed no majority can take away God-given human rights)

but because I believe it most effectively safeguards the value of the individual, and, more than any other system, restrains the abuse of power by the few. And that *is* a Christian concept.

But there is little hope for democracy if the hearts of men and women in democratic societies cannot be touched by a call to something greater than themselves. Political structures, state institutions, collective ideals are not enough.

We, Parliamentarians, can legislate for the rule of law. You, the Church, can teach the life of faith.

When all is said and done, a politician's role is a humble one. I always think that the whole debate about the Church and the State has never yielded anything comparable in insight to that beautiful hymn, "I vow to thee my country."

It begins with a triumphant assertion of what might be described as secular patriotism — a noble thing indeed in a country like ours.

It goes on to speak of "another country I heard of long ago" whose King cannot be seen and whose armies cannot be counted, but "soul by soul and silently her shining bounds increase." Not group by group or party by party or even church by church — but soul by soul — and each one counts.

That, members of the Assembly, is the country which you chiefly serve. □

This article appeared in the July, 1988 edition of *Life and Work*, The Record of the Church of Scotland, and is used with permission.

VINCENT VAN GOGH

— *artist with fire in his soul*

by Gabe Rienks

*“Well, what shall I say? There may be a great fire
in our soul, and no one ever came to warm himself at it;
the passers-by see only a little bit of smoke
coming through the chimney, and pass on their way.”*

—(DEAR THEO, by Irving Stone)

Who is this man Vincent who wrote these words to his brother Theo? Already 27 years of his life had gone by before he realized that drawing and painting were to be the mediums to show the people what lived in his soul. Not even ten years of his life were left. “We must work as much and with as few pretensions as a peasant, if we want to last.” During that time Vincent produced 840 paintings and 860 drawings and water-colours. However, it was not but a few months before his death that his first and only painting was to be sold. No one ever came to warm himself at the fire that burnt in his soul.

Vincent was born in 1863 in the southern part of Holland. He was a preacher's son. At the age of 16 he became an assistant in an art shop in The Hague, and later in London and Paris. But the questions, “How can I be of use in the world? Can I serve some purpose and be of any good?” preoccupied him constantly. He decided to become a preacher himself. He studied Greek and Latin — but these were too much for his restless mind.

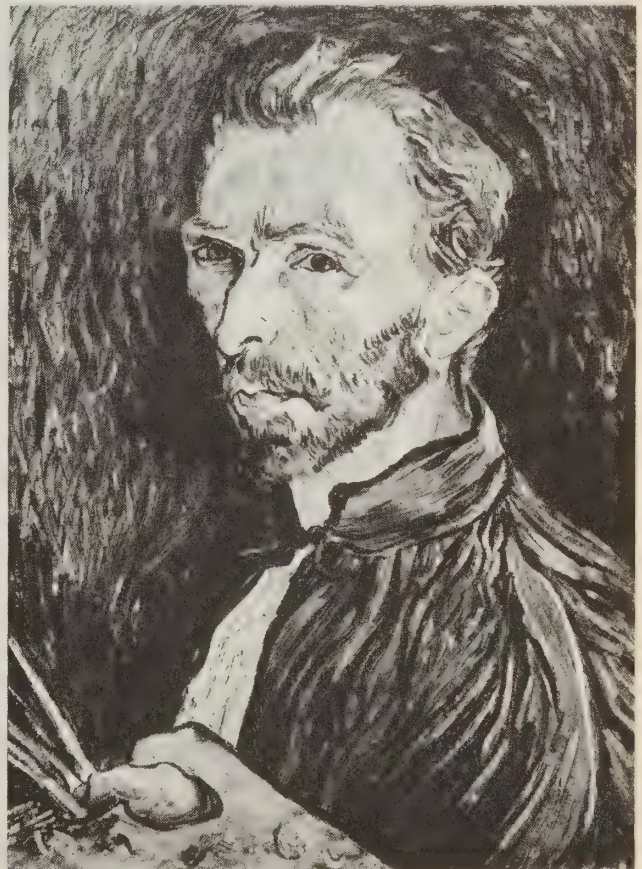
“Do you really believe,” he asked his teacher, “that these exercises in terror are a necessity to someone who wants what I want: to provide peace on earth to needy creatures?”

He left for Brussels to follow a course in evangelism. After a trial of three months he was refused an appointment by the Evangelization Committee. Finally he got permission to work as an evangelist, but on his own account, in the Borinage, a poor mining district in Belgium. Living in a shabby cottage, he shared the life of the miners. “Once I nursed for six weeks or two months a poor miserable miner who had been burned. I shared my food for a whole winter with a poor old man, and heaven knows what more. But I do not think all this is foolish or wrong. I think it is so natural.” Van Gogh believed that the Gospel would especially appeal to these people working in dark mines.

At long last Vincent turned to art. But certainly not as art for art's sake. To him it was the only way to express his love for things and for people. The long battle began to master the technique. “It is a hard and difficult struggle to

learn to draw well. The figure of a labourer — some furrows in a ploughed field — a bit of sand, sea and sky — are serious subjects, so difficult, but at the same time so beautiful, that it is indeed worthwhile to devote one's life to the task of expressing the poetry hidden in them.”

When Vincent drew a person he wanted us to love that person. It could be that we who live in a society in which we are “justified by success” have difficulty in understanding the language of his paintings. But the moment we feel our-



Self-portrait, September 1889



NOON, after Millet. December 1889

**“The moment we
feel ourselves
part of a broken
world of misery and
pain, we will
recognize ourselves. . . .
on his canvasses.”**

selves part of a broken world of misery and pain we will recognize ourselves in the figures on his canvasses. They are often realistic and crude, but always wrapped in an aureole of tenderness, compassion and love.

“I want to make drawings that touch people. I want to reach so far that people will say of my work: He feels deeply, he feels tenderly — notwithstanding my so-called rough-

ness, perhaps even because of it. What am I in the eyes of most people? A good-for-nothing, an eccentric, disagreeable man, somebody who has no position in society and never will have. Very well, even if that were true, I should want to show by my work what there is **in the heart** of such an eccentric man, of such a nobody.”

Vincent roamed from one place to the other — Brussels, back to his parents, The Hague, Drente, Antwerp, Paris, to southern France. He longed for light, for colours, for the sun. He painted sunflowers, peach trees in blossom, the sower in the glaring brightness of the summer sun. Painting became an obsession. He saw beauty everywhere.

However, none of his canvasses had been sold as yet, and no one had come to warm himself at the fire burning in his soul. Poverty and hunger haunted him wherever he went. “Daily small expenses taken all together worry me a great deal. This week my drawing board warped like a barrel because it was too thin. My underwear begins to wear to shreds. It makes me sick to have to ask you (Theo) again for money, but I cannot help it.”



COURTYARD OF A PRISON. After a woodcut by Gustav Dore.
February 1890

“His creative power was immense”



THE GOOD SAMARITAN. After Delacroix.
October 1889-May 1890

Fellow-painters rejected him. “Mauve takes offence at my having said, ‘I am an artist’ which I do not take back, because as far as I know that word means: I am seeking, I am trying, I am in it with all my heart. It is just the contrary from saying, I know it, I have found it.”

There was an unbearable tension between Vincent’s craving for love, his search for harmony and the loneliness and disharmony that surrounded him that at times he fell victim to insanity. They placed him in a lunatic asylum in Saint-Remy. “Certainly, my last attack was terrible. The prison is crushing me. They leave me to vegetate with the rest, all deeply tainted.”

Between the attacks, his creative power was immense. In the 70 days before his death he finished 70 paintings and 30 drawings.

On July 27, 1890, he borrowed a revolver, went into the fields and shot himself. Two days later, he died — age 37. Some of his last words to his brother Theo were, “There will never be an end to misery.”

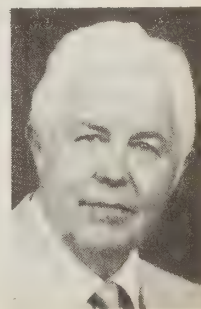
It was in nature — the flowers, the trees, the sun — that Vincent tried desperately to find the peace and harmony his soul was craving. Before long, however, he began to hear in nature the echoes of his own fears and agonies. The landscapes in his last paintings are in rebellion; his cypresses and olives become like creatures with outstretched arms, twisted and struggling in despair. Finally, there is the canvas of the cornfields against dark tumultuous skies, with a flight of black ravens hovering over them. The whole scene spells doom.

In my thoughts I have often tried to follow Vincent on his lonely road of love and tragedy. Every time I do that the words of the apostle come to my mind, “the whole creation is groaning” (Romans 8:22). You hear, indeed, this groaning everywhere — pain, suffering, loneliness, despair. Nature is only a part of this broken world. It was under the burden of this restlessness from within and from without that this precious life broke down.

The trees, the flowers, the sun apparently are not able to still man’s fears or to satisfy the deepest desires of the human heart. Man and nature are on a closed circuit. There is no exit. There is no end to misery.

Long ago Augustine wrote in his *Confessions*: “Great art Thou, O God, and greatly to be praised. Thou hast made us for Thyself, and our heart is restless, until it finds rest in Thee.”

To me this is the road we all have to walk.
It is a road which does not end in despair!



Mr. Gabe Rienks, a retired minister of The Presbyterian Church in Canada, like van Gogh, was born and educated in Holland.

Freelancing: A New Model for Ministry

by Lynne Geddes



Marg Read, who works in church extension ministry on a freelance basis, is showing a filmstrip during an Intergenerational Learning Experience, where children and parents learn together. It was held at Billy Green Public School, Stoney Creek, Ont., meeting place of Heritage Green Presbyterian Church. The theme was "Celebrating Christ's Resurrection," using the butterfly as a symbol.

—photo by Rev. Peter Walter

Freelancing is becoming a model for the practice of ministry within the church, as individuals offer their services on a contract basis.

THEIR SERVICES are diverse, ranging from graphic design, Christian education, programme development, editing and writing, to administration. Their clients are individuals, congregations, other adjudicatory levels within denominations or ecumenical groups. The contracts, of a short or long term nature, delineate the responsibilities and expectations of the freelancer and client, including a negotiated fee for services.

In general terms, the concept of freelancing is very straightforward. A person with particular expertise offers it to another in need of that expertise, for a fee. The specific applications of freelancing, however, are not readily defined. The potential combinations of freelancers and their

services, with clients and their needs, are limitless.

Freelancing occurs extensively within the secular workplace. Many services are available on contract basis. The issue within the church though, is whether freelancing is a legitimate vehicle for ministry.

From a practical perspective, freelancing is beneficial for both freelancer and client in at least three ways.

Freelancing allows for specialization. Specialization is a current societal trend that recognizes the diverse needs of a constituency and sets out to offer expertise to meet those needs. Freelancers are people with particular expertise in one or more areas of personal interest and skill. They have pursued continuing education and self-study beyond their general theological training, and have obtained experience by working with clients. Their specialized gifts and experience can provide valuable assistance to the client. As circumstances change, the client can seek out other freelancers to provide long or short term guidance in different areas.

Offers choices

Freelancing is flexible. A co-freelancer has said that “the operative part of the term freelancing is the word ‘free’ ”.

With this freedom, the freelancer is able to make ongoing choices about the quality, extent and focus of their ministry. For those with families, freelancing offers freedom in a practical sense. As the demands of family fluctuate, it is possible to adjust one’s schedule and level of commitments. It also provides flexibility to the client. They are able to obtain the help as required. With significant input into the details of the contract, the client is assured that each contract is tailor-made to his or her immediate circumstances.

Freelancing implies responsibility. By entering into a negotiated contract, both client and freelancer commit themselves to responsibly fulfilling their respective duties. Alternatively, each can expect accountability from the other. This ensures the prompt and adequate completion of the project.

Because of these aspects, freelancing complements, and at times offers a better alternative to, the use of volunteers or hiring of a full-time staff person. These initial considerations alone, however, do not provide the clear basis for affirming freelancing in the church’s ministry. The value placed on specialization, flexibility and responsibility in freelancing is no different in the Christian context than the secular one. We must move beyond practical considerations to reflect on the theological implications of freelancing. This part too involves three aspects: freelancing as ministry, vocation and stewardship.

Model for Ministry

To ask if freelancing can be considered as a model for ministry requires an exploration of what ministry is. Ministry is founded on who we are, as God’s chosen people, and on who God is, as our Creator and Redeemer. God calls us out of the night into his marvellous light. Therefore, the source of our ministry, as believers, originates with and ultimately ends with God’s purpose and praise. In between the *alpha* and *omega*, however, is our service. We offer ourselves as living sacrifices to God, dedicated to God’s service and pleasure. We minister to believers and unbelievers by using the spiritual gifts God has empowered us with. Having gifts that differ according to the grace given to us, we are charged to use them.

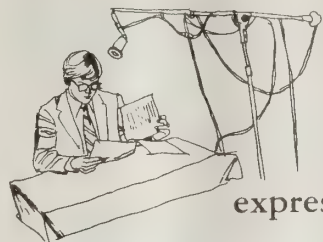
Therefore, ministry is the whole of the believer’s life, when we seek to faithfully follow Christ. This means that the expressions of ministry are multi-faceted, taking on the richness and diversity that reflects our humanity.

Freelancing is one part of the many expressions of ministry. Within the body of believers, freelancers use their unique giftedness to share in equipping the saints for their lives of ministry. The practice of freelancing is the pursuit of ministry, as the freelancer seeks to faithfully follow Christ.

Issuing from this is the understanding of freelancing as a professional vocation. In their life of ministry, freelancers choose to set aside a part of it and offer it to the church-at-large. As this involves fees for services, it bears the mark of an occupation. Discerning freelancing as a ministry, though, means it is more than this. The call by God to help

others as they fulfil their ministry in their context, defines freelancing as a vocation.

Finally, freelancing provides a unique opportunity to exercise Christian stewardship in its fullest sense. We are all responsible and accountable for the management of our lives, our gifts, our finances, and the gospel entrusted to us. For those who freelance, it offers the best vehicle for cultivating and sharing our gifts and skills in the spreading of the gospel. Circumstances may preclude other models of ministry. For example, financial considerations may require more than voluntary service, yet family commitments or job availability may mean that permanent employment within the church is inappropriate or unavailable.



**Freelancing is
one of many
expressions of ministry**

The model of freelancing challenges stewardship within the church as well. The hiring of freelancers can be a more responsible use of money and can lead to more effectively sharing the gospel. Contracting a freelancer to undertake a task may overcome the expense of hiring permanent staff, and at the same time, more suitably match the skills to the circumstances.

Occasional employment of a freelancer can guide and support the church’s volunteer ministries so that they gain encouragement and focus. The result is good stewardship of God’s message.

What remains to be asked is “Is freelancing a *new* model for ministry?” Within our denomination, it is becoming increasingly more prominent and is viewed as a new development. Some regard it as a positive and creative option in the church. It does, however, meet with resistance and apprehension which is partly expected with change.

I would suggest, though, that freelancing is not a new concept. In recent history, itinerant evangelists and ministers preaching as pulpit supply act under the model of freelancing. They offer their gifts to the church desiring to stimulate faith in others by their service, and they receive payment for this. Some would no doubt dispute whether this should be labelled as freelancing. Putting the label aside, however, the ministry exercised by these people is prototypical of the more diverse ministries being exercised by freelancers.

New Testament model

The disciples, apostles and New Testament church also employed this model of freelancing, though they also did not label it as such. The disciples were called by Jesus to be labourers, sharing in the work of God (Mtt. 9:36f.). The parallel passage in Luke (10:1f.), applies it to the commissioning of the seventy-two. In either case, these people were charged with the ministry and preaching of the gospel, for which Jesus gifted them with special gifts and authority. By their words and actions, they stimulated the faith in others. They were to remain in one place for a time and then

Freelancing

continued from previous page

move on to another, staying only in those places that welcomed them. These labourers for God in turn received remuneration that provided for their daily needs "for the worker deserves his wages" (Luke 10:7).

Throughout the Book of the Acts of the Apostles, the growth of the New Testament church is because of those who offered their gifts to the church, desiring to stimulate faith in others by their service. Paul is the most prominent example of this.

Paul's ministry exhibits the qualities of exhortation. He had an exceptional ability to come alongside others and share the good news of Christ. As a result of these encounters, many were healed both physically and spiritually. Paul strove for the best from himself and commanded Timothy to:

*Do your best to present yourself to God
As one approved, a workman who does
not need to be ashamed and who
correctly handles the word of truth. (2 Tim. 2:15)*

He also asked that respect be shown to those who work hard among the believers and admonish them (1 Thes. 5:12). As an itinerant minister, he ministered in the places to which he was called (e.g., Acts 16:9), staying for differing lengths of time. Through him "the churches were strengthened in faith and grew daily in numbers" (Acts 16:5).

Paul also, it would appear, received remuneration to ensure the provision of his daily needs. The clearest reference to this is found in the Letter to the Philippians. He regarded himself and the Philippian church as co-labourers in partnership for the gospel, giving and receiving to each other (Phil. 1:5, 4:15).

*You sent me aid again and again when I
was in need . . . I have received full payment
and even more; I am amply supplied, now that
I have received from Epaphroditus the gifts
you sent.*

(Phil. 4:16a, 18a)

Other New Testament texts refer to payment of wages rightfully due to labourers (see 1 Tim. 5:18, Mtt. 20:1f., James 5:4).

Therefore, freelancing is not new, although the label itself may be. Rather, freelancing is a renewed model for ministry. The vocation of freelancing is a ministry that fosters good stewardship. At the same time, it offers specialization, flexibility and responsibility within its ministry. ☐



Lynne Geddes is a professional church educator and writer living in Mississauga, Ont. She is the chairperson of a group of freelancers, called, "Freelancers Serving the Church."

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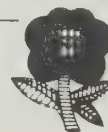
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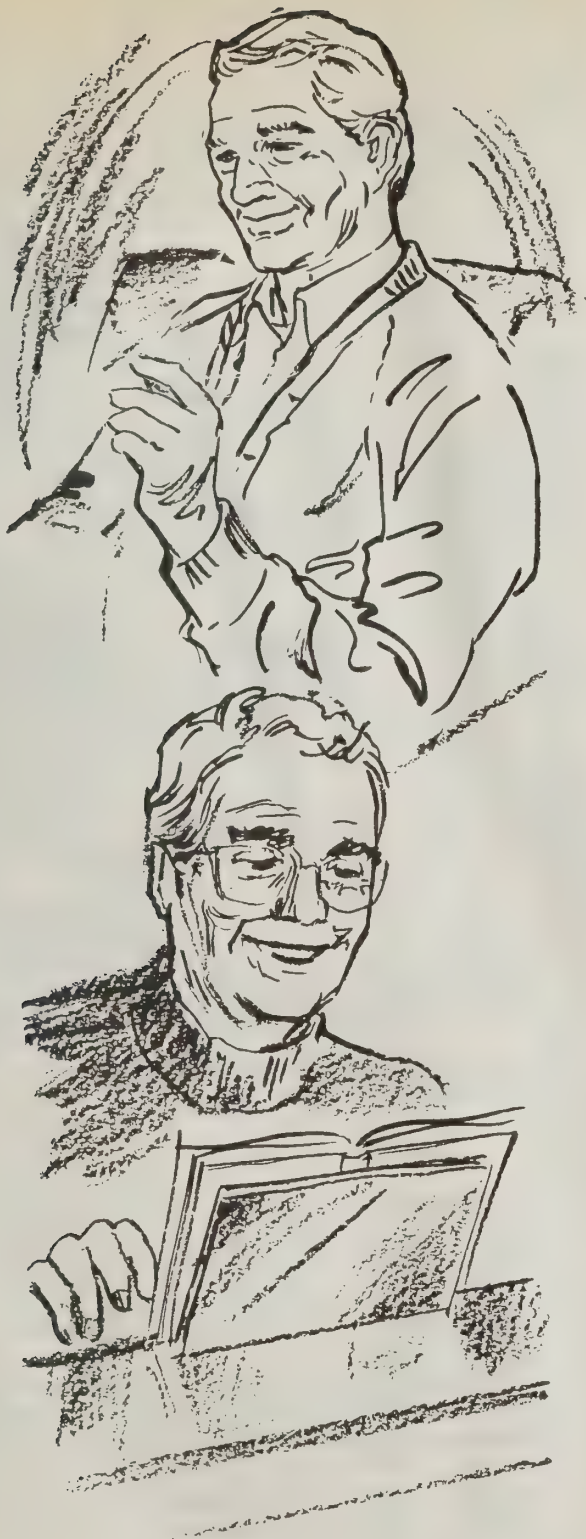
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Sharing our Gifts

by Jack Stewart

It took years of working with our electronic organ before I felt my efforts were fit for others to hear. To make up for the many times I have begged off when asked to play, I now do my best to oblige quickly.

Unfortunately it is too late to do that for Almer, who was one of our closest friends. When he was in our home or we were in his, he would do his best to get me to play for him. While I did so he would sit in the chair nearest the organ and seem to forget everything else. He liked all tunes but his favourites were good rollicking songs like *Roll Out The Barrel* or stirring martial airs such as *The Battle Hymn Of The Republic*.

The years went by but Almer's interest in music never flagged. However, his health was failing. He developed what we called "a bad heart." Without warning he would have to be rushed to the hospital and given emergency treatment.

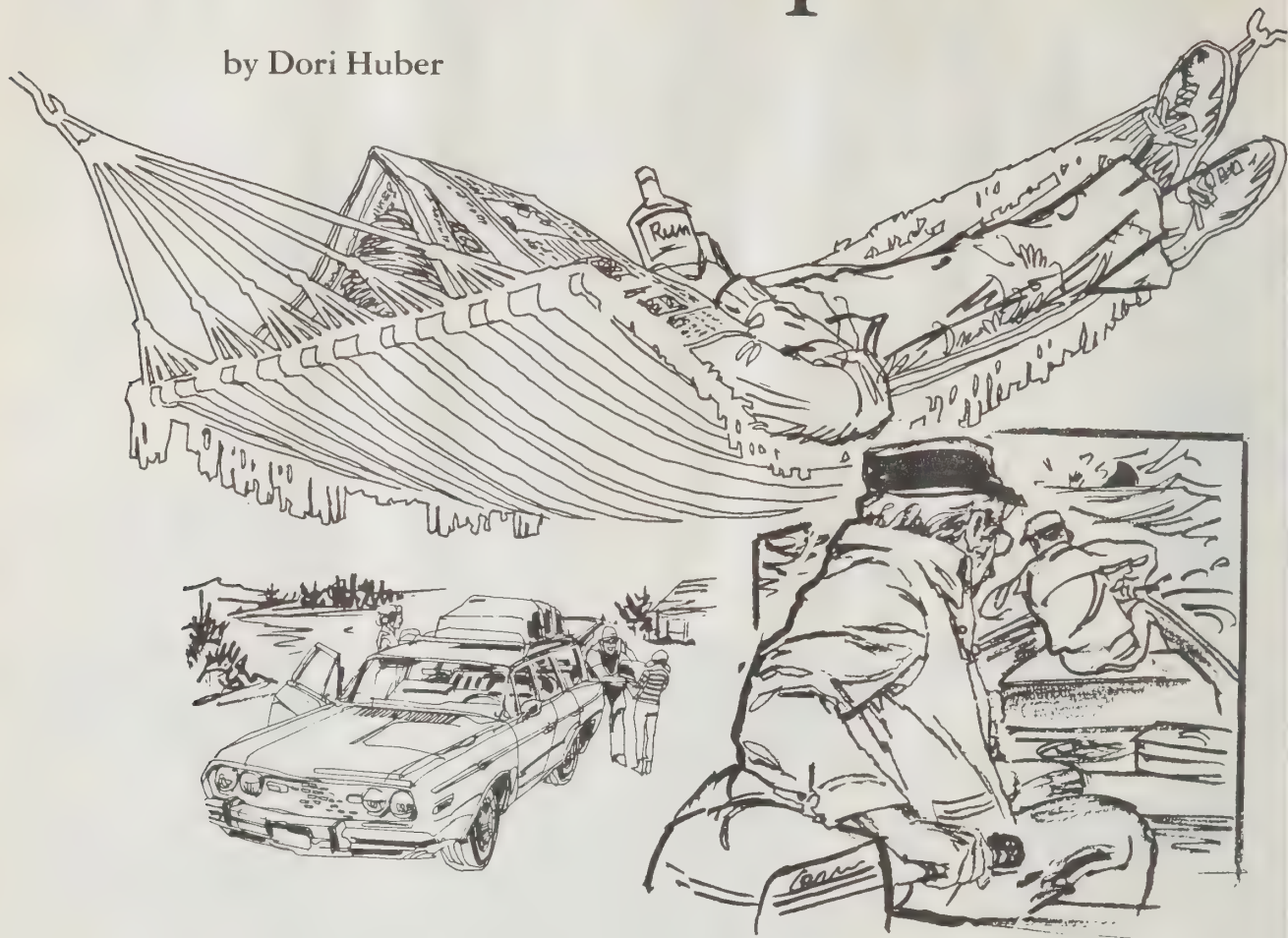
I'll always remember the last morning I saw Almer. He came over to our place for a chat, asked about several things and made special mention of how much he enjoyed my organ playing. He was on his way to visit another friend so there wasn't time for a tune. That night they again rushed him to the hospital but this time he didn't make it. Looking back on that last visit, I wonder whether he had a premonition that his end was near.

Today as I sit playing whatever tune has come into my head, I look at the chair where Almer used to sit and wish I had been more generous with my limited talents. All too often we don't get a second chance. I'm reminded of the saying: "If there is any good that I can do or any kindness I can show let me do it now for I shall not pass this way again." □

Mr. Stewart is a life-long resident of Alberta, having spent his life there farming and in business. Now retired and living in Calgary, his spare time is spent writing and playing the organ.

Even Old Reprobates Have Their Purpose

by Dori Huber



Early one August morning two men stood on the shore of a lake gloomily watching the waves beat furiously against the rocks and listening to the screeching of the gulls that circled above them.

The tall man with the thin, ascetic face turned towards his companion and asked,

"What do you think, Bill? Is it worth a try?"

The stocky man whose high colour and plump cheeks showed regular indulgence in rich food and drink shook his head.

"No use, John. I'd like to go but the anchor wouldn't hold and the water's so roiled up and murky the fish wouldn't see our bait."

They were both disappointed. With only two weeks holiday in which to indulge their sport, they felt that a day without fishing was a wasted day even though they would accomplish plenty of chores around their cottages.

They were a strange pair, these two, in character as well

as appearance. John Winter, the minister, was a scholar and a dreamer with an unshakeable belief in the love of God and the basic goodness of humankind. Bill Knowles, the railroad worker, was a practical, down-to-earth sort who boasted that he only believed in what he could see and touch.

"This religious stuff you preach is all a lot of balderdash and I won't listen to it," he would scoff when John quoted an apposite Bible verse. "Anybody's a fool who could believe there's a God running this world filled with dictators and murderers and kids on drugs and people starving. Why, I could have made a better world myself."

Often, during the earlier years of their friendship John had tried to change Bill's attitude. Nowadays he merely answered with a quiet smile and a shake of the head but he never gave up hope.

In spite of their differences, they thoroughly enjoyed being together on these morning outings and the black bass or pike they brought in made a welcome addition to the food supply.

Both men were keen fishermen and the one who succeeded in making the bigger catch always went home with a feeling of satisfaction even though they divided the fish evenly so each one went home with the same number. At the end of the morning, as they were pulling the heavy rowboat up on shore, the railwayman never could resist taking a small dig at his friend. When John had the better catch, Bill would say,

"Well, it looks as if your prayers did you some good this morning, doesn't it? And, when his own string of fish was longer he would remark in a jibing tone,

"Forgot to have a word with that God of yours I guess. Or maybe he's off duty to-day."

Now, on this stormy morning, the two men stood slumped, dejectedly staring out at the stormy lake, each reluctant to give up his last hope of a few hours on the water.

They froze at the same instant, eyes wide, faces incredulous at the sight of a red canoe appearing on the crests and disappearing in the troughs of the giant waves.

"Fools. Mad fools," shouted Bill jumping up and down and waving his arms in an effort to warn the two paddling figures of their danger while John, with a burst of strength, managed to shove the rowboat into the water.

They rowed desperately, fighting the rollers that swung the boat round and slapped spray against their faces. Their efforts were useless. Long before they could reach it, the canoe had turned over and both its occupants had disappeared.

Back, on shore, wet and weary, Bill growled, "You can see a tragedy like that and still say there's a God. How can you?"

John's face was sad but his voice was clear and firm as he replied,

"I believe. We can't blame God for our mistakes. When we refuse to use the brains and common sense he gave us, we have to suffer for our mistakes. I'm sure our failures grieve him, too. We didn't save the boys. Now all I can do is offer comfort to their families."

Towards evening the storm had died down and families were gathered on verandahs to watch the sunset when a cry went up,

"Fire. It's the Armstrongs' empty cottage."

Men, women and children went swarming to the fire carrying pails and pots. Soon a bucket brigade was passing water from lake to flames. Men broke open the door then stood aside to let a dazed figure come stumbling out passed them. It was Andy Brisette, sometime odd-jobs man around the area.

"Guess I must of fell asleep and dropped my cig," he muttered sheepishly as he shambled off up the beach.

When, at last, the fire was out and the grimy, exhausted ones had left, Bill and John sat leaning against two pines keeping watch for stray sparks. When Bill spoke his voice was bitter.

"Two good kids drowned. One useless old reprobate saved. Explain that, if you can."

"I can't explain, only accept the fact that we are all God's children and he loves us all. Not I and not anyone can explain his plan or purpose." John sighed when he heard Bill mutter,

"You'll never convince me there's a plan nor a purpose nor a God, either."

When, at last they headed for home, they almost stumbled over old Andy stretched out sleeping on the damp leaves.

"We can't leave him here. He'll get sick." John's voice was pitying but it was Bill who said,

"We've got an extra bed on the back porch. He can use that."

So together they lugged the old man to Bill's house and settled him in bed.

The double catastrophe seemed to throw a pall over the beach and dim the pleasure of the cottagers. So, one by one, they packed up and left. Among the first to go were the Winters, since John was anxious to visit the families of the young men who had drowned, and give what consolation he could.

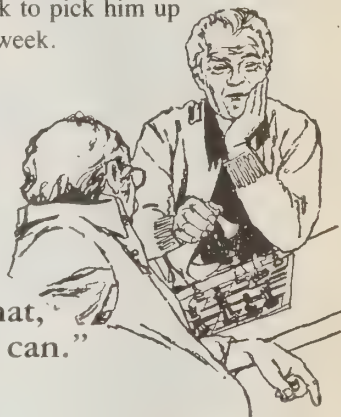
Bill's family, too, wanted to go back to town and shop for books and clothes for next week's school opening.

When Bill refused to leave, his wife drove them home promising she would be back to pick him up at the end of the following week.

Two good kids
drowned.

One useless old
reprobate saved.

Explain that,
if you can."



Bill relished the peace and quiet although he regretted having to go fishing on his own. However, he caught a lot of fish and congratulated himself on his cleverness in staying on.

"Fishing in the morning. Work in the afternoon," he hummed to himself as he pounded on the shutters that would protect the windows during the long winter ahead.

The last shutter had to go on a window that was high up under the peaked roof. Bill was reaching up to pound it in place when he lost his balance. Man, shutter and ladder crashed to earth and Bill found himself shackled under the heavy wood with part of one leg sticking out at an awkward angle and so much pain under his ribs that he knew some of them must be broken too.

Never in his whole life had he felt so frightened and so lonely. The beach was deserted. It would be days before his wife came for him. His situation seemed hopeless.

"If I believed in John's God I could pray for help," he thought miserably, "But it's no use praying to a god you don't believe in. Maybe, if I ever get out of this mess, just maybe. . .

He lost consciousness at that point and it came and went during all that night and the following morning while he lay

helpless and hopeless wishing he were dead so he wouldn't have to go on suffering.

The sun was far in the western sky when he woke from a spell of blackness to the sound of a cracked voice singing —

"Show me the way to go home

I'm tired an' I wanna go ta bed"

"I'm hallucinating," Bill decided. "Guess that means the end is near." Then, something familiar in the voice tickled his memory. He forced himself to concentrate. "Andy," he called feebly, then louder, "Andy, come here."

The singing stopped and a quaking voice spoke.

"Go away, ghost," it said. "I know there ain't nobody here cause everybody's gone home." The footsteps started to move away. Andy was leaving.

"Andy, don't go. Wait. Wait. Please wait", pleaded Bill. Using the last of his strength he managed to call out, "It's me, Bill Knowles. Where you spent the night of the fire. My leg's broken. Come and help me."

There was a long silence, then, slowly, hesitatingly, the footsteps came near. "Hi Mr. Knowles. Whatja doin' down there? Best I get those things offen ya, hunh?"

Andy wasn't too drunk to pull the ladder and shutter off the injured man and to wrap him in blankets from the cottage, but Bill had sunk back into oblivion long before this

was accomplished. He didn't wake up when help came from a nearby farm nor when he was carried to the ambulance. It was only when he was safely ensconced in a hospital bed with leg and ribs wrapped in plaster that he moved out of the shadow world and was ready to face life again.

When John came to visit him a few days later, he was touched by the change in the pale, thin figure on the bed, but, after a warm greeting he couldn't help a little teasing,

"Even old reprobates have their purpose. You found that out, didn't you Bill? Now hurry up and get well. We still might have a day that's warm enough for a few hours out on the lake." He looked down and asked, "What's that book I see there in your hands?"

Bill grinned sheepishly.

"I've just been reading about some fishermen fellows who weren't having any luck at all at first. Then they tried a different side of the boat and got a good catch. I was wondering if the point of that story had something to do with preachers who have to cast their nets pretty wide to pull in another kind of fellow — like me for instance."

The two friends exchanged smiles that held a new warmth and understanding. ☐

Ms. Huber is an elder in the Presbyterian Church in Geneva, where John Calvin taught and John Knox preached. This story is taken from Ms. Huber's youthful memories of her father, a Presbyterian minister, and summers spent at a cottage on Georgian Bay in Ontario.



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Take My Life

by Christine Wood

The Story of hymnwriter Frances Ridley Havergal

Just as David was known as the Sweet Psalmist of Israel, so Frances Ridley Havergal could be called the Sweet Hymn Writer of Victorian England.

David's early days as a shepherd boy held little portent of the man he would become. As he filled the lonely hours with sweet, sad notes from his Jewish harp, no one imagined that he would become the sweetest psalmist that Israel had ever known.

Similarly, few would have guessed that fame awaited the quick-witted, highly strung girl who was born into the rectory in Astley village in Worcestershire on December 14, 1836. Her father, William Havergal, was himself a gifted church musician as well as a dedicated, compassionate rector. He wrote many hymns and tunes, but it is his daughter's hymns that have stood the test of time.

Frances was the youngest of six children and her mother was most anxious for her future. When she was 11, her mother said to her: "Fanny dear, pray to God to prepare you for all he is preparing for you." Yet, as Jane Havergal lay dying, she could have had little idea of what lay ahead for her sensitive, imaginative child.

Her mother's death cast a deep shadow over the usually sunny Frances and as she grew older she became inwardly burdened that she did not share her mother's deep faith in God. She longed for inner peace and joy, but they eluded her until she was 15. Caroline Cooke, who later became her stepmother, helped her greatly to find the spiritual assurance that she craved.

Unlike many Victorian fathers, William Havergal believed in education for girls as well as boys. He sent Frances to two English schools and then to a German one in Dusseldorf. On her return home at 18, Frances was confirmed in Worcester Cathedral, at which time she "re-dedicated her life to God," as she later described the experience.

Like most young ladies of her day, Miss Havergal stayed at home once her education ended. She continued to study French, German and Italian and also enjoyed reading the New Testament in Greek. She was completely sheltered from the sordid side of Victorian life and knew nothing of gin palaces, industrial troubles, or even city slums with their hordes of ragged, destitute children.

Frances enjoyed many holidays, but also believed in being useful. She excelled as a needlewoman and, more publicly, used her lovely voice to sing sacred songs at many social functions.

Until she was 24, when the family moved to the parish of Shreshill in Staffordshire, Miss Havergal taught a Sunday

Praise and worship
flowed from
her pen.



*When thy days on earth are past,
Christ will call thee home at last,
His redeeming love to praise,
Who hath strengthened all thy days.*

Frances R. Havergal.

School class at St. Nicholas Church, Worcester, where her father was rector for 15 years. She took a prayerful interest in each pupil and her register was a model of neat perfection. In it she recorded each child's birthday, when they joined the class, details of their home life and her impression of the child's character.

She had always been an avid reader and had an amazing memory. In her late teens she learned the Gospels by heart, also Paul's Epistles, the Psalms and Isaiah. When she was not learning or studying, she enjoyed outdoor pursuits and rode, swam and skated with zest. During her many Swiss holidays she also became an energetic and sure-footed mountaineer.

While she enjoyed these outdoor pursuits, Frances also developed her powers of observation, which deepened her awareness of the wonders and beauties of God's creation. Her heart responded, and praise and worship flowed from her pen. Her poetic and musical talents flourished and her work began to be published.

In 1861 Miss Havergal became governess to her nieces, Miriam and Evelyn. Although her father missed her at the rectory, he approved of this arrangement since it prevented his studious daughter from endangering her health with overwork. But her pen continued to flow and she contributed several hymns and poems to *Good Words* and other magazines.

Five years later her nieces went to school and Frances returned home. The following year, upon her father's retirement, she moved to Leamington.

In 1868 Evelyn, always a delicate child, died. Frances was grief stricken. She poured out her sorrow in a poem about this young niece to whom she had been so closely attached.

By this time Frances Havergal knew well that all her work had to be hammered out on the hard anvil of experience and many of her best poems were written after deep physical or mental suffering. This Frances herself admits in "Making Poetry." In this poem, written in 1868, she tells of another little girl who wrote rhymes. She read them to Frances, confiding with great eagerness that she wanted to be a poet.

In her own poem Frances explained to this child that poetry involves far more than writing "pretty thoughts" in verse. It is "the essence of existence written with your life-blood." The poem continues:

Every lesson you shall utter,
If the charge indeed be yours,
First is gained by earnest learning,
Carved in letters deep and burning
On a heart that long endures.
Will you seek it? Will you brave it?
'Tis a strange and solemn thing,
Learning long, before your teaching,
Listening long, before your preaching,
Suffering before you sing.

Two years after Evelyn's death, sorrow again filled Miss

Havergal's heart when her father died. But, instead of languishing in grief, she undertook the mammoth task of editing his work *Havergal's Psalmody* for the press.

This task had its vexations, since her stepmother objected to Frances adding even her initials to the preface. It disappointed Frances to see the work published anonymously, but she bore her frustration in deference to her stepmother's wishes.

As her fame grew, Frances had many correspondents. In the six months following her father's death she received over 600 letters, many seeking solace or advice. Her stepmother increased the weight of this burden by refusing to allow Frances a fire in her study more than one day a week, although she offered to pay for the coal. Frances (now in her late thirties) submitted patiently but overworked on the few winter days when she had a warm study.

In February, 1874, while on a short visit to some friends, Frances Havergal wrote her much loved hymn "Take My Life." During that year the strain of keeping up with increasing publishers' demands for hymns and poems took its toll and she nearly died of typhoid fever. She worked on for another four years, when she again became seriously ill. Peritonitis set in and she died in 1879.

After her death her sister Maria wrote in her Memorials: "We do not often see the risings of our rivers, the tiny spring lies hidden in some mountain home. Even when the stream gathers strength in its downward course, it meets with many an obstructing boulder, passes through many an unfrequented valley, and traverses here and there a sunless ravine. But the river deepens and widens, and is most known, most navigable, just as it passes away for ever from our gaze, lost in the ocean depths.

"And thus it was with the early life of that dear sister whose course I would not attempt to trace...."

As the river of Frances Ridley Havergal's life widened she prepared for all her mother believed God had in store for her. She knew joy and sorrow, faith and fear, doubt and assurance. All was reflected in the hymns and poems that flowed from her pen, to the delight of her many readers on both sides of the Atlantic.

Today, our heritage of hymns would be poorer if we deleted *True-hearted*, *Whole-hearted*, *Who is on the Lord's Side*, *Like a River Glorious* and many other favourites written by Frances Ridley Havergal. And who can say how many thousands of singers have been deeply moved when singing:

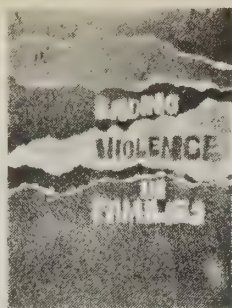
Take my life and let it be
consecrated, Lord, to Thee.

□



Mrs. Wood is a free-lance writer from Surrey, England.

BOOKS



Ending Violence in Families

by Roberta Morris. The United Church of Canada, 1988.

Ending Violence in Families is described as a training programme for pastoral care workers. Prepared for the Ecumenical Family Ministries Group, this resource is practically, theologically and scripturally grounded in its approach to the problem of family violence. There are six sections: Theological Reflections, Violence Against Women, Child Abuse, Elder Abuse, Issues Facing the Church, and Worksheets/Resources.

The three sections dealing with specific family targets of abuse give helpful descriptions of those things constituting abuse, relevant dynamics, profiles of abusers, as well as symptoms and signals of abuse. This information will raise the consciousness level of any pastoral care worker with limited experience in this area. Practical directions are given for pastoral intervention and for responding to disclosures and crisis calls.

One item in the section on violence against women that looked particularly helpful was a flow chart for handling crisis calls. This includes questions needing to be asked and each next step after the caller answers "yes" or "no." For example, you ask "Can you leave safely?" and the caller answers "No," you then ask "Shall I call police/sheriff?" If the caller indicates she can leave safely your next question is, "Do you have some place to go?" And on it goes.

Another useful chart in the section on child abuse diagrams patterns of childhood injuries classed as "normal" and "suspicious."

The section on elder abuse is an important inclusion since it is a much

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Books

continued from previous page

less known area of family violence. As the resource indicates, we have an aging Canadian population and can expect elder abuse to be a growing concern in the future.

Some very helpful worksheets are included, such as an outline for putting together protection plans for victims of abuse. A valuable list of additional resources completes this training programme.

Written by Roberta Morris, the training programme names the collusion by the institutional church in perpetuating the problem of abuse in the family. We are challenged through scripture, theology and the grim reality of family violence statistics to "live up to our vision" of right relationships with God and each other. Morris illustrates how this pastoral role reaches into the wider church in its volunteer work, its liturgy and in its models of ministry.

This is a resource that needs to be on the desk of anyone involved in pastoral care, especially those with limited experience in dealing with family violence. It could also be a good resource for a church pastoral care team/committee to work through and discuss together.

Diane Strickland

Diane Strickland is a minister at Armour Heights Presbyterian Church, North York, Ont.

This review first appeared in *From a Woman's Perspective*, a publication of the Board of Ministry.

A free copy may be obtained by writing: National Clearinghouse on Family Violence, Health & Welfare Canada, Brooke Claxton Building, 7th floor, OTTAWA, Ontario, K1A 1B5.

The Letter

by *Gunther W. Plaut*. McClelland and Stewart, Toronto, 1986. \$22.95

Jim Keegstra, Ernst Zundel and Malcolm Reese should read this novel about the Holocaust. They would probably discuss it as just another piece of fiction but it points to an issue that won't go away.

Gunther Plaut, a retired rabbi in Toronto, writes from his extensive research and personal experience. His story is an adventure thriller involving Helga Raben, an Aryan-looking German Jewess, daughter of a leading citizen of the Fatherland

who falls in love with a German officer who fights for "The Fuhrer." The Letter is written by Hitler himself authorizing the murder of all the Jews and falls into unauthorized hands. The Letter becomes the object of an extensive search by the Gestapo and provokes terror and murder.

Plaut writes a good fast-moving story which actually understates the horror of what Hitler did to the Jewish people. Nevertheless, Plaut writes into his tale many facts which sadden and shame us all. His account of a Jewish American Army Chaplain's experiences at the end of the war are based on his own visit to the concentration camps as a chaplain of the liberating forces.

If you haven't read anything about "The Holocaust" this book will be a good introduction. But it's a good story in itself. Don't expect great character development but expect to stay up late because you'll find it hard to put this book down.

Zander Dunn

BOOK BRIEFS



Breach of Promise

by *James A. Gittings*. Friendship Press, New York, 1988. Paperback. \$5.45

A book that looks at what it means to be poor in North America today. The book contains the stories of hundreds of thousands of poor men, women and children of all ages. James Gittings is the former editor of *Presbyterian Life* and *A.D.* magazines. He is a poet, storyteller and religion reporter.

Evolution? The Scriptures Say Yes!

by *William Lee Stokes*. Vantage Press, New York, 1988.

The author looks at the arguments of evolution and creationism and sees a synthesis. William Lee Stokes is a scientist of wide renown and a Christian well versed in the Bible.



Demystifying The Congregational Budget

by *H.H. Morris*. The Alban Institute, Inc., 4125 Nebraska Ave. NW, Washington, DC 20016-0999, U.S.A. \$6.50 plus \$1.65 postage and handling (US funds). 1988. 44 pages, plus glossary and worksheets.

The one thing that everyone knows about church finance is "the church is always wanting more dollars." Perhaps that is so because few churches take the process of budgeting seriously. This little book will not increase the amount of money available for the projects of a congregation but if its message is taken seriously it will increase the sense of purpose and responsibility in congregational finance.

The thesis of the book is offered in terms of a formula " $R = G + W + M$." The content of the book is largely a helpful discussion on the aspects and concerns represented by the symbols in the equation. The formula is teasingly simple. Revenue = items which have **G**ot to be paid, + things which the church **W**ants to finance, + dreams which **M**ight be supported if extra income was suddenly to appear as if **M**anna from heaven.

The strength of the book is its insistence upon the real difference between the budget lines which fall to 'G', 'W' and 'M' and the real priorities which the analysis presents. And the foundation of the whole process is the organized way through which 'R' is examined and the absolute need to allow the '=' to mean what it says.

Many finance committees can learn a lot from this small book.

Ian A. Clark

Dr. Clark is the minister at Fallingbrook Presbyterian Church, Scarborough, Ont.

It's Hard Not To Worry

by *John M. Barrett*. Friendship Press, N.Y., 1988. \$6.00

This thin volume contains six stories about boys and girls (non-white, judging by the illustrations) who have good reason to worry. Unemployment, lack of money, unpaid bills, new surroundings, a death in the family — those are adult concerns — but they affect children deeply.

The stories are good because the author does not moralize, preach or

underline the obvious — he shares what goes on in the heart of a child. In the stories God works through people and the results that are achieved are not always predictable but they are always helpful.

Children will enjoy these stories and may identify with the children in them more than we would expect.

(Rev.) Zander Dunn

Mr. Dunn is the minister at Knox Church, Guelph, Ont.

A Lover's Quarrel With the World — Sermons by

The Rev. Maurice Boyd.

Edited by Ian A. Hunter, foreword by Malcolm Muggeridge. Welch Publishing. \$9.95

Church libraries are changing. No longer are they dusty repositories of unused and out-of-date Sunday School books. Many of these libraries can boast carefully selected volumes chosen for their value in personal religious growth.

A recent discovery of a gem in one of these enlightened libraries is a collection of sermons delivered by the Rev. Maurice Boyd titled *A Lover's Quarrel With The World*. This book is comprised of twelve sermons delivered by Mr. Boyd when he was minister of Metropolitan United, London Ont., the largest United Church congregation in Canada.

The sermons touch on a wide range of topics, from marriage and family life through to a humorous discourse on playing *Trivial Pursuit*. Throughout them all, Boyd's outstanding abilities as a story-teller come shining through. But they aren't all just cute or humorous stories. Boyd knows how to make a point. And they aren't lacking in spirituality. The stories, quotes and examples used are all brought together to get the message across that Maurice Boyd intends.

It may not be fair to choose one sermon over the others, but a theme he preached on Palm Sunday entitled, "The Empty Throne," has special relevance for all Christians. Boyd clearly shows that in rejecting religion through "the empty throne," we soon replace it with another religion that rules our lives. Sometimes, he says, this new "religion" can be power, or money, or

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Books

continued from previous page

fame, or sex, or fashion. All of these
pale beside the worship of God,
which we have so hastily cast aside.

Edited by Ian A. Hunter, with a
foreword by Malcolm Muggeridge,
this book is skilfully put together.
Usually, a major part of the impact of
a sermon is derived from the em-
phasis and power by which it is deliv-
ered. When read without the intona-
tions of a speaker, even a good ser-
mon can result in flat, unemotional
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tion of excellent preachers, will ap-
preciate the quality of these sermons.

Mr. R. Maurice Boyd has recently
left Metropolitan Church in London
to fill the pulpit of the prestigious
Fifth Avenue Presbyterian Church in
New York City.

Robert Doyle

Mr. Doyle is a free-lance writer living in Sar-
nia, Ontario

Where Is God When A Child Suffers?

by *Penny Giesbrecht*. Hannibal Books,
Hannibal, Mo. 1988. \$8.95 U.S.

Penny and Tim Giesbrecht are a
courageous couple who are living
through the trauma of raising Jeremy,
an autistic child. Despite his acute
senses Jeremy cannot speak or under-
stand. His parents cannot use words
to relate to him. Jeremy, now ten, is
also hyperactive and the recent vic-
tim of devastating burns to his legs.
The suffering of Jeremy, and his par-
ents, is beyond words.

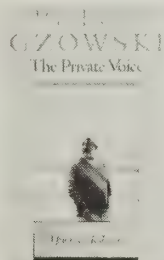
His mother tries to put it into
words. She tells a moving story,
shares the heart-warming love she
and her husband have for their first-
born and describes the tremendous
support the relatives and church
members have given to her family.
She also tells about the "Job's coun-

sellers" who argue God is punishing the Giesbrechts or is testing them or is blessing them through the devastation he is visiting upon them.

The Giesbrechts' reasoned response to such theological horror is contained in the sixteenth chapter near the end of the book. There is no ivory tower contemplation but the hard truth hammered out in terrible pain and distress. If you want the theological conclusion read the chapter, "Where a Child Suffers." If you want to read an amazing story of love, persistence, disappointment, hope, loss, doubt and faith and meet a remarkable family read the whole book. It will move you to tears.

Zander Dunn

Zander Dunn is the minister of Knox Church, Guelph, Ontario.



The Private Voice: A Journal of Reflections

by Peter Gzowski. McClelland and Stewart, Toronto, 1988. \$24.95.

Peter Gzowski is the interviewer I admire the most, but in that I am far from unique. I think what his admirers appreciate most is the respect with which he seems to treat all those he interviews, no matter what their station in life. By being interested in them as important human beings he brings out the best in them.

If you enjoy listening to Peter Gzowski do interviews, you'll equally enjoy listening to him talking to himself. That's what he does in this book. He takes the events during a few months in 1987 and uses them to talk about many of the important events in his own life, including the breakup of his first marriage. And he does it all with the same humanity, humour and honesty that marks his interviews on radio.

The only difference is that he

comes down harder on himself than others.

As always he is honest — perhaps too painstakingly honest. He even half-agrees with Dennis Braithwaite's assessment of him, when he asked the readers of the *Toronto Star* how it was possible, "that for the permanent host of a talk show, the CBC Brass picked a man who can't talk with any facility, who is manifestly insecure, who won't face his audience or the camera, who has no show-business background, doesn't project, and who lacks wit, grace and any kind of TV personality?"

A friend of mine told me recently he was reading the biography of a well-known figure. "I should quit," he said. "I'm not really enjoying it. Who wants to know the intimate details of another person's life? There's nothing like a biography to destroy a hero!"

I don't think my friend would enjoy this book. And if heroes real or imagined have no foibles, then this book would also destroy Peter Gzowski — hero. For what we have here are the good things about Gzowski — the things that have always attracted us to him, warmth, humour, intimacy, but also detailed accounts of his temper, his inconsiderateness and his many indiscretions.

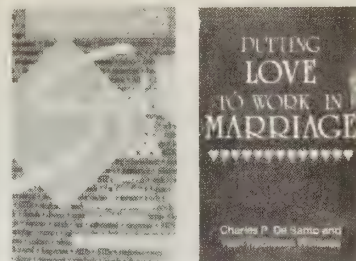
The best thing about being sick as a kid was the opportunity it afforded to listen to the afternoon soaps — radio ones in those days. They were a welcome relief from the routine and often boredom of school.

In a sense this book provides the reader with the same kind of relief — the fun and opportunity to wander through and meet the literary elite of Canada — not as they appear in their books or on radio, but as they live and react on the golf course and at social gatherings with their friends. We even learn that Joey Slinger is a Presbyterian from Guelph, although some Presbyterians will not be too happy with his department in this book.

So for those long and cold, winter evenings when you want a change from your usual menu of mystery novels — but still don't want something that hurts your brain — this book by Peter Gzowski should fit the bill quite nicely.

John Congram

BOOK BRIEFS



Singles Ask

by Harold Ivan Smith. Augsburg, Minneapolis, 1988. Paperback.

This book includes 125 questions asked by all kinds of single adults, men and women, young and old, divorced and never-married. The questions and responses cover the whole range of relationships and sexual issues. Harold Ivan Smith is a speaker, author and president of a consulting firm in Kansas City, Missouri.

Putting Love to Work in Marriage

by Charles P. De Santo and Terri Robinson Williams. Herald Press, Kitchener, 1988. Paperback. \$12.50

This book integrates professional secular insights with faith perspectives on how to achieve and maintain a fulfilling lifelong marriage relationship. Charles P. De Santo is an ordained Presbyterian minister teaching university sociology. Terri Williams teaches psychology and sociology.

Sir Robert Falconer

By James G. Greenlee, University of Toronto Press, Toronto, 407 pp., 1988. \$37.50 Cloth.

When a distinguished churchman unequivocally states, "I am a Calvinist, and I try to keep calm and quiet" (in the midst of church union), the church's attention is arrested. When that same individual is knighted by the crown, honorary degrees are conferred upon him by the score, and he is recognized as a confidant of prime ministers, educationalists, labour leaders and business barons, the whole nation pays attention.

Robert Falconer was a son of the manse, a product of Pictou County, Nova Scotia, known for its transplanted Scots and rugged Presbyterianism. His father had studied at the West River Seminary, Truro, N. S.,

Letters

continued from previous page

and Edinburgh, Scotland, later ministering to congregations in Charlottetown, Dartmouth, and Trinidad. Young Robert was himself educated at Queen's Royal College at Port of Spain and in 1885 entered, through scholarship, the University of Edinburgh. Four years later he followed in the footsteps of his father by enrolling in theology at New College. Sampling also the theology of Leipzig, Berlin and Marburg, through summer sorties to the continent, and sitting at the feet of theological giants like Adolf Harnack, Falconer in the end, could write that though philosophy "is necessary for a complete religion, (it) is only the temple within which there must be an altar at which to worship."

Immediately upon graduation in 1892, at the ripe old age of twenty-five, the young theologian was called to teach New Testament Greek at the Presbyteria College, Halifax, an appointment which boded well for the church in the Maritimes. Falconer strongly propagated the traditional and elitist viewpoint regarding the importance of its educated ministry. At the same time he was influential in assisting congregations in accepting modern understandings of the Bible. His was a firmly-held stance that religious education must be within the purview of the family and the church, while secular education can be entrusted to the state.

Here in Halifax his administrative gifts were honed, and a grateful denomination rallied behind him. Falconer introduced practical theology to the syllabus of the seminary, purportedly a first for Canadian theological colleges. He sought to carry Pine Hill's needs and witness into communities across the Atlantic Provinces, and introduced continuing education courses for ministers.

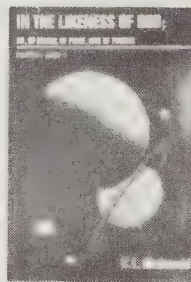
As early as 1902, Falconer, by then Principal of the Halifax College, came to be recognized as a leading proponent of church union. In due course the General Assembly appointed him chairperson of the union negotiations. This biography might suggest that Falconer was less than appreciative of the position held by the anti-unionists, showed himself

unwilling to compromise or delay, and personally was at a loss to deal with the continuing Presbyterian stance of his own Pictou County.

Devotees of higher education will appreciate the author's detailed study of reasons why Robert Falconer, in 1907, was invited to accept the presidency of the University of Toronto. Political, economic and personal concerns each played a part. Church members may be surprised at the opposition of numerous individuals to a clergyman accepting leadership in this "national" institution. Religious eyebrows may be raised at this ordained minister, recognized as a preacher without parallel in Eastern Canada, who, as president, refused to accept any pulpit invitation, and indeed seemed to hold the church on occasion at arm's length. Or how does one interpret, seventy years later, his World War I directive "to use every pulpit in Canada as a medium of appropriately chosen propaganda."

This volume largely focuses on Falconer the educator, and his relations with staff, students, government and the general public.

BOOK BRIEFS



In the Likeness of God (*or, of Moses, of pride, and of thorns*)
by C. L. McDonald. Vantage Press, New York, 1987.

This is a book by a layman on Christian character building, using basic material from the Bible as the building blocks. McDonald is a retired farmer and rancher in South Carolina.

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

Chapters examine Falconer's concept of academic freedom, the private purse, tuition fees, government largesse or lack thereof.

"Déjà vu" is experienced by the reader, as "Free Trade," circa 1911 with the United States, is examined, and found wanting. How many people, mused Falconer, emphasize the economic and forget the social implications.

Although the WASP would seem to be Falconer's ideal, to his credit he raised his voice in support of the 900 Jewish refugees on the St. Louis, fleeing the holocaust of Nazi Germany, who were refused permission to land in 1939.

The president has been called an "idealist." The reviewer's terminology would rather be a "Christian realist." Falconer threw his support behind the League of Nations as the best opportunity available for lasting peace, while berating those who refused to ratify its charter. The British Empire/Commonwealth, Falconer stated, must be strengthened. He saw Canada as "cubs of the old Mother Lion," but without subjugating Canada in any way.

It is stated that Falconer feared communists far less than he did the social gospellers. The former, he felt, were alien to Christian thought, while the latter were an aberration of Christ's teaching, and thus a snare for the unwary. Yet frequently he came to the defense of individuals like Frank Underhill, who faced tar and feathering as a result of unorthodox views.

A serious heart attack forced Falconer's resignation from the arduous duties at the University of Toronto in 1932. "While I shall regret to leave my colleagues," he said, "it will be a relief to lay down my duties." Speaking engagements, writing and travel did continue. In 1937 Oxford Press published *The Pastoral Epistles*, the apex of his New Testament research. It was but one of more than twenty-five books and articles published following retirement and of a hundred from his pen over the years, all researched in this volume.

John Alexander Johnston

Dr. Johnston is the minister of MacNab St. Church, Hamilton, Ontario.

GLEANINGS

"Epiphany is God's coming-out party, the announcement of God's engagement with the world. Epiphany means *manifestation*, but that's too simple. It is God's fireworks — for while Christmas may have been quiet and simple, Epiphany is about as loud as God gets."

— Jody Seymour

With the significance of names in the Bible it is not surprising that there arose a liturgical festival called, "The Name of Jesus Day." It was also appropriate that this festival should be celebrated on New Year's Day, signifying in the act of naming, a new person with a new identity and calling.

"Nero punished with utmost refinement for their abominations, those who were called Christians. They got their name from Christus, their leader."

— Tacitus (Roman historian)

"We cannot take hold of the God of the future until we have let go of the gods of the past."

— Raymond J. Council

"The gospel doesn't pat the world on the back. It doesn't try to get along with the world. It wants to turn the world upside down! Did anything of the sort ever occur to you during the festivities of the Christmas season? . . . Could it be that the only trouble God has with Christmas is that it troubles us so little?"

— Paul Scherer

"Any Jesus who has been made to fit our formulae ceases to be appealing precisely because he is no longer wondrous, mysterious, surprising."

— Andrew M. Greeley

"Sometimes in the stillness of the quiet, if we listen, we can hear the whisper in the heart giving strength to weakness, courage to fear, hope to despair."

— Howard Thurman

"Hark, it's midnight, children dear. Duck! Here comes another year."

— Ogden Nash

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MUSIC

by Gregor Reid

Don't Dream It's Over



It's 8 p.m., December 31st, 1988. Hogmanay. The room is still, with the noise of people and a television off in the distance. Just the way I like it. An open diary and a reflection on the year gone by. I've been playing the music of *Crowded House*, a band originating from New Zealand and the US. Light hearted sounds, including a few classics with lyrics that seem to stick in my head. Even though lead singer Neil Finn has a fairly monotonic voice (probably why his brother Tim took the lead with former band Split Enz), the songs are clear and infectious, tied neatly into place by Finn, Paul Hester and Nick Seymour. Looking back on 1988, there is meaning and a message for all.

Poverty and success, issues highlighted by the political candidates in election year. "I'd rather have a caravan in the hills than a mansion in the slums. The taste of success only lasts you half an hour or less." The plight of the poor and starving, the pollution in our hills and seas, and the national tragedy of tainted Olympic Games. Success in the eyes of God will last an eternity, but in the eyes of mankind, perhaps not long enough.

"I am a man with a mission . . . give to receive, just a slave to ambition, tension your permanent condition. So much you've always wanted, too much givin' you a sore head," sing *Crowded House* on their debut album. We all have missions, but we also make the choice of which one to follow. Our society creates the parameters for success, based on power, money and the amount of air-time taken up by the press. Ben Johnson epitomized those symbols, until one day in September when he, or someone else, made us realize the folly of drugs and the fragility of modern day success. The eastern bloc countries obviously do the same, but so far they have escaped detection. They produce women who look like men, men who look like robots, and gold medalists one and all. But for what? Money, power, gold? They too will learn that gold survives when their bodies have died through self-abuse. "Three wishes for eternity, we've got some work to do." There's a message for you Ben, "Roll back the tombstone, let the saints appear. Roll back the

"I look back on 1988 . . ."



tombstone, make a new man out of me."

For me, 1988 was filled with many joyful moments, highlighted by gathering of the clans to celebrate our wedding in August. I think of those happy times and those who made them special, especially when I hear "Better be home soon" from the latest album *Temple of Low Men*. My Kiwi friend, Doug, apparently found level 8 on the stereo provided himself and the neighbours with the best technical appreciation of this partic-

ular song, five to ten times a day. But he couldn't have picked a better song. "Somewhere deep inside, something's got a hold of me . . . You know I'm right, for the first time in my life."

On that wedding day, I knew that I was right. And part of the reason was the presence of Dr. Harrold Morris, our Glenview minister. Every year has its ups and downs. For Dr. Morris, 1988 was more than that, with the loss of his dear wife, Morag, to cancer just months before our ceremony. My wife and I had only met Morag on a few occasions, yet her unbelievable strength, faith and joy were, and still are, an inspiration. Dr. Morris' teachings prior to the wedding inspired us both, and showed us the Christian meaning of our commitment. Without God, a wedding would not seem complete.

In the new year, "Don't dream it's over," even when you read "in the paper today, tales of war and of waste." And, don't just "turn right over to the TV page." "Don't let them win." In the World Series, Kirk Gibson wouldn't let them win. On legs that could not walk, he used arms and sight that lifted the ball into the stands. The Dodgers won the game (and eventually the Series) and Gibson said "The good Lord gave me this wonderful moment."

Meanwhile, back in Korea, a few thousand heroes with greater disabilities were competing in another Games, The Paralympics. The papers provided us with a paragraph or two on the medal tally. But you have to realize "it ain't new," folks. No one wants to know the pain and dedication it took to make it there. No "Abel's Korea" or "Olympians" here. So few of us understand the world of the blind, deaf and dumb. Yet in each, they have so much to give, so much that they sense and feel.

In my wife's class at school, there

is a blind boy. He cannot read this article as it stands, he cannot see billboards, he lives without watching television (that must seem like a miracle in itself). Yet, he knows when people are in the classroom, he knows when people lie and he listens to sounds that no one else can hear. He wants to be treated equally, and thankfully his school friends stick by him. They like him, because he has courage they may never have. And you know what, he even likes girls and U2 and Crowded House just like they do. You better believe it. Hey, but no one cares about the Paralympics. You see, Canada only won 153 medals, and of these only 54 were gold!

I look back on 1988, and think of things that upset me. Like the way the media influences our lives. I remember a pressman on a Royal Tour once admitting that the best news would be if Prince Charles fell off his polo horse, because this would provide a *real story* back in Britain. News reporters have a tremendous responsibility. They decide what we see and read, which then influences our perception of people and nations. But have you ever compared the news published in the US to Canada or East Germany or the BBC short-wave broadcasts? Sometimes it feels like a different world we live in. Did you ever get the impression that the whole of Ireland, South Africa and Central America are being blown up? That nothing good ever happens there? Did you ever feel that TV cameras help to incite some of the troubles around the globe? Is nothing sacred anymore? Is Elvis still alive in real life or just in the *Enquirer*? Did Toronto really have to spend all that money to impress the press at the Summit? The questions are endless. But, then again, maybe it's not the press; after all they only reflect what the people pay to see and hear!

Perhaps the worst story of the year for me was entitled "Moral enough for a majority," published in October. In summary, we learned that George Bush, the then American presidential candidate, was rumoured to have had one or two affairs. Bad as that must seem, the writer suggested that there was nothing wrong with men who had affairs, as long as

they're not discovered and the mistress doesn't get pregnant. "A man who wants to have power should learn to sacrifice for it, or at least know how to cover his tracks. It's called competence and maturity." What does that say about the people, about the press, about common decency, of how men treat women, about our leaders, about our need for biblical morals?

I became a Canadian citizen in 1988. Another big event in this year. I took my vows and felt goosebumps when I heard the national anthem. But the whole process and the interview with the judge made me wonder about Canada. I learned of the Inuit, French Catholic and Anglican Protestant foundations, yet I wondered why so many people now living here don't want to accept the traditions and ideals of our founders. Surely, we should stick by the things on which Canada was founded, including prayers in our public schools. The people who became citizens with me, did so (hopefully) because they want to be Canadian and because they accept this country's ideals and traditions.

It doesn't take away my pride in Scotland. If I want to retain Scottish traditions, I have that right. I can learn Gaelic, celebrate St. Andrew's Day, but if I don't like the public schools, then it's up to me, surely, to pay for schooling elsewhere. I can't expect the Government to do so. Apartheid is wrong, yet I wonder why the South African ideas of encouraging separate development seem to be catching on here. We may "never be the same" as *Crowded House*" sing, but we can still enhance this country, without making it the same as the nation we left!

In 1989, pray for peace in the world. Pray for the media, for the poor, the lonely and those who represent our country and set examples for our young people. "Love this life, don't wait till the next one comes." And most of all, the next time you have a crowded house, enjoy every minute of it and "bop yer socks off." ☐

Dr. Gregor Reid is a member of Glenview Presbyterian Church, Toronto. He is Assistant Professor in the Depts. of Surgery and Microbiology at the University of Toronto, carrying out research at Toronto General Hospital.

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1	Exodus	34:25-35
2	1 Samuel	1:1-28
3	Psalms	99:1-9
4	2 Corinthians	3:7-4:6
5	Luke	9:28-36
6	Luke	9:37-50
7	Joel	2:1-17
8	Psalms	51:1-19
9	Deuteronomy	26:1-15
10	Psalms	91:1-16
11	Romans	10:5-21
12	Luke	4:1-13
13	Genesis	15:1-18
14	Proverbs	15:1-33
15	Psalms	127:1-5
16	Jeremiah	26:1-15
17	Philippians	3:17-4:1
18	Luke	13:31-35
19	Lamentations	1:1-22
20	Lamentations	2:1-22
21	Lamentations	3:1-24
22	Lamentations	3:25-66
23	Exodus	3:1-15
24	Psalms	103:1-22
25	1 Corinthians	10:1-13
26	Luke	13:1-9
27	Luke	13:10-21
28	Lamentations	4:1-22

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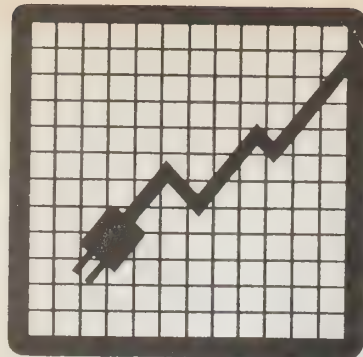
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Letters

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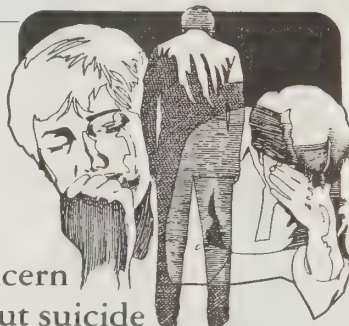
Johnston, and one which we need to take into account in our understanding of ourselves as the Church. It carries us, in a challenging way, beyond our previously European centre of gravity.

I couldn't agree more. This creative input from what were once regarded as the "younger" churches is certainly a significant and invigorating development for the Church. It has touched me in my own understanding of what it means to be the Church, and in my personal development in ministry.

However, it is striking to me that even such a forward thinking theologian, and mission historian, as Dr. Johnston missed a whole branch of the Church in his remarks — the Church in the Middle East. This is the Church where mission began, the Church of the apostles, the Church we read about every Sunday in Paul's letters in the New Testament. Yet for

a variety of reasons — social, cultural and historical — it has become for us an invisible church. Invisible even to those who go on carefully designed pilgrimage to the modern state of Israel. I would challenge Dr. Johnston, and others who take on the challenge of discerning where the Church is going as it moves beyond its western inheritance, to not only look to the churches that grew out of the western mission. This in itself is an ironic residue of our western centre of gravity. The challenge is to look also to the churches *from* which the western church itself grew. These churches, in the midst of the political and religious turbulence of the Middle East, struggling to witness to reconciliation and to dialogue within predominantly Islamic societies, may once again have much to teach us if we are willing to change our line of vision in order to see them. In my experience, it would be well worth the effort.

(Rev.) Douglas duCharme,
BWM Middle East Liaison,
Limassol, Cyprus.



Concern about suicide

I am concerned by the article *Reflections on a suicide*, in the November issue. The article seems to accept the viewpoint of the prospective suicide without considering alternatives.

The unrelenting pain felt by the suicidal person is vividly and accurately described. Others have described it as "being in hell," because there is no hope. I feel that it is imperative to point out that these feelings of despair *can* pass and in most cases do, where there is proper crisis intervention. It is of the utmost importance that families, friends, counsellors and ministers dealing with any troubled persons should be aware of this in order to supply constant reassurance and assistance, no matter

what the circumstances. When that is not enough or seems ineffective, professional help should be sought without delay. Sometimes, it is true, a suicide attempt seems to come "out of the blue" but often there are warning signals which should never be ignored.

The writer says, "For the person committing suicide, it is an unselfish act. In your eyes, your spouse, your children and your family would be better off without you than with you in your condition. And so, to your reasoning, it would be better off for everyone if you were dead." There is nothing in the article to point out that this is a terrible misconception. When a suicide is successful, the pain does not end. It is passed on to all those who have survived. an overwhelming, agonizing, pain of guilt, anger, frustration, helplessness, sorrow, and sometimes despair — an anger against God. Friends and families of suicides have said, without exception, that he or she would give everything to have been able to say, "Taking your life is not the answer. Whatever your problem, or pain, we

would have been willing to share it with you. This way we are left with a lifetime of inescapable sorrow and regret."

Admittedly, when a suicide has occurred, it is vital to attempt to ease the agony of the survivors and prevent the bitterness from becoming overpowering. But we cannot escape our responsibility by saying that as we can never fully understand the motivation of the victim, we have to accept the reality of the decision. That decision is made in a period of intense, extreme mental anguish. While there is much that is still not understood about mental illness, help is available. We are not in the dark ages. Wonderful advances have been made in the field of mental health. There are understanding, skilled, caring people, beginning with one's own family doctor, ready to help and to refer a troubled person to the appropriate facilities. Many sensitive, brilliant and successful people have recovered from deep, suicidal depression and with the help of therapy become stronger and more understanding of the stresses which may affect any one of us.

There is much still to be learned, many stigmas still to be overcome, but there is hope and there are alternatives. With the dramatic increase in suicides and suicide attempts, especially among the young and elderly, we need continuing research and increased understanding, courage, strength, faith and love. Suicide attempts are a cry for help. Rather than "accepting the reality of the victim's decision," we must do everything within our power to prevent them. Unhappily we will not always succeed, but a successful suicide should never be seen as a mysterious inevitability but as a tragic mistake.

Mary Dowling,
Fergus, Ontario.

William Barclay's son comments

I received c/o *Life and Work* a copy of the September issue of the *Presbyterian Record*, and I am delighted with the presentation of the article, on my father, William Barclay.

I hope that the article meets with a

good response. It was well received in Scotland and since its publication I have received many invitations to talk about my father and his books to various groups and not just church groups! His memory remains strong in Scotland — even 10 years after his death.

I wish you success in your publishing and I hope that I will perhaps be able to help you on a future occasion.

Ronnie Barclay,
Glasgow, Scotland.



Young Adult Observers

I want to make two points: (1) age of observers; (2) right to speak.

1. I think we do our young people a dis-service by allowing 25-year-olds to be Young Adult Observers (YAOs). Many 25-year-olds are old enough to serve the church as ordained ministers. Many are old enough to be established in their careers. Our church recognizes age 21 as old enough to be an elder. I think our YAOs should be 16-20 years of age.

2. The General Assembly is our highest court — the Supreme Court of our church. Our YAOs have been extended the opportunity (in very limited numbers) to come to *observe* how this high court operates. They should not have the right to speak. Elders, duly commissioned, are the speakers and the decision-makers. And so it should be! Our young people (all of them — not just 23) should have many opportunities to speak and serve in their local congregations — but not in our Supreme Court.

Charles Manahan,
Ruling Elder,
Scarborough, Ont.

Canada's War Volunteers

...I feel constrained to write on behalf of all those who served in world

War II, and also of those who served in World War I.

I am protesting the statement included in Paul Murray's article, *Remembrance Day 1988*. Speaking of those who gave their lives in the wars this century, Murray, in the third paragraph, said, "They had been drafted, or inveigled into military service by slick advertising." This was a calumny on the character of those who gave their lives and of those who served and came back.

Canada has depended mainly upon voluntary enlistment for its service people. I would estimate that at least 90 per cent of those who served in World Wars I and II voluntarily enlisted to serve King and country, and fight for freedom. I am writing as one, who at the age of 24, having taught school in rural communities in Nova Scotia for three years and been accepted as a candidate for the ministry by Cape Breton Presbytery, enlisted in the Canadian Army in July, 1940 (after vainly trying to enlist in the RCAF since the Fall of 1939, but finally being rejected by the Air Force due to impaired vision.) In 1942 we were asked to vote on the subject of conscription; believing that our services would be better off without those who had to be drafted I, for one, voted against it. I realize that in both wars our country resorted to conscription due to a shortage of manpower, but I am very sceptical about the number of conscripts who actually reached combat zones.

Major Murray apparently did not realize the overwhelming factor of voluntarism in connection with recruiting for our Armed Forces in wartime and peace. I am not sure what the corresponding percentages of volunteers and draftees would be in the Armed Forces of other countries.

The part of the sentence, "Inveigled into military service by slick advertising" also is inaccurate. The overwhelming majority of those who enlisted in the Canadian Armed Forces in our two major wars did so from patriotism, love of their country and freedom, and loyalty to their Sovereign.

(Rev.) Lee M. MacNaughton,
Scotsburn, Nova Scotia.

continued

Letters

continued from previous page

Record sexist

The *Record* has often shown itself to be indifferent to the practice of male dominance within the church. Too often, both the *Record* and the church go beyond indifference to active endorsement. This is exemplified in the October issue in which G. K. Chesterton's sexist joke is printed: "Man is capricious, dissatisfied, vain. Man, in short, is a woman." That this is printed in the context of almost universal use of gender-exclusive language in Presbyterian churches adds insult to injury. One more reason for women looking for allies to hesitate before looking in the church.

Shelagh Lynne Supeene,
Oxford, England.

Disillusioned

Last week when I attended church I was shocked, disillusioned, dismayed to find, basically, an anti-Free Trade insert in the *CHURCH* bulletin. Then, to add insult to injury, an anti-Free Trade cartoon in the November *Record*!

Just where did you get the authority to become mixed up in this? Just which one of you is the expert on international trade? Which one of you hopes to become a transplanted Ian Paisley?

...If you were really interested in informing your captive audience about international trade as opposed to internal, the letter of Glenn Cooper (p. 38 - November) should have been included with the other insert and on

the same page as the cartoon....

In closing — make up your minds about your church! Are you going to play politics or preach Christianity? I, for one, don't go to church to have stuck in my face what is on TV, radio, in the newspapers, 24 hours a day! What a disappointment! How disillusioning...

Beulah Christie,
Sault Ste. Marie, Ont.

Political

pronouncements

Recent issues of the *Record* have carried thoughtful letters on the political pronouncements emanating from Wynford Drive.

The naive and simplistic positions advocated on complex issues in defense, agriculture, free trade, etc., are seen as inappropriate and counter productive to the mission of our Church.

The most recent event involving GATT-FLY linked our church to a partisan effort in political muck-raking.

Many of us in the pews feel these involvements are incompatible with "Presbyterians Sharing."

G. D. Zimmerman,
Nashville, Ont.

GATT-FLY attacked

I could barely believe it last week when I read in the daily press that some oddball group known as GATT-FLY was attacking the Free-Trade bill — claiming that the deal does not protect our social programmes, although there is nothing in the deal nor in International Law to present a danger to those pro-

grammes. The real news about this item, though, was that the Presbyterian Church was named as a member of this group. Having read the report of our International Affairs Committee in the General Assembly *Acts and Proceedings* I should not be surprised. That incredible group of left-wingers gets worse and worse.

My main protest in this instance is that this public action, purporting to represent our church, happened in the middle of an election, the press conference being one week before Election Day. By what authority did any group get involved in an election? They certainly do not represent me, nor many of my friends. This is the last straw. I am seriously reducing the amount which I give to Presbyterians Sharing. It will still be well above average, but it will be well below my usual. I simply refuse to finance programmes with which I do not agree. Unfortunately there seems to be only one really effective way to make the point.

W. S. Thomson,
Oakville, Ont.

Excellent article!

My compliments to our former Moderator, the Rev. Tony Plomp, for an excellent article on the church and its history in The Netherlands. He captured so well the influence of people like Dr. Kuyper and many others after him in the Dutch church who served their purpose with distinction in that period of the church's history.

However, I remember in my days in that same country, in our young men's Bible study group, how we would neglect the Bible and say, "What does Kuyper or Bavinck or Schilder say about this or that?" and in so many cases internal church differences would create splits so severe that I think there are more than twenty church groups each calling themselves "reformed" or "re-reformed!"

Maybe we do need another Reformation; starting all over again with the Bible as the only reference to be used. Thanks again for the article.

D. Horst,
St. Marys, Ont.

Pontius' Puddle



YOU WERE ASKING?

Tony Plomp



Why Must Moderators Be Clergy?

Are there good and sufficient reasons for maintaining our practice of limiting, to ordained ministers only, the right to act as moderator in our church courts, and congregational meetings? If so, what are they?

First, although the *Book of Forms* states that at congregational meetings the minister of the congregation, or the minister appointed by the presbytery presides, the meeting may appoint one of its number to take the chair if the minister is absent or declines to preside. Congregational meetings need not always be moderated by a minister. Some clergy prefer that the annual congregational meeting, for instance, be chaired by a member of the congregation, such as an elder, member of the board, or anyone competent to act in this capacity. The perception is that those present will feel freer to engage in vigorous debate when the minister is more of a consultant than a presiding "expert."

When it comes to the church courts we follow the tradition that only ordained clergy should be allowed to moderate them. In session the minister fulfils a dual function. He or she is a ruling elder in the congregation. At the same time, the minister is also a teaching elder and the executive of presbytery. The minister is responsible to presbytery for his or her ministry and leadership in session and congregation, therefore it is quite appropriate that he or she should moderate this lower court. As the *Book of Forms* states, without giving any other reasons, "The minister is *ex officio* (by virtue of his office — ed.) moderator of the session." (115)

The duty of the moderator of session is to preside over the meeting as would any other chairman. At the same time, the moderator of session may introduce any competent business or express his or her views on any matter that is under consider-

ation. (117) The position of moderator of session is somewhat more than simply being the "chair," strictly neutral on all things. However, lest the minister be tempted into dictatorial rule, the *Book of Forms* warns, "No minister moderating in his session" may "usurp a negative voice over the members of his session" or hinder "the reasoning or voicing of anything whereunto... a great part of the session inclineth, being agreeable to the acts and practices of the Kirk." That ruling dates back to 1638! Unfortunately, that directive is not always followed, with often sad consequences.

A tradition rooted in a "priestly" understanding of ministry



But why should only ordained clergy be eligible to moderate the presbytery, synod or General Assembly? Other denominations in our tradition allow the laity access to this office, a notable example being the United Church of Canada and, I believe, the Presbyterian Church in the United States. Some hold that ministers alone, being daily occupied with the work of the church, are competent to occupy the office of moderator of the higher courts. It is their knowledge and experience of church life and law which supposedly makes them better equipped than the laity. Tell that to a recent graduate who

finds him or herself elected to the office of Moderator of Presbytery, one year out of college!

There are some powerful and knowledgeable elders out there (too few I might add!) who know the church and its laws as well as any minister. In addition, some have been chairs of corporations or other large organizations and know *Roberts' Rules* like the back of their hand. I don't think that is good and sufficient reason to restrict the office of moderator to clergy.

The reason most often advanced is that the moderator of presbytery presides at the licensing, ordination, and induction of ministers. Although elders share in all that leads up to such an event, it is the clergy alone who are empowered to ordain with the laying on of hands. It is the moderator of presbytery who conducts such a service and in that respect acts on behalf of the court. Thus the conclusion that only ordained clergy are eligible for the office of moderator, a conclusion which becomes somewhat shaky when we realize that neither synods nor General Assemblies license, ordain or induct ministers.

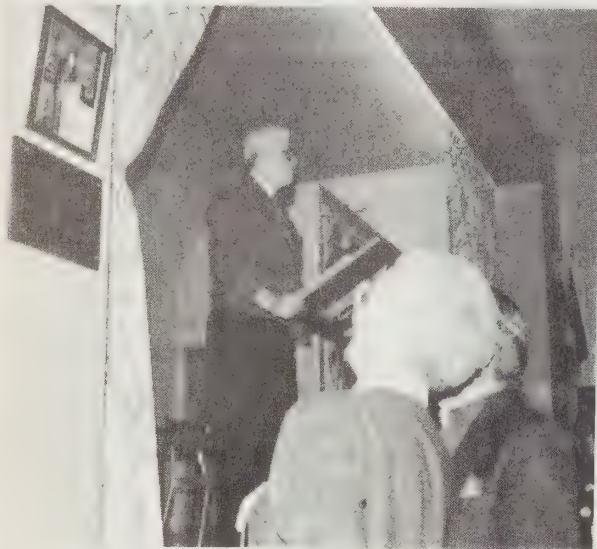
What we are dealing with is a long and venerable tradition that has its roots, no doubt, in a more "priestly" understanding of ministry than many subscribe to today. If nothing else, it is marvellously consistent by holding that all the higher courts must be moderated by clergy. The practice, however, should be changed without doing harm to our system of government. Mechanisms could no doubt be put into place to make it possible for the laity to be eligible for the office of moderator of presbytery, synod or General Assembly. □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.

PEOPLE AND PLACES



THE KIDS' PRAISE CHOIR of Knox Church, Welland, Ont., held a variety of fund-raising events, including flea markets and "skipathons"; to raise the money to purchase their gowns. The chart indicates their progress.



DURING THEIR 140TH Anniversary Celebrations last year, the congregation of Knox Church, Agincourt, Ont., paid tribute to the late Rev. John Forbes, minister of the church from 1950-69, at a congregational dinner in October. The Christian education building was rededicated and designated "The John Forbes Hall," and a plaque and photo of the Rev. Forbes were unveiled by his widow, Mrs. Rena Forbes. The Forbes' daughters, Joan, Hazel and Carol, and their son, David, were in attendance. Mrs. Forbes is pictured regarding the plaque with the Rev. Gordon Hastings (face hidden), minister of Knox. At the podium is James Bamford, programme chairman. The plaque reads: To The Glory of God, In Loving Memory of Rev. John Forbes, M.A., His Vision, Dedication, Organization and Perseverance, For the Christian Education Building, Knox Presbyterian Church, Agincourt, Ontario. Named - The John Forbes Hall, October 22 1988.



A STAINED-GLASS WINDOW entitled "The Good Samaritan" was dedicated to the memory of the Rev. Alex Zeidman, former Director of the Scott Mission, Toronto, in a service held at the Mission on Oct. 28, 1988. Pictured, from left to right, are: Gordon Martin, Director of the Scott Mission; Maureen Zeidman, widow of Alex; Jae Kukurugya, artist and designer of the window; the Rev. Brian Ross, minister of St. Andrew's, Humber Heights, Weston, Ont., who conducted the dedication; Gordon Paige, chairman of the board of Scott Mission.



A FAREWELL SERVICE for Dr. Fred Miller, minister of St. Andrew's Church, Owen Sound, Ont., for 28 years, was held Sept. 12, 1988. As the congregation arrived at the church they were greeted by Dr. Miller and his wife, Ethel, and their family. During the service Dr. Miller pointed out that his departure was part of a necessary growth process, both for himself and the congregation. His willingness to move forward and meet new challenges, whether as a counsellor or author, was reflected in the gift of a computer presented to Dr. Miller. Other gifts included a substantial cheque and a signed piece of Swedish crystal for Mrs. Miller. Later in the afternoon a reception was held at a local inn so that the community could also have a chance to say good-bye.



THE 24TH ANNIVERSARY of Pinewood Church, Burlington, Ont., was celebrated with a mortgage-burning ceremony, Nov. 6, 1988. Pictured (from left) are: John Clark, clerk of session; the Rev. Andrew Reid, minister of Pinewood; Mrs. Edith Clark; and Walter Richards.



A STAINED-GLASS WINDOW entitled, "The Last Supper," was dedicated to the Glory of God at Knox Church, Indian Brook, Cape Breton, recently. The window was given by Mrs. Belle MacLennan in memory of her brother, Nelson Morrison, and his wife, Annabelle. Pictured, left to right, are: Mrs. Effie Shaw, elder; the Rev. Glenn MacDonald, minister; Mrs. MacLennan; and the Rev. D. J. Gillies, retired.



THE FELLOWSHIP CIRCLE of Knox Church, Teeswater, Ont., celebrated 50 years of Christian service to the church and community with several anniversary events during 1988. A Golden Anniversary meeting took place in February, a tea was held in May, and a bazaar, bake sale and tea took place in November. Pictured are nine charter members (there are 18 in total) of Knox who attended all the anniversary events. In the back row, left to right, are: Llewella Armstrong, Margaret McDonald, Mabel Ross, Myrtle Grant and Ivadel McDonald. In the front, left to right, are: Thriza Dickison, Leotta Stobo, Grace McDonald and Bessie McKenzie;



THE 115TH ANNIVERSARY of St. Andrew's Church, North River, Cape Breton, was celebrated recently. Pictured with the minister, the Rev. Glenn MacDonald, are the two most senior members of the congregation present, Mrs. Josie MacEachern, and Murdock Dan MacLean, elder.

On Sunday, Nov. 13, 1988, a memorial plaque in honoured memory of *Lt. Col. the Rev. John W. Foot* was unveiled at *St. Andrew's Church, Fort Coulonge, Que.*, where he served as minister from 1935-36. Many members of the Canadian Legion and the community joined the congregation at the service, conducted by the Rev. Allan MacKenzie, minister of the church. Mr. MacKenzie, in his memorial address, called Dr. Foot a "man for all seasons", referring to his distinguished service as a minister of The Presbyterian Church in Canada, an Ontario Government cabinet minister and an army chaplain. "He was, above all," Mr. MacKenzie stated, "a man of character, at once courageous, brave, and self-sacrificial, and his exemplary behaviour at Dieppe in 1942, which won him the Victoria Cross, attests the Christian qualities which he manifested throughout his long and fruitful life."

□

Electronic Bible programme developed by Presbyterian minister



Dr. Doug Lowry

An electronic Bible programme, with an index system not previously available on diskette editions of Scripture, was released for market in September. Called the *Findit Bible*, the programme is the brainchild of Dr. Doug Lowry, an ordained minister of The

Presbyterian Church in Canada and a former missionary, who spent three years developing the system.

The *Findit Bible* includes five Scripture versions, plus a concordance and subject finder. Its information retrieval system permits the user to call up topics by word, phrase, subject or related biblical passages. Unlike a typical concordance which lists the occurrence of specific words, the retrieval system will also locate passages where the idea conveyed by those words occurs, although the words themselves may not.

Dr. Lowry, who holds a Ph.D. from the Massachusetts Institute of Technology, feels that the goal of programmes such as his is to "strengthen faith through technology and make the Word of Life more accessible and better understood."

Edmonton Presbytery takes part in Strategic Planning Process

The Presbytery of Edmonton met on November 5, 1988, for the purpose of engaging in the Strategic Planning Process. Thirteen ministers and 14 lay persons, as well as a facilitator and a recording secretary, took part in the session.

The participants addressed three basic questions: 1) what fundamental and persistent issues do we need to address; 2) what current conditions and changes are we facing (internally and externally) that will demand new responses from us; 3) what is our common vision of what the life and ministry of the church should be in 10-15 years.

The method for addressing these questions was to begin with individual "brain-storming" and then end with the participants identifying common ideas and categorizing them into groups. They were to be directed in their response to the questions by the Great Commission as set forth in Matthew 28: 19-20, and by a 12-point Mission Statement prepared by the Executive Planning and Co-ordinating Committee of the Administrative Council.

However, there was some difficulty in addressing the three questions from the basis of Matthew's Great Commission and Mission Statement, and there was also confusion concerning the perspective from which to form the responses, e.g., when considering the fundamental issues, were we do so from a national, presbyterial or local level, or from, perhaps, some combination of the three levels. Given these difficulties and how they might have affected the results could cast some uncertainty as to the validity of the results in determining policies and priorities. Perhaps the synthesizing of the strategic planning model still taking place takes such matters into account and any concern is unwarranted.

One other possible point of contention is the role of prayer in the planning process. In this instance, for example, the four minutes given to prayer out of the approximately five hours spent on the session seems like little more than a "tip of the hat to the Almighty".

All matters considered, however, it is certainly a positive step that a large part of the church has the opportunity to participate in the planning process.

(Rev.) Joe Riddell
Saint Albert, Alberta

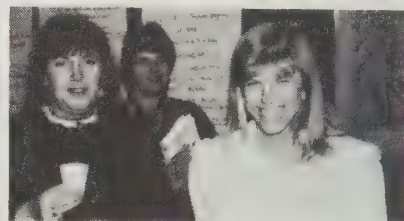
Church taskforce recommends relocating National Offices

The Church Office Sitting Taskforce (C.O.S.T.) has concluded that the relocation of the National Offices of The Presbyterian Church in Canada is feasible and desirable. Their conclusion is supported by a consultant's report which looked at the areas of accessibility, acceptability and affordability.

The C.O.S.T. committee presented their report at a meeting of the Administrative Council, held November 25-26 at Ewart College, Toronto. The Administrative Council, gave its acceptance to the report, pending its approval by the 115th General Assembly (to be held in June), and verification of the facts contained in the report.

No site has been selected for possible relocation, although two areas — 1) adjacent to the international airport in Toronto and 2) south-western Ontario — have received consideration.

An additional taskforce was to be given the responsibility of selecting a site.



Youth Directors meet

A consultation involving the six Synod Youth Directors appointed during the past year and the Board of Congregational Life Task Force on Youth and Young Adult Ministries took place in November at the church offices in Don Mills. Two of the SYDs are pictured above; Audrey Cameron of Atlantic Provinces (left) and Wendy Snook, Quebec and Eastern Ontario.

The other Youth Directors taking part were: Stephen Cameron, Toronto and Kingston; Scott Sinclair, Hamilton and London; Bob Butler, Saskatchewan; Frank Wynne, British Columbia.



Conrad Dutchin



Gordon Fairweather

Chairman of IRB visits church offices

Mr. Gordon Fairweather, recently-appointed Chairman of the new Immigration and Refugee Board of Canada, spoke with church representatives at a meeting held at the church offices in Don Mills, November 10. Accompanying Mr. Fairweather was Mr. Peter Harder, Executive Director.

The IRB is the largest administrative tribunal in Canada. It is also an independent organization, with a legislated mandate that permits no political influence of any kind in its decision-making process. It is comprised of two divisions: the Convention Refugee Determination Division, which deals exclusively with refugee claims; and the Immigration Appeal Division, which hears appeals relating to removal orders, and refusals of applications for landing from sponsored "family class" members.

Mr. Fairweather pointed out that the new board is intended to be fair, efficient and in the best humanitarian traditions of Canada. It should speed-up the refugee process while at the same time eliminating abuses.

In 1980, there were just 1600 refugee claims made in Canada and each case was handled within one year. In 1987 that number grew to 27,000 and the claim process was estimated to take five years.

Dutchin appointed

Mr. Conrad Dutchin, who formerly served with the Board of World Mission, has been appointed by the Federal Government to the new Immigration and Refugee Board. He will be based in Toronto. Mr. Dutchin was Co-ordinator for Refugees and Undocumented Immigrants under BWM from March 1, 1987, until his recent appointment in October 1988.

Mr. Dutchin is an elder at St. Andrew's Church, Toronto.

From the past RECORD

JANUARY 1964

(25 years)

"President John Kennedy has been assassinated!" In shock and disbelief our conscience cries out, "How could any man hate another so much that he would plan cold-blooded murder, and be able to munch on fried chicken as he waited for his victim? And how could such a thing happen in North America in the mid-twentieth century?"

from *The Kennedy Tragedy*
by the Rev. David J. Crawford

JANUARY 1939

(50 years)

A serious question has thus arisen which must give concern to every Christian country, namely, to what place of refuge shall these people turn? The following is a plea on their behalf issued by the Archbishop of Canterbury, the Cardinal of Westminster, the Moderator of the Church of Scotland and the Moderator of the Federal Council of the Evangelical Free Churches, and the Presidents of the Christian Council for Refugees from Germany and Central Europe:

"Since the advent of the Nazi régime more than 200,000 men, women and children have been driven from Germany . . . In Great Germany there remains not fewer than a million Jews, of whom about half are Christians, many of whom are the so-called Non-Aryans . . . We appeal to our own Government and to the Dominion Governments to give a lead to

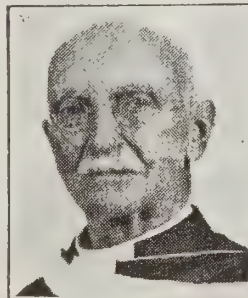
the world in this matter. We beg them in the name both of our Christian faith and of common humanity to open their doors generously to refugees before it is too late . . . from *Germans and the Jews*

JANUARY 1889

(100 years)

Among the institutions which deserve well from the Church, the Presbyterian College, Montreal, is second to none. Its history, to a few points of which we direct attention, has been an unbroken success from the beginning. By the Divine blessing its usefulness to our country at large, and especially to the cause of missions, has already surpassed the most sanguine expectations, if not of its founders, certainly of on-lookers from a distance. It was a wise undertaking to plant the college at this centre of learning and commerce. To Sir Wm. Dawson, the distinguished Principal of McGill University, we believe, belongs the honour of having written the first letter proposing the founding of the institution. It was urged that only by this means could the spiritual wants of the Province of Quebec, eastern Ontario and the valley of Ottawa be properly overtaken. The University offered admirable facilities for the training of students in Arts, without any expense to the Church, and would be greatly strengthened by the presence of such a Theological Seminary.

A best seller in January, 1939



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The Presbyterian Record, Room 802, 100 Adelaide St. West, Toronto 2. Dr. W. M. Rochester, Editor.

DEATHS

MARR, THE REV. HAROLD COLIN, a retired Minister of The Presbyterian Church in Canada, died at Clinton Hospital, Ontario, on September 15, 1988.

Mr. Marr was born and received his early education in Waterdown, Ont. He attended Hamilton Business College before enlisting in the Royal Canadian Navy. On his return to civilian life he attended McMaster University where he was graduated with a B.A. degree and in 1954 he graduated from Knox College.

He served pastorates at Creston, B.C.; Spencerville, Ventnor and East Oxford in the Presbytery of Brockville; Roxborough Park, Hamilton; St. David's, Campbellville and Nassagaweya, Brampton Presbytery; and at Norwich and Bolton in the Presbytery of Paris.

Mr. Marr is survived by his widow, nee Dorothy Baillie of Burlington, Ont., daughter, Glenna, grandson, Matthew, and brother, the Reverend Ronald Marr.

CHESHIRE, THE REV. JOHN LAW, 91, graduated from Moody Bible Institute and was ordained as a minister in the United States in 1929. Immediately he sailed for South India, but when he learned of the evangelistic opportunities in the Jhansi Mission area he responded to an invitation from Dr. John Wilkie, the veteran leader of Canadian Presbyterian work in North India. He served The Presbyterian Church in Canada as an overseas missionary from 1929 to 1952 and was known as an outstanding village evangelist in the Jhansi area of India.

While on furlough with his family during the Second World War, he ministered in the Presbyterian churches in Trail, B.C., and Riverdale, Toronto. When India gained its independence in 1947, John Cheshire was the first missionary to enter the large, unreached Gwalior Maharajah State to the north of Jhansi. He was fluent in the national language and a fearless open-air preacher. He cycled hundreds of miles with devoted Indian evangelists to countless villages in the remote areas proclaiming the Good News.

Mr. Cheshire's wife, Eleanor, predeceased him in 1985. He is survived by his son, Arnold, and daughters Marian (Mrs. Nolan) and Marjorie (Mrs. Pastoor) and three grandchildren.

BLACK, DR. DUNCAN, 75, elder for 21 years at St. Paul's Presbyterian Church, Mission, B.C., formerly an elder at Knox Church, Vernon, B.C., Oct. 23, 1988.

BRODIE, LOUISE, 67, elder and choir member of Knox Church, Selkirk, Man., life member of W.M.S., Sept. 19, 1988.

BROWN, AGNES, 101, charter member of St. Andrew's Church, Biggar, Sask., Aug. 6, 1988.

BROWN, DR. JOSEPH, 89, longtime member of First Presbyterian Church, Regina, Sask., Nov. 13, 1988.

CAMSELL, RALPH A., 82, longtime elder, and member of Thornhill Presbyterian Church, Thornhill, Ont., for 30 years, for many years a member of the board of managers, envelope secretary and church treasurer; his early church associations were at

First Church, Chatham, Ont., and Paterson Memorial Church, Samia, Ont., Sept. 13, 1988.

CLEMENT, KENNETH R., elder of St. Andrew's Church, Welland, Ont., Nov. 4, 1988.

EASDALE, MRS. BARBARA, 90, longtime member of St. Andrew's Church, Aurora, Ont., Oct. 25, 1988.

ELLIOT, WILLIAM ROSS, 56, elder, clerk of session, lifelong member, chairman of the board of trustees of Georgetown Presbyterian Church, Howick, Que., Oct. 7, 1988.

ENYEDY, LASZLO, 72, longtime elder at Calvin Church, Abbotsford, B.C., Sept. 13, 1988.

FRYER, JAMES, SR., elder for 16 years and a member for 36 years of Westminster Presbyterian Church, Toronto, Ont., Sept. 8, 1988.

GALBRAITH, JAMES, longtime elder and member of the board of managers of Knox Church, St. Thomas, Ont., Oct. 9, 1988.

GRAHAM, SAMUEL, 90, longtime elder and dedicated member of Chalmers Presbyterian Church, Calgary, Alta., friend and "Uncle Sam" to children of the church school; former elder and active worker of (Old) Knox Presbyterian Church, Calgary, Alta., Aug. 18, 1988.

GREEN, DR. ERIC G., 65, well-known physician, elder for 18 years and former Sunday School teacher of the Kirk of St. James, Charlottetown, P.E.I., Oct. 2, 1988.

HUNTER, MISS LULU, 94, longtime member of St. Andrew's Church, South Mountain, Ont., valued missionary worker, secretary/treasurer for 45 years, Sunday School teacher, Sept. 13, 1988.

INGLIS, J. LINDSAY, 71, elder for 35 years and clerk of session for 30 years and member of the church choir, of St. Andrew's Church, Maple Valley, Ont.; active leader in church school and youth ministry, as well as in the community. Member of the choir for many years. Father of the Rev. Glenn Inglis of Nanaimo, B.C., October 2, 1988.

LITTLE, MRS. MILDRED A., 83, member of Knox Church, Ayton, Ont., widow of the Rev. Gilbert Little, she assisted him in pastorates at Elmira, Winterbourne, Elmira, Chalmers Church, Toronto and St. Giles-Kingsway, Etobicoke, Oct. 27, 1988.

McLEAN, HERMAN RODERICK, 91, longtime elder and roll clerk at St. Andrew's Church, (downtown) Toronto, Ont., and formerly a member of Bonar Presbyterian Church in West Toronto. Herman worked in the Church Offices with Presbyterian Men for 20 years, (the last few with the Board of Congregational Life); first at College Street, Toronto, and then at 50 Wynford Drive. He was well-known across the country in Presbyterian Men circles as the Registrar at the Presbyterian Men's Conferences during the sixties and seventies, and for his willingness to play the organ and piano to accompany the Presbyterian Men's Chorus when his services were required. Herman died in Toronto on Octo-

ber 24, 1988.

MILLARD, JOHN RAYMOND, 81, longtime elder of New St. Andrew's Church, Dover Township, Ont., Oct. 3, 1988.

MILLER, MR. BEVERLY, 48, elder, acting clerk of session, youth leader, former church school superintendent and manager of St. Andrew's Church, Hanover, Ont., Oct. 14, 1988.

MUNRO, GEORGE ARTHUR, 67, elder for 30 years at Union Presbyterian Church, Thorburn, N.S., Oct. 16, 1988.

SLYKER, JACOB, 76, elder, member of the board of managers, and gardener of Knox Church, Selkirk, Man., May 30, 1988.

STAVERT, PHILIP ERSKINE, 74, longtime member of Bethel Presbyterian Church, Sydney, N.S., Sunday school teacher, Christian Education worker, active in the Men's Bible Study Group and a former Boy Scouts leader.

SWALLOW, JOHN HAROLD, 82, elder for 30 years and clerk of session for 21 years of Union Presbyterian Church, Thorburn, N.S., July 26, 1988.

WALLACE, ALEXANDER (ALEX.), longtime elder and member of Rogers Memorial Presbyterian Church, Toronto, Ont., member of the Board of Managers, Oct. 27, 1988.

WARWICK, RUSSELL G., elder, roll clerk and active member of Knox Church, Windsor, Ont., Oct. 15.

WATSON, WILLIAM G. Sr., 77, longtime member of St. Giles Church, St. Catharines, Ont., Aug. 19, 1988.

WOODING, MRS. HELEN, 85, charter member of St. Giles Church, St. Catharines, Ont., and active WMS member, Aug. 22.

Anniversary

75th — Westmount Presbyterian Church, Edmonton, Alta., Nov. 6, 1988 (Rev. Raymond E. Glen).

Week of Prayer for Christian Unity

The Week of Prayer for Christian Unity will be celebrated in churches of various denominations January 22-29. The Week is sponsored in Canada by the Canadian Council of Churches and prepared by a team which includes Anglican, Baptist, Christian Church (Disciples), Lutheran, Presbyterian, Roman Catholic, Salvation Army, and United Church representatives.

Each year a different country is invited to prepare resource material for the Week of Prayer. This year the materials prepared by the Canadian committee have been distributed throughout the world. The theme for 1989 is *The Body in Christ*.

TRANSITION

ORDINATIONS

Smith, Rev. Jeffrey E., North Pelham, First Presbyterian Church, Ont., June 2, 1988.
Strickland, Rev. Diane J., Toronto, Armour Heights Presbyterian Church, Ont., Nov. 9, 1988.

INDUCTIONS

Appel, Rev. Hugh, Wallaceburg, Knox Church, Ont., as the Associate Successor, June 2, 1988.
Cruikshank, Rev. John, Simcoe, St. Paul's Presbyterian Church, Ont., Nov. 1st, 1988.
Currie, Rev. Henry (Harry), Oshawa, St. Luke's Presbyterian Church, Ont., Jan. 15.
Kim, Rev. Nak Joong, Toronto, Metropolitan Korean Presbyterian Church, Ont., Nov. 27, 1988.
Lee, Rev. Alfred S.H., Toronto, Toronto Korean Presbyterian Church, Ont., Nov. 6, 1988.
Lees, Rev. Adam, Montague-Cardigan pastoral charge, P.E.I., Nov. 2, 1988.
O'Reilly, Rev. Christine, Thedford/Watford pastoral charge, Ont., Sept. 11, 1988.
Smith, Rev. Jeffrey E., Leaskdale, St. Paul's Presbyterian Church, Ont., June 15.
Strickland, Rev. Diane J., Toronto, Armour Heights Presbyterian Church, Ont., as Congregational Development Co-ordinator, Nov. 9, 1988.
Syme, Rev. Robert, Toronto, Faith Presbyterian Community Church, Ont., Nov. 27, 1988.

VACANCIES &

INTERIM MODERATORS

Synod of Atlantic Provinces

Barney's River and Marshy Hope, N.S., Rev. J.M. Grant, Box 1078, Westville, N.S., B0K 2A0.
Boularderie, St. James & Knox Presbyterian Churches, N.S., Rev. Raymond L. Gillis, 3 Queen St., Sydney Mines, N.S., B1V 1K4.
Moncton, St. Andrew's Church, N.B., Rev. Basil Lowery, 13 Torwood Court, Riverview, N.B., E1B 2K4.
New Glasgow, First Presbyterian Church, N.S., Rev. Charles E. MacPherson, General Delivery, Hopewell, N.B., B0K 1C0.
St. Andrews, Greenock Presbyterian Church, Pennfield, The Kirk, N.S., Rev. D.A. Dewar, Harvey Station, N.B., E0H 1H0.
Tatamagouche and Wallace pastoral charge, N.S., Rev. Murray Graham, Box 207, River John, N.S., B0K 1N0.

Synod of Quebec and Eastern Ontario

Dunvegan, Kenyon Presbyterian Church, Ont., Rev. R. Martin, Box 41, Vankleek Hill, Ont., K0B 1R0.
Montreal, Maplewood Presbyterian Church, Chateauguay, Que., Rev. W. Hong, First Presbyterian Church, 501 Fifth Ave., Verdun, Que., H4G 2Z2.
Pembroke, First Presbyterian Church, Ont., Rev. Tim Purvis, 73 Selkirk St., Petawawa, Ont., K8H 1P3.
Ste. Foy, Eglise Ste. Marc., Que., Apply to the Presbytery Commission: Rev. Blake Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.
Town of Mount Royal (Montreal) Presbyterian Church, Que., Rev. Wm. C. MacLellan, 1235 Ste. Foy, Ste. Bruno, Que., J3V 3C3.

Synod of Toronto and Kingston

Ajax, St. Andrew's Church (Pickering Village) Ont., Rev. Tom Gemmell, 83 Holliday Drive, Whitby, Ont., L1P 1E7.
Arthur, St. Andrew's and Gordonville, St. Andrew's, Ont. Rev. Wm. Lamont, Box 652, Palmerston, Ont., N0G 2P0.
Baden, Livingston Presbyterian Church, Ont., Rev. Wm. G. Johnston, 54 Queen St. North, Kitchener, Ont., N2H 2H2.
Boston-Omagh pastoral charge (Milton), Ont., Rev. Angus Sutherland, P.O. Box 58, Norval, Ont., L0P 1K0.
Cambridge, Central Church, Ont., Rev. J.M. Laurensen, 360 Tower St. N., Fergus, Ont., N1M 2N7.
Cambridge (Galt) St. Andrew's Church Ont. Rev. Harry Klassen, 248 Westmount Rd. E. Kitchener, Ont. N2M 4Z1.
Cobourg, St. Andrew's Church, Ont., Rev. Dr. Alex Calder, 1314 Barlesan Rd., Peterborough, Ont., K9H 6W3.
Fenelon Falls, St. Andrew's Church, Glenarm, Knox Church, Ont., Dr. John McMurray, 5 Northlin Park Road, Lindsay, Ont., K0V 4P2.
Kirkfield, Bolsover & South Eldon, Ont., Rev. Ted O'Neill, R.R. 4, Sunderland, Ont., L0C 1H0.
Oshawa, St. Paul's Church, Ont. Rev. Ian Gray, 97 Burcher Road, Ajax, Ont., L1S 2R3.
Peterborough, St. Stephen's Church, Ont., Rev. Stuart Macdonald, R.R. #1, Bailieboro, Ont., K0L 1B0.
Timmins, MacKay Presbyterian Church, Ont., Rev. Lillian J. Wilton, Box 1394, Cochrane, Ont., P0L 1C0.
Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.
Toronto, East Toronto Korean Church, Ont., Rev. Glen Davis, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.
Toronto, Knox Church, Ont., Dr. Everett Briard, 630 Spadina Ave., Toronto, Ont. M5S 2H4.
Toronto, St. Mark's Church, Don Mills, Ont., Rev. Peter Ruddell, 271 Centre Street, Thornhill, Ont., L4J 1G5.
Toronto, Willowdale Presbyterian Church, Ont. Rev. Dr. Ed. McKinlay, 43 Broadbridge Drive, Scarborough, Ont., M1C 3K5.
Trenton, St. Andrew's Church, Ont., Rev. Bruce Cossar, Box 118, Stirling, Ont., K0K 3E0.
Waterloo, Knox Church, Ont., Rev. Wallace Little, 125 Avondale Road, Cambridge, Ont., N3C 2E5.

Synod of Hamilton and London

Synod of Manitoba and Northwestern Ontario

Synod of Saskatchewan

Synod of Alberta

Synod of British Columbia

London, Knollwood Park Presbyterian Church, Ont., Rev. Leslie Files, 760 Wellington St., London, Ont., N6A 3S3.
London, St. Lawrence Presbyterian Church, Ont., Rev. Ivan Dambrowitz, 342 Pond Mills Road, London, Ont., N5Z 3X5.
Moore, Knox Church, Ont., Mooretown, St. Andrew's Church, Ont., Rev. T. A. Rodger, Paterson Memorial Church, 120 Russell St. E., Sarnia, Ont., N7T 6R2.
Niagara-On-The-Lake, St. Andrew's Church, Ont., Rev. John Mark Lewis, 340 Lock St. W., Dunnville, Ont., N1A 1A5.
Owen Sound, St. Andrew's Church, Ont., Rev. F. Neill, Box 1632, Walkerton, Ont., N0G 2V0.
Swinton Park, St. Andrew's, Erskine and Dundalk pastoral charge, Ont., Rev. W. Lennips, Box 609, Chesley, Ont., N0G 1L0.
Thamesville and Kent Bridge pastoral charge, Ont., Rev. Margaret Kirkland, 20 Argyle St., Duart, Ont., NOL 1H0.
Woodstock, Knox Church, Ont., Rev. Don McCallum, Box 99, Innerkip, Ont., N0J 1M0.
Wyoming, St. Andrew's Church, and Camlachie, Knox Church, Ont., Rev. Glenn Cooper, 311 Michigan Avenue, Point Edward, Ont., N7V 1G1.

Synod of Alberta

Synod of British Columbia

Synod of British Columbia

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Synod of British Columbia

continued

Transition

continued from previous page

Vancouver, West Point Grey Presbyterian Church, B.C., Dr. Brian J. Fraser, St. Andrew's Hall, 6040 Iona Drive, Vancouver, B.C., V6T 1J6.

Vancouver, West Vancouver Presbyterian Church, B.C., Rev. George M. Philips, 14375 - 19th Avenue, White Rock, B.C. V4A 7S9.

Victoria, Knox Church, B.C., Rev. Peter Coutts, 2031 Northbrook Drive, Sidney, B.C., V8L 4J3

ORDER OF DIACONAL MINISTRIES VACANCIES

Area Educational Consultants for the Synods of Manitoba and Northwestern Ontario, and Saskatchewan. Write to the Executive Secretary, WMS (WD), Room 100, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

OVERSEAS PERSONNEL NEEDS

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|---------------------|--------------------------|
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| Nepal | — Primary School Teacher |
| | — Nursing Educator |
| | — Teacher Trainer |
| Africa | — Health Professionals |
| | — Doctors |
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Supplement to the Presbyterian Record, January '89 issue



by John Pace



"Never Ending Love"

On the first month of a brand New Year, I would ask you to cast your minds and memories back to another year - 1939. The Second World War had just begun, and a great cloud of apprehension hung over the whole of creation. Realizing the fear and trepidation of men and women, boys and girls, King George VI, in his Christmas Empire broadcast, endeavoured to instil hope, quoting these words of the then unknown poet, Louise Haskins:

*"I said to the man who stood at the gate of the year,
'Give me a light that I may tread safely into the
unknown.' and he replied: 'Go
out into the darkness
and put your hand into the
hand of God. That shall
be to you better than light and
safer than a known way.'"*

These words assure us that in the darkest night of the year, when the stars have all gone out, we can still count on, depend on, rest on, the *never ending love* of God to see us through.

The well-known and well-loved parable of the Prodigal Son has many interpretations, and has been exposed to many allegories, but I feel that the key to the parable lies in Luke 15:20, which reads:

"And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion and ran and fell on his neck and kissed him."

This verse displays the never ending love of the parent for the child. Nothing can stop or interfere, nothing can dam up the flow of that love. It continues to pour through thick and thin, through disappointment and despondency, through pain and hurt, through good times and bad. It's always there - a never ending love.

Several years ago, while studying in Switzerland, I had the opportunity to worship at the Church of Scotland Kirk in Geneva. The minister, Dr. W. D. Cattnach, quoted in his sermon an illustration by the great preacher and hymnwriter, Dr. D. T. Niles:

"A group of tourists were brought from North Africa to France by a promoter who wanted to encourage the

Like the
waterfall,
God's love
flows
endlessly



French tourist trade. First he took them to Paris and showed them Notre Dame, the Eiffel Tower, the Arc de Triomphe. The North Africans were impressed but not as enthused as the promoter thought they would be. He then took them on a bus tour to Chamonix to the French Alps where they

saw their first waterfall. They were mesmerized! They couldn't take their eyes off the great cascading torrent of turquoise water, crashing over the rocks down the craggy mountainside. When it was time to go, he asked them to board the bus, but they made no move to leave - they just wouldn't leave. When asked why, the tourists replied that they wanted to wait until it stopped! The promoter explained that it never stops, and they were bewildered, astonished - completely at a loss to understand. You see, coming from arid North Africa where water was always in short supply, they couldn't comprehend how the flow could be endless."

Just like the love of God for us. We can be mesmerized, bewildered, completely unbelieving. But God's love *never* ends. Our father's love knows no end - no height - no length - no breadth - no depth - no limits. As the hymn says: "O love, that wilt not let me go, I rest my weary soul in Thee." Love *never* ends. "His father saw him and had compassion." Never ending love. King George VI talked about it in 1939. We must realize that it still holds true today in 1989. "Nothing in Heaven or in earth, in life or in death, can separate us from the love of God, revealed in Christ Jesus our Lord."

Almighty God, we thank you for your mercy, your never ending love, and your patience. As this New Year unfolds before us may your Holy Spirit guide and direct our living so that, in all things, we might fulfil our chief end which is to glorify you and enjoy you forever. This we ask for your Love's sake. Amen. □

John Pace is the minister of Saint David's Presbyterian Church in Halifax, Nova Scotia.

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PRESBYTERIAN RECORD

February, 1989

"A TIME TO WEEP"

Angels On Our Bedposts

EDITOR'S NOTE: The following is an excerpt from a talk given by **Morag Morris** to a congress of women held at Glenview Presbyterian Church, Toronto, on April 30, 1988. The theme of the congress was care giving and receiving. The complete text of her talk along with others given on that day, may be purchased in booklet form from the Board of Congregational Life for \$1.25 a copy. After a long and courageous fight with cancer, Morag died on June 24, 1988.



I need to tell you about God and me since my diagnosis of cancer. Obviously we've had a tumultuous four and a half months. I've been in a tumult, and God has always been there for me. Sometimes I couldn't find Him for a while, and other times I sulked a lot and wouldn't talk to Him — but He never left me. There was a time at the beginning when I raged at God because I was in this predicament. Here was I, immersed in what I perceived to be His work for 32 years (unpaid, I might add), and this was happening and He wasn't making it go away. I had some bad days. I spent a lot of time being angry, and then feeling guilty about it, but still being angry — and mostly confused. I don't think Presbyterians are very good at being mad at God. We get too guilty and it all goes down underneath and we aren't purged. It's quite biblical to be angry with God. Read the book of Job.

Anyway, peace hasn't come easily, and sometimes I'm not sure it's come at all. It's a continuous struggle. And how do you live with uncertainty? That too is a day-by-day struggle. The only thing I know for sure is that God has never left me — nor will He — and that's enough.

My faith is a little thing. It flickers in the wind. It's not as big as it should be, nor is it as strong, but it is the centre of me, and it keeps me going; it and you and a few people who aren't here — because they're in Greece or Regina or Ailsa Craig or Listowel or out in the kitchen or some other place.

The power of your prayer is a living thing. I feel its presence every day. It surrounds me and enfolds me and holds me together. This is the extra dimension of Christian caregiving. Not only the doing of all the "stuff", but the underlying prayer. That makes the difference.

Do you know what an angel is? An angel is sent by God to do a particular task. Most of us have been angels to other people and we haven't been aware of our mission. Perhaps neither was the person to whom we were sent! In times of crisis I believe God sends angels to do His work and who can He send but ordinary people — care givers . . .

I want to talk about the particular angels that God sent to

me. The "angels around my bedposts". Remember, angels are not the expected. People you know will be there for you, and their care is equally important but it's not so unexpected. These angels are the unexpected; the "God-sends".

My angels came in all shapes and sizes. They wore lab coats or three piece suits or blue jeans or cashmere sweaters, and one had a clerical collar on.

The first angel I'd never seen before. He ministered to me when I was most frightened and unsure. He gave me himself in a way that got me through the beginning. I've not seen him since nor am I likely to, but God sent me His strength in this person.

Another angel came in an entirely different way than I'd known him before. He brought strength and serenity to me and to my family. He made it possible for me to keep going when things were bad. He strengthened my inner core with humour and calmness, and he still does.

There was another angel who fixed things. He made things happen and smoothed the way in practical ways. He

came and went unobtrusively, instilling confidence and providing a thread of continuity in my life.

There was an angel on the telephone. I haven't seen this angel since December until today, but I've talked to her in times of crisis. One day when things were very bad I phoned this Roman Catholic angel. (I didn't call any of my family nor any Presbyterians to rail against God, but I called her). I was crying, I was mad, I was totally out of control, and this angel listened and talked to me and let me pass my burden over to her. She let me empty myself into the telephone until I could bear it all again.

Then I have a returning angel. She was there for me once before, unexpectedly, by happenstance I thought then, but now I know better. She tends me and gives me practical advice and is my friend through good times and bad.

I've got two angels by correspondence. One does unexpected things, and one writes me encouragement. They do it by Canada Post — which is a miracle in itself! Did I tell you I have an angel with second-sight? She knows without being told when something is seriously wrong and she phones or drops in and puts me together again.

The angel with the clerical collar? Not the usual one you see me with, although he has angelic qualities too. This is a different one. He came when we needed him most and he continues to come and help me face what I have to face and I haven't seen the clerical collar since the first time. He reminds me in whose Hand I am, and where I'll continue to be, and he does it decently and in order.

Another angel in my life is an expected angel — because she's steady and reliable and you know she'll be there no matter what. What is unexpected is the power that she brings to all the usual and the useful things she does; the angel who gets me through, who empowers me with her strength.

There's one more angel I want to talk about. I had no idea this particular angel could do what she did. She held me up while I found my footing. She was strong when I was weak. She was sensible when I was still trying to be independent. She answered my need in her own unique way and it was all unexpected.

There is a theory that each church has a resident angel. In the Book of Revelation, letters are written to the angel of the church at Ephesus, the angel of the church at Laodecia, and so on. The idea is that the angel of the congregation gives that congregation its personality, its flavour, its distinctiveness. The angel is part of the driving force (or lack of it) in a congregation. How would we characterize the angel of Glenview? I feel as if I've had a glimpse of the face of that angel, because of the qualities you've shown me.

Our angel prays, because you have done that for me. Steadfastly and ardently these months you have done that for me, and I cherish that aspect perhaps most of all.

It is a nourishing angel, because you have fed me and mine. I can't count the number of meals and parts of meals that came in our front door between Christmas and Easter. Some of you who hate cooking even more than I do, cooked for us. My husband gained weight because you fed him all the things I don't let him have — and you laced it all with love. You also sent cards and letters and flowers and pieces of yourselves which fed my soul.

Our angel is active in practical ways. You drove me to

appointments and for pleasure and when I needed practical help you were always there. You shopped for me and cleaned my silver. One friend phoned and said, "I do toilet bowls" — and I knew she would if that's what I needed. I think the Glenview angel is versatile.

These qualities you have shown to me and I have benefited greatly. Would that everyone could experience such love and care!

My family has been my constant strength. They rearrange their lives to be with me when I need them. They drop in



from the skies or the 401 as if it were just across the street. They hold me up and they urge me on and love me throughout. I am most blessed.

Life is not the same as it once was, and for a time at least one has to make some adjustments. I've changed a lot of things since December, and some of them were long overdue. You don't always feel wonderful, but you don't always feel awful either. Sometimes you just feel normal.

I was given a special gift by a care-giver one day. It's the story of the worm and the butterfly. "Many of us are like worms", she said. "We carry on in the dark, laden down with sin and guilt and feelings of unworthiness, not forgiving ourselves, just living under a rock, in the dark. We need to remember that the rock has been lifted. Christ has done that for us. We can live in the light like butterflies".

We Presbyterians tend to dwell on the worm part — which is only half the gospel. Christ transforms us into butterflies.

It's more fun to fly than to slink. Butterflies have been changed. They spread their wings and fly. They're free! They're beautiful; they're gentle; they're quiet and they get on with the business of being butterflies. They make the world a happier place, and they're a symbol of hope and new life.

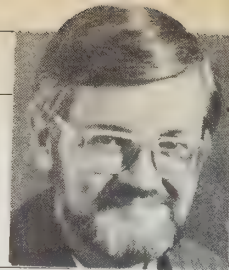
I try to wear one now. It means I can fly too.

Thank you my friends. I'm not going to fall apart, and if I do there are lots of care-givers to put me together again. □



Mrs. Morris was a member of Glenview Presbyterian Church in Toronto, and a registered nurse, who spent several of her last years working in the Palliative Care Unit of Grace Hospital, Toronto.

John Congram



A time to MOURN

“At least for me, ministry got very intense at death. My creativity is called upon when people get married, on Sunday, at confirmation. But somehow or other it never seems my creativity is called upon so intensely and so immediately as when someone is very, very sick or someone is dying . . . I can't think of anything else that drew the deepest amount of my attention, creativity, care, and response in ministry than dying.”

The words are from a recent interview with Walter Wangerin, Lutheran pastor and writer, but the sentiments are mine. Like so many have said about their call to ministry, I didn't choose it, it chose me. So it was for me with ministry to the dying and the bereaved.

Over the years, my approach to funerals also evolved. Most of the ones I attended left me unsatisfied, both those that were so impersonal that you had to ask the name of the deceased, and those that resorted to the old-time eulogy which presented the deceased as an angelic and totally unrealistic human being.

I began to do several things when speaking at funerals. With honesty, I tried to recount something of the significance of the person's life, weaving into the story both the foibles and the triumphs of the deceased that touched our lives. I found that not only did tears flow freely but often laughter was heard as well, a deep appreciative laughter that said, “Yes, that's her all right!” Interspersed throughout the whole was the gospel story, the one we all need at those times, of comfort, forgiveness and hope. I tried, as if it were necessary or possible, to introduce the presence of Jesus into that unique and immediate moment. For many, I suspect, funerals in our congregation became the most living and helpful moment of our life together.

And always I thanked God that as a Presbyterian I had been relieved from any responsibility of making final pronouncements about the life or destiny of the one who had brought us together.

Approximately 15 years ago my uncle died. He requested burial from the house in which he had been born, had lived all his life, and in which he had died. It was the same house he

perienced together.

My first reaction was one of horror. How could they put my aunt and her family through such an ordeal! But I have since changed my mind. I now believe that much that today is written and spoken about the bereavement process, is an attempt by



had helped his father build. In many ways it was an old-fashioned funeral. Even the funeral director came unprepared for a home funeral. The purple velvet wreath he tacked to the front door showed definite signs of a prolonged period in storage.

The two days of visitation in the home, were not like those brief and often superficial encounters in modern funeral homes. My uncle was laid out in the seldom used parlour, additional chairs had been added around his coffin. When friends and relatives came, they took off their coats and settled in for a couple of hours. Lunch or dinner, as appropriate, was served, as the mourners, gathered around my uncle's corpse, recalled the good and bad times they had ex-

the present generation to recapture those things our grandparents knew and did naturally. They may not have talked about death as much as we do. They didn't have to! It was a part of their everyday reality from which they were not shielded.

The field of dying and bereavement is one that since the publication of Elizabeth Kübler-Ross's book, *On Death and Dying*, in the late 60s, has proliferated tremendously. This issue of the *Record*, therefore, makes no claims to comprehensiveness. It is offered as a small contribution to our common journey, which for us all passes through grief and bereavement. I hope that it may increase the possibility that even your grief will be good. □

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FROM THE MODERATOR

Bruce Miles

He wouldn't listen



She had been told that the tests showed a malignancy. Naturally she was upset. She was angry and afraid. "I kept telling my doctor that I didn't feel well. He kept telling me that for a woman of my age, I was in remarkable condition. He didn't listen to me. I think that I would know something about my body. I've lived with it long enough."

She soon returned to her original point. "My doctor didn't listen to me." Does that phrase ring a bell? Granted, most doctors are extremely busy. But isn't practising medicine listening? At least part of it? Granted, some patients want to tell their doctor their life's story over again and again. But in this case, she was sorry that he hadn't listened.

It's a terrible put-down to talk and for someone not to pay attention to what you are saying. It is as much as to say "I'm sorry, my friend, but you are not worth listening to — you are not all that important."

Each one of us can cite an incident where it was evident we were not taken seriously. Nobody listened to us.

It happens in more than doctor-patient relationships. The same thing has been experienced in school. "My teacher wouldn't listen to me!"

Children can say the same of parents. "Nobody listened, they didn't think I knew anything. Nobody paid any attention."

Is this one of the reasons talk shows are successful? A person phones in because someone is there, at the other end of the line, and is prepared to listen. Content isn't all that important. Someone is there, listening. That is what is important.

Think of the last time you thought you weren't being taken seriously. Nobody was listening. Nobody made the effort to let you know that you are important.

This can happen to ministers. They get busy, so many things demand their attention. And then, when the minister finally sits down with Mrs. Smith, his attention span is short and the mind begins to wander, concentrating on what simply has to be done before the 11 o'clock news.

Do mothers and fathers really listen to their children? "Not now, I'm busy." On the other hand, do children listen to their parents? "I told

you that the other day! Why don't you ever listen?"

Listening is a very important part of our life together as human beings. If one is not listening carefully, a point can be missed, an important aspect can be overlooked. Active listening is not a method of relaxation. It is work; hard work.

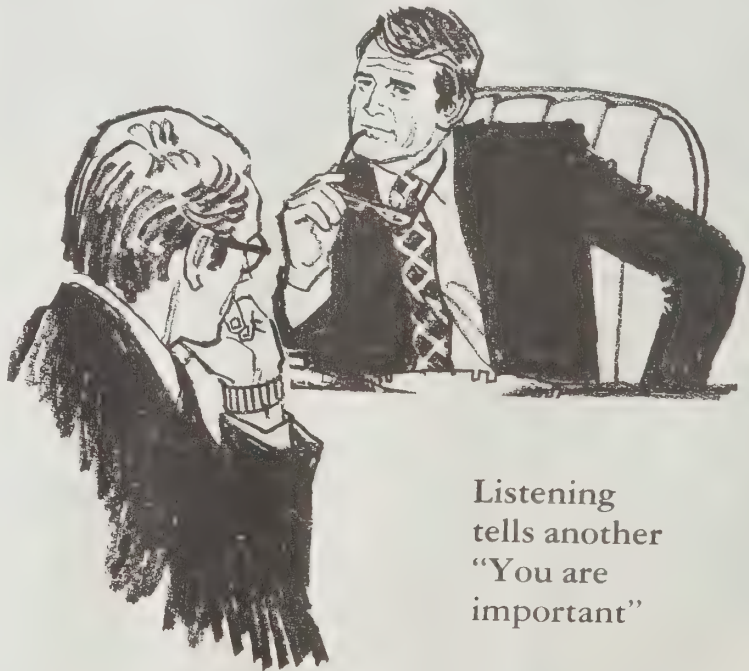
How can we know if we are really listening? Check with the other person. Simply ask her if this is a sum-

mary of what she is really saying. We might be surprised at the number of times we are hearing what isn't being said!

Church people should be carefully trained to hear what God is saying — in events, in conversations, in real life experiences, in worship, and in scripture. "To be aware of the hand of God —" may that be part of our prayer for today.

One last suggestion. Just before you go to bed tonight, pause for a moment, ponder the day, and ask, "What did I hear God saying to me today?"

Bruce Miles □



Listening
tells another
"You are
important"

Lloyd Robertson

A flawed judgment



Over the rush of the last few months that included several significant news events as well as Christmas and New Year holidays, I have neglected to bring to your attention one item that shouldn't be overlooked. At first glance it may seem like a trivial or isolated matter, but I hope that on careful inspection you can agree it is something that deserves broad concern.

During the recent Canadian election you may remember a request by the Liberal party to use portions of the televised leaders' debate in their paid political TV advertisements during the last few weeks of the campaign. The ads included John Turner's summation and a dramatic moment of confrontation over free trade with Conservative leader Brian Mulroney. Turner is thought to have won this debate. The CBC and CTV television networks both objected, saying that they held the copyright to the material and it could not be used unless they agreed to release it upon specific written request. The Liberals decided to go to court to try to obtain the tapes under rights accorded political parties by the Canada Elections Act. It provides for both free time and paid advertising time during the last twenty-eight days of an election campaign. The networks argued that forcing them through law to use the ads would constitute an infringement on press freedoms, since all TV stations and networks have the right to refuse to run commercials they may decide to reject for all kinds of reasons.

There was also the thorny question of the integrity of news programmes. The networks contended, quite rightly, that dipping into a programme to extract material out of context had grave implications for news broadcasters.

The case was heard by the Federal Court of Canada and the Liberals won. The judge, the Honourable Justice Leonard A. Martin, ruled not on the issues of copyright law or press freedom but on one of those clever points of law that allows evasion in such circumstances. He handed down his decision based on what is called a "balance of convenience," which considers the harm either side might incur from the results of a judgment. Justice Martin determined that the

Liberals might suffer seriously if he ruled against the use of their ads in the short term, with the election less than a few weeks away. Indeed, that was the argument put forward by the party's lawyer. He went so far as to charge that the outcome of the election might hinge on the Liberals right to use the commercials. As it turned out, of course, it didn't.

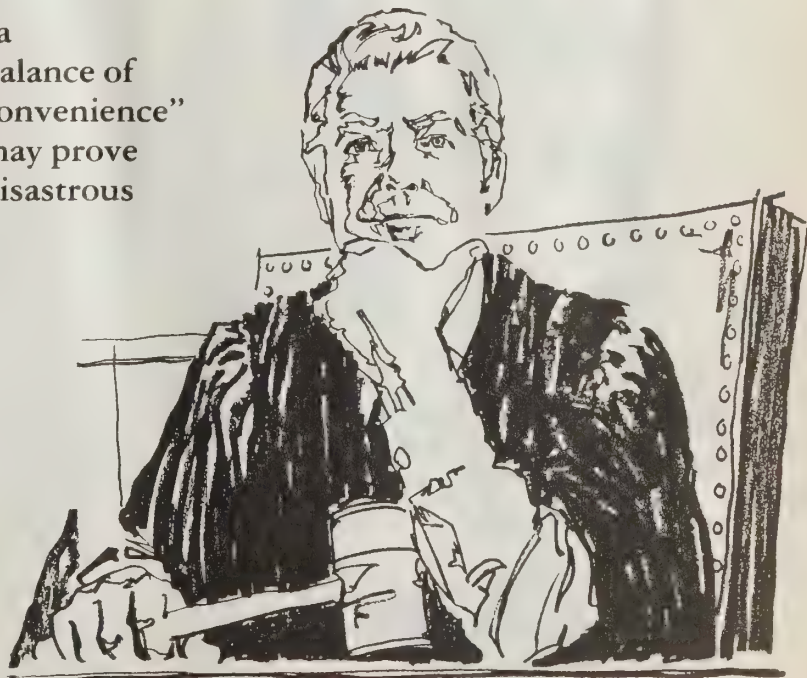
While the judge's ruling was undoubtedly correct on the convenience argument, he couldn't have failed to see the potentially disastrous consequences of his decision. It will give businesses and pressure groups the incentive to try to grab material from

news programmes or public affairs discussions on television, and use it for their own partisan purposes. It was even more astonishing to see the Martin judgment upheld on appeal.

There will be those who cry out from positions of blinkered partisanship that the networks were merely trying to protect the Tories or the New Democratic Party. Nonsense! The same stand would have been taken against any party or organization.

Apart from all its other negative implications, the ruling also threatens the future of TV debates in Canada. Will leaders ever again agree to debate on live television when they know material can be lifted out of context and used against them? It was an unfortunate and short-sighted judgment, not worthy of a country like Canada with its well-developed democracy. Let us hope the networks don't allow the decision to fade away. They do so at their peril. □

"a
balance of
convenience"
may prove
disastrous



A February Prayer

by Joan Wester Anderson

Lord, make me an instrument of your peace. Especially during February, when winter winds continue to howl; when the snowman we so blithely built in November still stands, rock-hard and frozen; when the kids, cooped up and frustrated, vent their boredom with crashes and screams.

"He stuffed my dolly down the clothes chute!"

"You're a wimp!"

"Mo-o-ther!"

Then give me a gentle heart, a soft word — and maybe the keys to the car so I can get out of this zoo for a few hours.

Lord, teach me the meaning of patience when the weatherman excitedly forecasts yet another round of blizzards (and I know my husband is hoping he'll be snowed in at the office rather than here); when the kids open the refrigerator door 87 times in one hour; when the non-stop sound of chewing and rattling bags fills the air; when the clothes dryer breaks and the repairmen will be out just as soon as he can (hopefully, before Canada Day).



Then give me a casual attitude, a faithful outlook; and maybe a good novel that I can read while hiding under the bed.

Lord, remind me of my duty to care for the unfortunate. When the flu bug strikes and my bouncy tribe is reduced to wan and listless strangers, when I must locate a plastic bucket for each of them, when I must run up and downstairs with beef tea, crackers and popsicles (and we're out of popsicles), when the telephone conversations with the pharmacist become my only link to the outside world, and my husband (the coward) has indeed been snowed in at the office.

Then remind me that this is but a brief detour in your ongoing blessings of good health. Make me a cheerful giver, grateful that at least I don't have to cook dinner tonight.

Lord, let me appreciate Valentine's Day. It's supposed to be a port in our continuing winter storm, a time to pause and celebrate love. Judging from the atmosphere around here ("You took my glue! Give it back! And don't you dare touch this heart I'm making for Daddy!" "Mom, did I tell you that you're supposed to have six dozen pink cookies at school tomorrow?" "But I don't like those Valentines! They're for babies!"), I need a sparkly sense of anticipation and fun, a tolerant spirit and maybe a five-pound box of chocolates from Husband (which we can stash in the closet and eat between one and three a.m.)

Lord, help me figure out how to keep a weather-weary preschooler amused. She's tired of the usual games of Wash the Dishes in the Sink (this should be renamed Build an Ark), The Lint Hunt (participants pick up small pieces of debris scattered throughout the house) and Find the Doggy (who's been hiding from her since she painted him yellow). Keep me from turning the television into a babysitter and give me strength for another round of Checkers.

Lord, grant that I may not seek to hurry this time along too quickly. For you have taught us that there is a proper place and season for everything. Perhaps in our family's forced togetherness we are learning new things about each other, growing in ways we cannot yet understand. For it is in surviving the grey and dismal days that we really appreciate the sun.

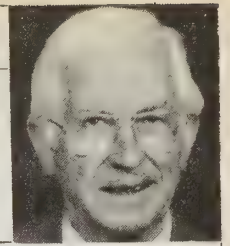
I know February must be good for something, Lord, because you made it. Now give me the strength to endure this blessing — and let me see a crocus tomorrow. Amen.

Joan Wester Anderson is a free-lance writer from Arlington Heights, Illinois, USA.

GROWING PAINS

by Burdett McNeel

Dealing with Grief



My wife died approximately a year ago. I find that I still break down frequently and lack the confidence and energy that I had before her death. I have always been future-oriented but more and more I find that I am dwelling on the past.

My wife died about one year ago. I have been seeing another lady socially who has been a widow for about 4 years. I loved my first wife very much. Sometimes I feel disloyal to her and wonder what is the Christian thing to do.

These two letters describing the same kind of loss, and time span, illustrate different phases of the mourning process. The first describes four features of the depressive phase of a grief reaction — sudden floods of emotion, loss of energy, loss of confidence, and preoccupation with the past. Usually such conditions resolve over a period of time with appropriate support from others. I would like to be able to assure you that if you are part of a Christian community you can count on those about you to understand and support you in your mourning, and that you need not be embarrassed by it. Most of us who have completed our grieving have come to realize that it's ourselves for whom we have been mourning (see I Thess. 4:13, 14). We have been deprived of intimate companionship, of caring and being cared for, we may feel that our plans and life-style are threatened and we may experience guilt over faults or failures in our relationships with the deceased. We may be grieving over this reminder of our own mortality. Furthermore, if we realize that this is so, we may feel guilty of self-pity.

Such concerns may be either causes or results of depression or both. They are all related to loss. It is not surprising that they focus our attention on the past and on our own inadequacy. However, these disturbing feelings are in the present, NOW. To

get rid of them it is important to recognize and identify them. You may need some help. You need to deal realistically with each concern. That may involve a decision to take action on it or dismiss it. Then you have to get on with living, which involves a shift in focus to the tasks and opportunities which are immediately or potentially before you. You will be well on the way to recovery when you ask yourself with some expectancy "What does the Lord have for me to do?" or "Who can I help?"

Check to see if you are resisting the healing process. You may benefit by counsel from your minister, doctor, or another wise friend. If your distress persists or seems overwhelming, have a physical examination and a psychiatric assessment.

The second letter describes a recovery phase which still has to be completed. It is natural to seek another

companion when the mourning process is completed. Often the period of a year has been accepted as the social norm. No doubt this has been related to some practical observations about the mourning process. But why feel disloyal? You need not deny the love that you felt and still feel for your late wife. It was a unique relationship; do not seek or fear to repeat it. You will not, because you will not marry the same person.

As for your question, "What is the Christian thing to do?" I suppose the answer is "Whatever will serve God best." If it is to marry, marry a friend whom you can love as another unique person, and who will not feel that she is in competition with the loved one who has passed on. □

Questions to be answered in this column may be sent to: Dr. B. McNeel, c/o the *Presbyterian Record*, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.



YOU WERE ASKING?

Tony Plomp

About clerical collars



Why do ordained ministers wear clerical collars, why has the practice slipped into such decline, and how did it come about in the first place?

In conversation with some colleagues I was told that the collar was symbolic of the neckband worn by slaves in Roman times. It eventually evolved into the clerical collar of today, signifying our servanthood in the Kingdom of God as slaves of Christ *à la* Paul. I seriously questioned that tradition, and consulted an expert in these matters who informed me that the suggestion was wonderful "theologizing after the fact." Indeed, he told me, the clerical collar is of fairly recent origin, but already many and varied explanations have been advanced, including the one I cited above. Some, subscribing to the recent origin theory, tell us that it is a stylized version of the Edwardian starched collar turned back. Others hold that it was actually an American clergyman in the Northeast of the United States who introduced what is now the modern collar. Again, there are those who tell us it is simply a stylized version of the cravat!

My expert consultant felt that the late Dr. Louis Fowler's explanation was probably the most accurate. Dr. Fowler wrote, "The clerical collar, often called a 'Roman collar' is not a Roman collar. Pope Pius IX (Pope 1846-1878) is the first Pope to be depicted with such a collar. Like other apparel, it had a common origin, or almost common; it was derived from the neck-linen of the 16th century and became starched in modern times. The old jest that a minister wears his collar backwards is a jest in the other direction, for he wears it as collars were originally fashioned. It is the 'lay-man's collar' that is worn backwards."

Why has the practice slipped into

decline? I sensed that decline most evident during the 1960s and 70s when all of society seemed to turn against anything traditional. There was also the feeling that the collar might encourage priestly pretensions and many of the clergy did not want to be tarred with that brush. They did not want to be set apart so visibly everywhere they went. They felt it would also be a barrier as they moved

the midst of society. There is a great deal of merit in that view. It is an opportunity to confess Jesus Christ before the world and is particularly helpful in hospital visiting where it quickly and easily identifies the minister who is visiting. Recently I have worn the clerical collar at the Correctional Centre where I do some chaplaincy work and was surprised at the positive response it elicited.



... it quickly
and easily
identifies
the
minister

among the non-churched. Dr. Fowler makes the pointed comment, "... if a minister wearing a clerical collar approaches a group of strangers he will be greeted with much reserve, and has the task on his hands of getting the conversation back to normal. If he doesn't wear one and his identity becomes known, he will likely be told it is not fair to be disguised when approaching sinners. He can't win." (Louis A. Fowler, *A Manual For Ruling Elders*).

Upon my graduation from Knox College, I spent some time as an assistant in one of our larger congregations. The senior minister felt it important that I wear the clerical collar because, as he said, "It is the impact of the incarnation." He felt it made the presence of the Church known in

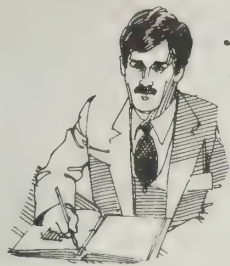
"To wear or not to wear the collar" will continue to be vigorously debated among some in our midst. Perhaps it should be encouraged in our secular society so that this society may at least know that the Church of Christ is still very much alive and active in the world, in part through its ministers and priests. One would pray that with such outward visibility would go a sense of servanthood and outreach that does not finally need to call upon outward symbols for its effectiveness. □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.

SUGGESTION BOX

Reviving an old

Jewish
custom



(Ethical Wills)

In times past there was an old Jewish custom whereby one left behind an "ethical will." In essence it was a letter or document in which parents wrote to their children, summing up what they have learned from life and what they most wanted for their loved ones. This letter would then be placed with other valuable documents to be opened and read when the person died.

Such a letter could and probably should be written at a fairly early point in life, and then revised when it was felt necessary. Perhaps, these ethical wills written at different periods of life could simply be collected together, offering a variety of perspectives from a person's life journey.

People who give so much time and attention to what will happen to their money and property when they die, should give at least equal time to what they wish to leave their survivors in terms of witnessing to the meaning of life as they have experienced it.

Perhaps, this is an idea that could be encouraged by congregations or groups within a congregation. Maybe parishioners could leave an ethical will to their congregation that might be read either at their funeral or the first Sunday after their death.

If nothing else the process itself would make many of us consider the meaning and challenge of life and our responses to them. And that, it would seem to me, has the potential to be a profoundly religious undertaking. ☐

—the Editor

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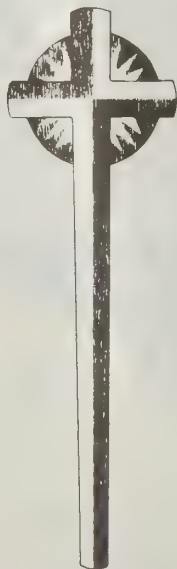
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LETTERS

Letters to the Editor are always welcome. However, they are all subject to editing. Only under exceptional circumstances will we print more than 200 words per letter. — *The editor.*

The church and youth

With the explosion of articles dealing with the problems our youth face in our church, I didn't know who to respond to first. Shall I respond to our editor, John Congram, who I agree with? Yes, it's time we examine how we look at young adult observers in General Assembly. The youth themselves are no longer satisfied with being entertainers for the Assembly.

Maybe it begins with how we view youth in our congregations. So many have told me, "Yes, we must have youth in our churches." If their annual reports indicate they have a youth group, they pat themselves on the back. But it may have nothing to do with the needs of the youth themselves. The question to ask is, "Why do you need a youth group or young people in your church?" Is it for the church's need or that of the youth? It is as if youth are a piece of the church's valued property that must be protected. Most churches do not realize the message that they are giving to the young people. It may not look at the young as persons, members of

the congregation, like the rest of the members, each with special needs and gifts. Some might be called to be elders or work on committees. They are more than people who can conduct a worship service once a year or serve coffee or hold car washes. True, not every person is called by the congregation to be an elder, or sit on a committee. But should age be a factor? Why do we automatically think that an elder must be over thirty?

In a national study called *Canada Youth Ready for Today*, done by the Canadian Government, 51 per cent aged 15-19, and 50 per cent aged 20-24 stated that adults lack confidence in them and do not respect their opinions. Also, 50 per cent aged 20-24 and 52 per cent aged 15-19 said that adults are intimidated by young people. Are adults failing to grant 20-24 year-olds their full status in society? Are young adults getting mixed messages about the degree to which they are expected to become autonomous and independent? Worse still, is the church also on this bandwagon and guilty of adding to this statistic instead of being a place where young people feel that their opinions are respected?

I have now been to two Strategic Planning sessions. There were two recurring statements. (1) The church must be willing to take more risks, and (2) there should be more integration of youth into our churches.

These statements looked nice on the wall full of blue dots but what about turning these words into action? We must begin to go out and reach young people by showing that we care, that we are willing to listen and see them as full members of our congregation with something to offer to the church!

A young person was asked, "What do you want the church to give you?" Her reply was, "It's not what the church can give me, it's what I can give to the church." Another said, "I want to be necessary."

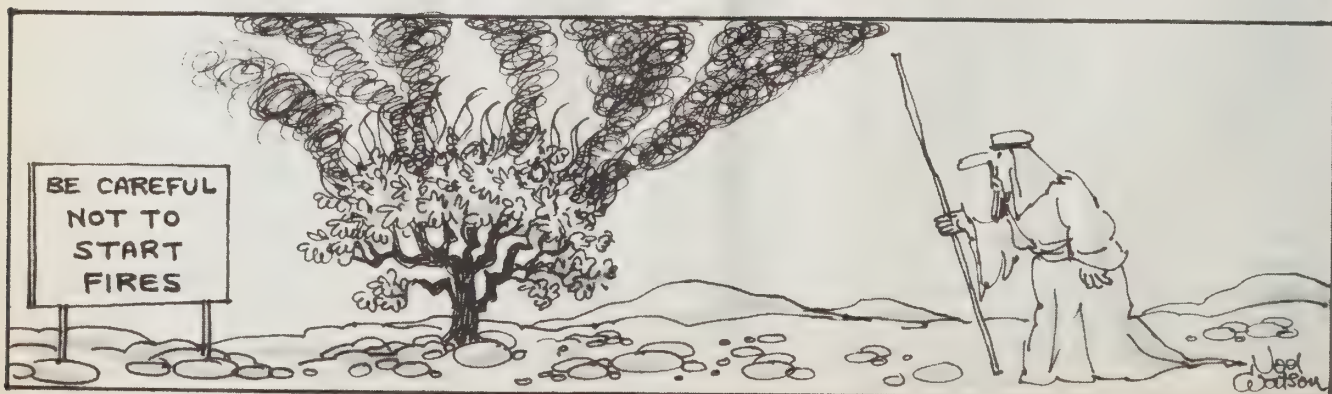
(Rev.) Wendy Snook,
Ottawa, Ont.

Changes in the Church in Holland

When my wife and I came home from a brief vacation in Holland to find the November issue of the *Record*, the article by the Rev. Tony Plomp caught my attention. I was keen to find out how his impressions compared with mine. During my stay in the Netherlands I had some interesting discussions with relatives who are still or used to be members of the Christian Reformed Church. Personally I grew up in the more liberal — as Dr. Plomp called it — Dutch Reformed Church. Largely because Grandpa was a minister in the Christian Reformed Church many of my relatives were Christian Reformed. Indeed, Grandpa was the first theological student registered at the Vrije

WATSON'S WORLD

Noel Watson



Universiteit in Amsterdam where he studied under Kuyper.

Why have things changed so much and is membership dropping? I remember the influence the Victorian era had on our parents and in turn on us. Frequently they accepted what they were told. Challenging the rules and dogmas was taboo. During a family gathering I met many of my old cousins again and asked some if they still go to church. Some said yes, others no. The latter had replaced the time they used to spend in the church with discussion groups where issues like the environment, early retirement, crime, literature, etc., were dealt with. Those still going talked about social issues as well, but also about gays in the ministry, etc. I noticed that even among the Christian Reformed folks the topic of gays in the ministry was more tolerably discussed than it is here. We also talked about the Old Testament. For some that book was merely a book of interesting stories.

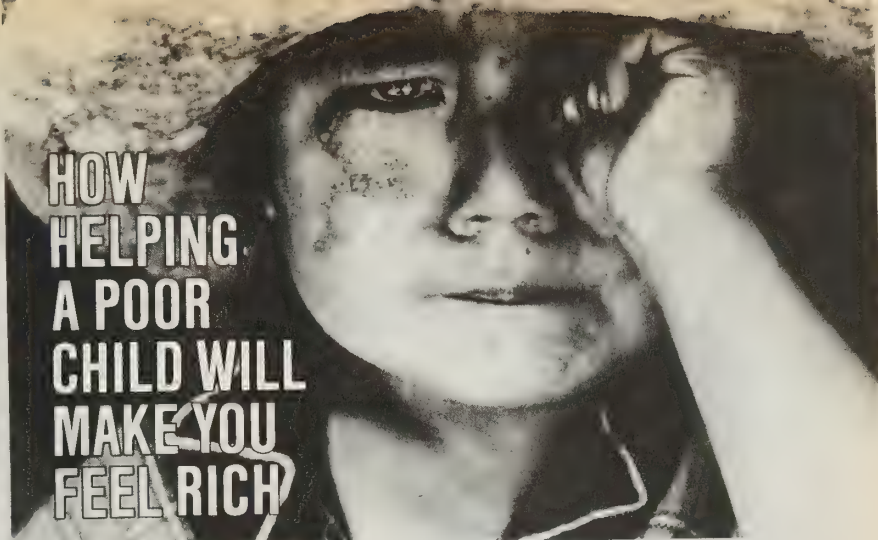
From one of my cousins I received as a gift a book-coupon. I asked him what he recommended. A very popular writer in the Netherlands at the moment is Maarten 't Hart. I bought his most recent book *De steile helling*. Mr. 't Hart comes from a rather strict Christian background and, like others, questions many of the things he used to believe. While he is not bitter, he portrays, in his characters, some of these illogical symptoms which were quite acceptable 30 years ago, but today do not make sense.

On Sunday we went to a Dutch Reformed service. The church was full. Parents brought their children. Four babies were baptised and at the end of the service the parents waited in the Narthex so all had an opportunity to shake their hands. I was informed that in general church attendance in the neighbourhood of Rotterdam is considerably better than in Amsterdam.

I do believe that the age of consumerism has come down hard and fast in the Netherlands, and with all the gadgets, holidays, TVs, sports and pursuits of all kinds, it must be hard for the church to find a place in the hearts of the Hollanders.

Pieter Wyminga, Colborne, Ont.

more letters on page 35



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DAME CICELY SAUNDERS

Founder, Hospice Movement



— R.N.S. Photo

Dame Cicely Saunders, specialist in controlling the pain of terminal illness, with John M. Templeton, a Presbyterian financier and donor of an annual

prize for progress in religion, which Dame Saunders received in 1981. She and Mr. Templeton are exchanging books each has written.

by Rebecca Bell

At St. Christopher's Hospice in South London, I met Dame Cicely. Well above average height with rather forbidding presence, accentuated by her spectacles, she caused long hidden memories of past headmistresses to flash across my mind! Yet this thought was soon dispelled by the warmth of her welcome.

Fundamental to Dame Cicely's work is a faith that has

guided her since a conversion experience in 1945 whilst on a holiday with some evangelical friends in Cornwall. This she describes as being "the initial strength of feeling" that came out of the change "from having been, as it were, battling against the wind until the moment when you know that the wind is then behind you."

She explained, "I certainly wouldn't be sitting here now,

having been involved in starting St. Christopher's and having travelled around the world talking about hospices and care of the dying, it I hadn't believed that this is what God wanted done. This was a real vocation for me; I have done all this because I believed I was called."

Dame Cicely's greatest gift is the immediate rapport she can establish with a dying patient. She has the intuitive ability to listen, which she describes as analogous to the stillness needed when you watch water for a reflection. She knows when to speak and how to reach out to the patient's deepest needs and anxieties. This particular ability is fundamental to her work at St. Christopher's and was the result of her own deep experience and suffering.

In autumn of 1947 she was working as an almoner (medical social worker). Here a patient came into her care, a Pole and survivor from the Warsaw ghetto. He was ill with inoperable cancer. With David Tasma, she broke the cardinal rule in medicine by allowing her personal feelings to come between him and her professional role as his social worker. She broke through these barriers to find friendship and love.

To fall in love with a dying man must take incredible courage and faith. Some might say it was unprofessional, even foolhardy. Yet, it was by letting go and experiencing this love, knowing it could only be brief though deep and intense, that Dame Cicely met, in the most real sense, the emotions and needs of a dying man. Out of this experience came the vision for a home for the terminally ill. In his will, David Tasma left her five hundred pounds "to be a window in your home."

She can say of her work: "You are with people at their most mature, when superficialities and affectations drop away. If you are willing to meet them as another person, there is a chance of an interchange at a fairly deep level, sometimes very deep level. I have constantly seen people make very good things out of difficult situations."

Dame Cicely says of herself, "I am a doer. My life has taught me that I am pretty tough . . . a bit like an old peasant who just keeps going and doesn't stop. Although I keep going at a slower pace now, I do not stop."

She started working as a volunteer on the wards of St. Luke's Hospital founded by a Methodist doctor with the West London Mission. Here, working with a matron who was from the Salvation Army, she realised one of her primary wishes, that a home for the dying should be for all people and that the foundation, although Christian, should be interdenominational.

There she also discovered "some good ideas on pain control," such as the oral administration of drugs in place of injections and their regular use to keep pain at bay — as a preventative rather than a remedial dose.

Already a trained nurse and almoner, she went ahead in the 1950s to study medicine, qualifying with honours. It was only then that she felt ready to set about making a scientific study of her patients, of their sufferings and responses to treatment. One of the most effective methods she evolved of showing the success of her treatment was to take photographs of the patient before and after the implication of pain control.

She says "My contribution was to pick up ideas from elsewhere, to put them in a kaleidoscope, give it a shake so

that it came down in a new pattern. It was the first time that anybody took the academic model of research and teaching and put it into the care of the dying."

In 1967, St. Christopher's hospice opened to receive its first patients. Dame Cicely's own philosophy for St. Christopher's is "Watch with Me," as Jesus said in the garden of Gethsemane. So she and her staff are there to "watch" as Christ would have wished his disciples to do. "What we are working on is to keep them free of pain yet still alert. However, when it comes to the end, the disease itself will begin to cloud their consciousness. In looking at the deaths of 100 patients, we found that about 65 per cent were rousable, semi-conscious, and knew the family were there. A very small number were alert, and an equally small number were quite unrousable.

I would choose
to have the
chance to say,
"I'm sorry" and
"thank you,"
to do a little
tidying up.

"When the person finally stops breathing, something has gone. Their face goes quiet. It reminds me of one of our patients who did not have any friends or family. Our matron then was sitting with him and she said, 'His face suddenly went so quiet. It was so beautiful. It brought tears to my eyes.' You know all is well. It's that sudden quiet at the end of anxiety."

Although Dame Cicely is an Anglican, she is determined that the hospice should be open to all — that the staff are there to care and love but not to convert.

"Death," she says, is "mysterious, awe-inspiring, and scary." Yet we live in a society today in which people are caught up in the whirlwind of the chase after money, jobs, family, and personal cares. Death is not the immediate reality it used to be. "Many people just don't want to face death. If you ask most men, but not necessarily women, how they would like to die, most would say they would like to die suddenly and not to know. For myself, I would never choose that, I would choose to have the chance to say 'I'm sorry' and 'thank you,' to do a little tidying up."

Part of the work in helping the patient at the hospice is to work also with the family, both before admittance, during the patient's stay at St. Christopher's and after the death. For, "it is extremely important that people should come to the end of life together as tidily as possible if the rest of the group is going to live on afterwards with good memories."

"We always sit down with families when they come here and draw family trees with them, so that they can see the pattern of the family, who is particularly vulnerable or who is particularly the strength of the family. We talk to them about crises in the family before and how they got through those. It is helping people to find their own strengths." □

Reprinted with permission from *International Christian Digest*. Rebecca Bell is of the London staff of this magazine.

Dealing With Grief

by Alan Lyall

DURING my 25 years in the ministry, I have had the opportunity to observe and be a small part of people's lives during the grieving process. This is a great privilege afforded ministers and one which, for the most part, has been a source of strength and inspiration to me. I have learned that you cannot easily judge who is best able to cope with the loss of a loved one. Often the so-called “rock” runs into many physical and emotional problems later on, and the person who seemed to be “falling apart” is able, in a relatively short time, to put his life back together and carry on.

The following grief check-list was originally prepared by Dr. Alan Lyall of the Clarke Institute and given to me by a former parishioner. Dr. Lyall has kindly allowed it to be shared with our readers.

- the Editor

THIS CHECK-LIST highlights a few important matters to consider during bereavement. Each person is different so beware of ready-made solutions. The following are suggestions to consider. They may or may not fit your situation. These may be considered under the headings: Psychological, Physical, Social, Economic and Spiritual.

PSYCHOLOGICAL

Everyone needs some help — don't be afraid to accept it.

While you may feel pressured to put on a brave front, it is important to make your needs known by expressing your feelings to those you trust.

Often numbness sees us through the first few days or weeks. Don't be too surprised if a let-down comes later.

Many people are more emotionally upset during bereavement than at any other time in their lives and are frightened by this. Be aware that severe upset is not unusual and if you are alarmed, seek a professional opinion.

Whether you feel you need to be alone or accompanied — make it known. Needing company is common, and does not mean you will always be dependent on it.

There is no set time limit for grieving. It varies from person to person, depending on individual circumstances.



PHYSICAL

It is easy to neglect yourself because you don't much care at a time of grief.

You are under great stress and may be more susceptible to disease.

It is especially important not to neglect your health.

Try to eat reasonably, even if there is no enjoyment in it.

Although sleep may be disturbed, try to get adequate rest.

If you have symptoms, get a doctor to check them out.

If people urge you to see your doctor, do so even if it doesn't make sense to you at the time.

SOCIAL

Friends and family are often most available early in bereavement and less so later. It is important to be able to reach out to them when you need them. Don't wait for them to guess your needs. They will often guess incorrectly and too late.

During a period of grief, it can be difficult to judge new relationships. Don't be afraid of them, yet it is usually wise not to rush into them.

Someone who is not too close to you but who is willing to listen may be particularly helpful.

No one will substitute for your loss. Try to enjoy people as they are. Do not avoid social contacts because of the imperfections in those you meet.

Sometimes, in an effort to stop the pain of grief, people turn towards replacing the lost person (e.g. adoption of a child, remarriage) too soon. It is hard, though, to see new relationships objectively if you are still actively grieving; and this kind of solution may only lead to other problems.

Try to make clear to children that sadness is perfectly normal and that neither theirs nor yours needs to be hidden. It is important that periods of happiness are enjoyed and not a cause of guilty feelings.

ECONOMIC

Avoid hasty decisions. Try not to make major life decisions within the first year unless absolutely necessary.

In general, most people find it best to remain settled in familiar surroundings until they can consider their future calmly.

Don't be afraid to seek good advice. Usually it is wise to get more than one opinion before making decisions.

Don't make any major financial decisions without talking them over with experts.

Having a job or doing voluntary work in the community can be helpful when you are ready but it is important not to overextend yourself.

A job will not fulfil all your needs and you should not turn to excessive involvement in work. Relationships with friends should not be sacrificed in an effort to keep busy.

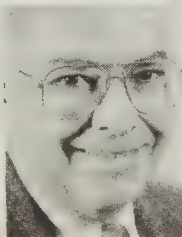
SPIRITUAL

Personal faith is frequently a major source of comfort during bereavement.

For some, however, maintaining faith may be difficult during this period of loss.

Either reaction may occur, and both are consistent with later spiritual growth. ☐

Dr. Lyall is an Associate Professor of Psychiatry at the University of Toronto. His great-grandfather, the Rev. William Lyall, was a Presbyterian minister and Dean of Philosophy at Dalhousie University.



"At no stage
of our
journey will
God abandon us"



POSTSCRIPT

For Christians, it is not wrong, nor a sign of weakness, to show one's emotions. To weep in bereavement is good and natural. Jesus himself, wept when he learned of the death of his friend Lazarus. The onlookers rightly interpreted his tears when they said, "See how he (Jesus) loved him (Lazarus)".

On the other hand, Christians may experience great anger in bereavement. You may wish to cry out in your rage at the injustice of the situation. You may even want to cry out at God. That's okay. God can hear and accept your anger as well as your devotion. Read the Psalms and you will hear the Psalmist crying out at God frequently.

Finally, it has been my experience that in most cases of bereavement, guilt is an important factor. This is particularly true if it is a sudden bereavement. Few of us are left without some feelings of, "I wish I had done that," or "I wish I hadn't done that." So often forgiveness becomes a very important factor in the healing process. God mediates forgiveness to persons in a variety of ways but often it is through other people, especially those who have the ability to listen to us as we pour out our story. So find that special friend with whom you can share your inner thoughts and feelings.

In the weeks and months after a death, there are many down days and times when you may feel life is hardly worth living. At no stage of our journey will God abandon us. In these difficult times, I hope you will always feel free to call on the minister or other members of your congregation to be with you. In the Christian church, the greatest gift we have to give each other is ourselves.

— John Congram

Living is for Today

by John Congram



Rev. Jean Armstrong of Glebe Presbyterian Church, Toronto, left, is shown receiving a donation of books on bereavement for their library. With her is Diana McKendree, making the presentation on behalf of the Bereavement Services and Community Education division of the Humphrey Funeral Home, A. W. Miles Chapel.

What is a former New York model and designer doing in a basement office in a Toronto funeral home? Actually quite a few things, but mainly, carrying out her duties as Director for the Bereavement Services and Community Education programme of the Humphrey Funeral Home.

Diana McKendree began her life in Montreal. Due to her father's work, the family moved frequently back and forth between Canada and the United States. There was seldom a period of constancy or an opportunity to put down roots. "Psychologically," she recalls, "this may have been where my interest in the grieving process was born."

After her marriage to the leader of a rock band, Diana found herself in New York City working in a variety of graphic design, advertising and modelling jobs. But a few years later, when she and her husband decided to move to Cape Cod, this kind of a career was no longer available to her. Not content to do nothing, she applied to work as a day-care worker at a home for girls. Surprisingly, she loved working there, and two years later enrolled in a master's programme in education and counselling. Not only did she earn her master's degree, but through the programme she also came to terms with a number of bereavement experi-

ences in her own life. Her time spent as an intern in a hospital for the dying was particularly helpful.

"Before I became involved in work at the girls' home," she says, "all my careers were only jobs. Suddenly I had more than a job, I had a vocation!"

Three years ago she and her husband moved to Toronto, an advantageous site for furthering his musical career, and from where he can arrange workshops in music for the Episcopal Church in America. In Toronto, Diana met John Saynor, a funeral director who since then has been ordained to the Anglican priesthood. He suggested she apply to work in a new bereavement services programme being initiated by the Humphrey Funeral Home. She applied and was hired. That was over two years ago.

"Society . . . has taken giant leaps forward in technology and lifestyle, but it has left behind emotion."

Initially, this programme was envisioned as an outreach to families that the funeral home served. That is still an important component. As each family comes to arrange a funeral, they are met by Diana or her assistant, and given a brief introduction to the bereavement programme. Three weeks later they receive a letter of reminder, and an invitation to use the library provided by the service. Approximately three months after this, they receive another letter, this time specifically inviting them and their family to attend a self-help group.

These groups are called LIFT (Living is for Today) groups. They are co-sponsored with a church or other community organization. Bereavement Services provide a counsellor (and the honorarium) plus printed material and a referral service. The church supplies the space, refreshments and a co-facilitator.

Most counsellors are professionals in the field, social workers, nurses, etc., but a few are trained lay leaders. All must participate in the training programme Diana provides.

The response to this programme has been so overwhelming, especially from doctors, educators, social workers and clergy, that the educational component has taken on an increased importance. As a result, Diana now spends the majority of her time consulting and teaching.

"Society," Diana says, "has taken giant leaps forward in technology and lifestyle, but it has left behind emotion. We live in a throw-away, instant replacement society, but you can't do that with your emotions!" What people need more than all else at the time of bereavement, Diana believes, is a place where they can go without fear of judgment or criticism, and be allowed to tell their story.

I asked Diana how she responds to the charge that this whole programme is simply a ploy by one of Toronto's largest funeral homes to increase their own business? She admitted it was good public relations for the firm, but also as-

serted that there was an intentional effort to keep the two parts separate. "I do not sell funerals," she said. "In fact I know very little about the business. We have also been a resource for other funeral establishments, and I believe will cause other homes to do more in the area of grief counselling."

I also asked Diana if the success of her programme wasn't a sign of the failure of the church. "No," she said, "I don't think so." In fact, the expectations laid on clergy and the medical profession in this area, seem to her to be quite unfair. "It is not an area for everyone," she reasons. "The important thing for professionals is to be comfortable with their lack of knowledge, and be willing to call upon grief therapists, and work closely with them. If the churches have fallen down," she adds, "it is in their failure to allow people to be angry at God. I think He can take it!"

Diana believes that her programme leads many to a serious reconsideration of their relationship to the church. Today, 65 per cent of the people who arrive at the funeral home have no church affiliation, nor do they want one. But about 60 per cent of those who have participated in the self-help programme (a LIFT group) begin to reach out for a church connection. The self-help model, she believes, provides a small, safe community which can become a bridge to the larger community of the church.

Diana sees herself as a child of the church who has been called to this special ministry with the bereaved.

The more you learn about Diana's activities the better you understand why a friend recently said to her, "God have mercy on us, if you should ever retire!" Not only is she the Director of Bereavement Services, but she also carries on her own counselling practice on Thursday evenings and Fridays. Besides that, she finds time to work with Scott Peck on some of his community-building conferences held throughout North America.

What about her dreams for the future? She would like to see a grief centre become a reality in Toronto. "Perhaps," she suggests, "I could be a consultant there, and return full time to my first loves, counselling and teaching." She also loves to work with children. Because of her background in design she will often have them draw pictures instead of talking.

Does she have any regrets or disappointments after two years in her present position? Not really. If there is any problem it is that the response has been so great that there have been times of tremendous stress. In some ways you might say Diana has been a victim of her own success.

"The other day," she said, "I picked up my thesis from university that I had not looked at for eight years. What I wrote about then, that I felt in my gut, I have had a chance to live out in this programme. Not everyone gets a chance to live out their dreams!"

**FOR MORE INFORMATION
about this programme
contact:**

**Bereavement Services and Community Education,
1403 Bayview Avenue,
Toronto, Ontario, M4G 3A8.
(1-416-485-6415)**

“You should be over this by now”

By Diana J. McKendree



How often have you told yourself this statement? How often has a well-meaning friend or relative relayed the same message?

As to getting over grief, there are as many opinions as there are grievers. With the gradual understanding of society encouraging compassion towards the bereaved community we have extended the acceptable period of mourning from three weeks to two years. This does not mean an individual will mourn with the same intensity from the moment he or she learns of the death until inner acceptance.

The grieving process is a long term process composed of numerous remissions and relapses. Just as each individual is unique, so is their grieving. There is no common timetable, no checklist or schedule of events available to follow. A grieving person struggles to find a balance between being viewed as grieving too much and risking the judgement of “weak” or “abnormal”, and grieving too little and subsequently being accused of not loving enough. There is no “normal” or “abnormal” when it comes to mourning.

Each of us must discover and trust our own process.

To many of us the only people who grieve are those who have lost someone by death. Any experience that involves loss is followed by a period of grieving. The depth and duration of this grieving is dependent upon the investment made by you into the relationship.

Many events cause the pain and anxiety of loss; from the loss of a pet to a child's graduation, from a geographical relocation . . . to retirement. All loss initiates and encourages stress. Every emotion we are capable of can be a normal response to a loss:

1. numbness and denial of the experience itself;
2. guilt and remorse over incomplete relationships;
3. anger at the sense of abandonment and lack of control over life's events;
4. fear at facing the uncertainty of tomorrow;
5. tremendous resistance to change.

To experience the feelings of loss and grief you must have developed some sense of attachment. Every attachment, therefore, has a built-in loss potential. It has been said that the pain of loss is just as much a part of life as the joy of love. Is this the price we pay for love? Our relationship to loss and attachment may well be our central task in life.

“The grieving process is a long term process . . .”

It is important to realize you will not move from stage 1 to 2 to 3 in a linear fashion but, rather you will feel you are turning in a spiral, never sure where you are or what you'll encounter next.

Dr. William Warden states the four primary tasks of mourning as follows:

1. to accept the reality of the loss;
2. to experience the pain;
3. to adjust to the environment where the deceased is missing;
4. to reinvest energies to other relationships or new activities.

These tasks require attention, time and diligent good “grief work.” Another important fact to realize is that we do not get over grief and become our old self again. We come through it slowly and painfully and we are never the same as we were before. Often we emerge with a greater understanding and appreciation of the “now.”

So next time you catch yourself thinking “you should be over this by now” stop for a moment and give yourself permission to feel, to express and to grow through the anguish and the struggle. □



Diana McKendree is a grief therapist and counsellor, and the Director of Bereavement Services & Community Education of the Humphrey Funeral Home, Toronto.

Death...

What do you say to a child?

— *A short guide
for adults*

by Glen W. Davidson

They are aware.
Our challenge is how we
help them interpret
their awareness.



WHEN AWARE OF DEATH

Children of any age may be unaware of death, but they are keenly aware of feelings, particularly their own and their parents'. They sense disruption when the family's rituals of daily life are altered. And a child over three months of age is aware of whether mother or father is present or absent. To ask the question, "Are young children aware of death?" may be the wrong question. It may misunderstand both the impact of death on the family and the awareness of children to changes in their environment. They are aware. Our challenge is how we help them interpret their awareness.

Death can mean many things at different times even to the same individual. But what it means to every one all the time is *change*. Death of a grandparent, spouse, child or pet, whether expected or sudden, whether interpreted as release from suffering or as tragedy, changes the lives of survivors. It is not an important question whether a child is aware. The important questions are: how the child learns about the change, how the child is permitted to express anx-

ieties as a result of the change, and how adults around the child behave.

When death of someone close has occurred, be explicit with your child about why you feel the way you do: "Son, I'm feeling very sad today because Grandpa became very ill and died this morning."

Don't try to shield the child from the fact of death. We can't succeed even if we try. Far better that we lead our children through the process of adapting to their loss than leaving them to their fantasies and fears about death.

WHEN FEARFUL

We all have fears about change. We all have a history of how we cope with our fears. Every child over the age of eight months, some even earlier, has had fears of abandonment. Their first awareness with how change affects them occurred when, as a normal part of growth and development, they became aware that they are separate from their mothers. Separation anxiety is expressed by some babies



Death...what do you say,
continued

**Adults should avoid
confusing the child
by referring to death
as sleep,
God's will,
or fate.**

with restless sleep, disrupted eating, and general crankiness and lasts from several days to several weeks.

How parents help a child cope with fear sets the stage for both parents and child when death intrudes into the family. If parents respond to fears with aloofness, as though nothing significant is occurring, the confused child will try to model their behaviour with pretense. But insecurity is the consequence.

If parents respond to fears of separation with disgust, intense anxiety, or erratic behaviour, the child will try to do likewise. But displacement will be the consequence. The child, unable to express anxiety about what is really feared, transfers the emotions to other experiences.

But if parents respond to the child's fears with consistent, loving reassurance, the child quickly works through disruption and builds confidence to handle new conflict and change.

Separation anxiety is our first effort in coping with the kind of change death brings into our lives. We can all learn to overcome fears of abandonment through the continuing reassurance of others. Words don't make much difference to us. Behaviours mean everything, especially to children. Given consistent, nurturing assurance and time, we are able to adapt healthily to change. And so can children.

WHEN IT IS A BROTHER OR SISTER WHO DIED

That change which takes away a brother or sister is no more and no less disruptive than the death of a grandparent, parent, or favourite pet. But the child's ambiguity of feelings does help us better understand contradictory feelings about death — sadness over loss, relief that a competitor is gone, guilt that one's own thoughts or acts made the death occur, joy over something new happening, anger over being left out, fear that separation will occur to oneself. These and other emotions may be acted out by a child over a relatively short period of time.

Expressing a wide range of emotion is healthy. It helps us become reoriented to the disruption and confusion death causes in our life. It is healthy to be able to laugh as well as cry, to work through feelings of guilt as well as anger, and to find appropriate means for expressing other emotions.

As with our own feelings, a child's emotions must be respected. But not all at once nor every time. We may need to help a child find limits to his emotions. But it is far more important to help a child use emotions to process hurt and conflict than it is to keep the child under control.

Even when we feel we are very busy, it is important to take a few minutes to give all of our attention to the child who signals his fears by acting out. Acting out, being disruptive, is the cue that the child needs someone to help process how to interpret change. Generally, it is not length of time we spend with the child, but quality of time that helps the child. It is being patient with a child's poor articulation of exactly what bothers him. It is being tolerant with answering the repeated question. The child may see his world changing so rapidly that, though he uses the same words the repeated question is posing wholly new inquiry.

WHEN TALKING IS NOT ENOUGH

Most adults think their main mode of communication is by orderly talk. Part of growing up, after all, is learning how to be articulate. Yet people who have studied communication tell us probably less than 30 per cent of what we communicate is by rational discourse. We use body gestures, fantasy language, and expressions of emotion to communicate more than we use orderly talk. Sometimes, even when we do talk in orderly fashion, the words don't match our feelings.

The common error adults make when a child learns about death is to talk — and too much at that. Children become increasingly confused and anxious when bombarded by answers to questions they aren't even asking. Even for older children, body gesture, fantasy language, and expressions of emotion are the ways of communicating what's really important. Young children will try to learn about death through play appropriate to their age.

When a pet dies, it is inappropriate for parents to rush out to buy a new pet so the child "won't notice his loss." It is appropriate to encourage the child to act out rituals of leaving the pet — by burial, by talking to friends about the loss, by acting out how the pet died. So too when a parent or sibling dies. The only way a child can authentically develop confidence that he can cope is repeatedly to act out his fears.

Adolescents will try to interpret death through peer group activities. Even prolonged withdrawal from peers — self-imposed separation — may be an expression to one's friends about how death of a loved one is interpreted.

Many parents complain that their children don't want to talk about the death of a loved one. The fact of the matter is that their children don't want to use adult style of communication for processing grief. But the mode of communication used by all ages is ritual. For some families, ritual comes from religious tradition such as prayer, reading of Scripture, or participating in memorial services.

WHEN IT'S TIME FOR THE FUNERAL

Most of us think of the funeral as only a public ritual which intrudes into our private thoughts and feelings. And we may resent that. The funeral is ritual, but it begins as soon as we anticipate that death will occur and continues until we feel released from the disorientation death makes in our lives.

Funeral rituals are repetitious behaviours which allow us to separate from a loved one and to develop new habits for living. That part of the funeral ritual acted out at church, chapel, or graveside, is public ceremonial leave-taking. It

seems to be a necessary part of our private and family rituals because it gives us permission to process our feelings of disorientation openly and honestly. It helps us put the moment back into the ages. It helps us recover our sense of context so that we can recover understanding of limits and possibilities in our lives.

Children should have access to the rituals of leave-taking. That usually means that a child of any age can and should be involved with most of the funeral. There is no part of the funeral which is inappropriate for a child.

Two factors should be assessed when considering what parts of the funeral in which a child should participate. First, how open and accepting of the child's feelings will be the important adults in the child's life? Second, what are the child's desires? Seldom appropriate is sending a child away from home for an extended period of time. It may be appropriate for a young child to play at a friend's home for the few hours of the most public part of a funeral.

Our feelings cannot be programmed and scheduled. The difficult part of living in a family is the possible competition and conflicts of emotions between family members. A child may feel like playing when the mother feels very sad. Family rituals, whether religious or domestic, permit all members to share together as a group.

WHEN WE MOURN

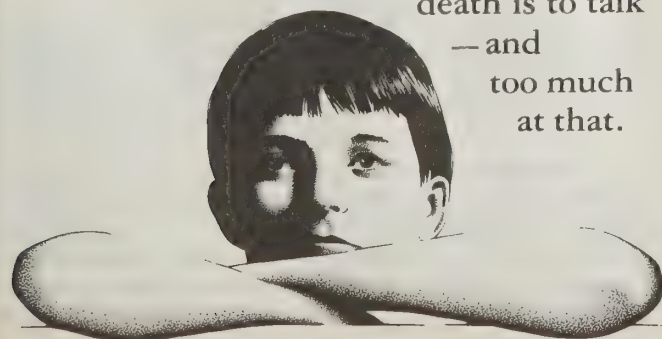
We all grieve over our losses, but children and adolescents may have unique difficulties.

A child feels the loss of separation as intensely as do adolescents and adults. But the child does not have the capacity to transform feelings into the kind of systematic and sophisticated interpretation of life we call theology or philosophy. To organize our feelings into understandable and orderly living requires the ability to use concepts.

Adolescents use concepts to interpret change as readily as do adults. But the adolescent, depending on age and experience, does not usually have the maturity to put interpretations into appropriate priorities. Loss of a class ring may be as traumatic as death of a mother.

Adults feel, analyze, and interpret feelings of loss. The process of adapting to loss is called *mourning*. The average adult takes between 18 and 24 months to adapt to the changes death makes on one's life. That doesn't mean that adults don't still have deep feelings and vivid memories about their loss. It means only that they have recognized their full capacity to function.

The common error adults make
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Most adults feel stunned, have difficulty making decisions, and may experience outbursts of contradictory emotions when confronted by death of a loved one. Some children may respond as though death is only make-believe. Most adults, after the funeral, may find themselves feeling very sensitive to every stimuli as though searching to prove or disprove the reality of death. Some children may treat loss of a loved one as though the deceased never lived.

Most adults, usually between the fourth and sixth month, find themselves quite depressed and disorganized. And so too, may children. Often, the feelings will be expressed through illness.

Adults can help children process their feelings of grief by encouraging the expression of emotion through play. For example, when the five-year-old is unusually quiet and withdrawn, an adult can intervene by saying, "I see someone sad. I wonder if dolly is sad because Jimmie died last fall?"

This approach to the child, gives the child permission either to express feelings directly or to talk about the doll being sad. To ask, "Why are you so sad?" may be intrusive, as is most adult, direct questioning of a child's private thoughts and feelings. To state, "I want you to stop being sad" is an example of manipulation which will drive the child to pretense.

There are authorities on child development who emphasize importance of what a child can grasp about death depending on the age of a child. I have not found making such distinctions important either in my clinical practice or my family life. Most parents have a sense of whether their child grasps what is going on in the family. The best approach to helping a child mourn appropriately is to allow the child's cues to be your guide.

Whether in adults or children, the characteristics of mourning change as we succeed or fail to resolve the disorientation and conflicts death brings into our lives. Changing characteristics of mourning is usually a good sign that we are adapting. But it takes a long time, far longer than the average person in our society assumes.

WHEN PRETENSE TAKES OVER

The most unhealthy way to handle death is *pretense*. Pretense, the false emotion that nothing significant has happened, should not be confused with the child's imaginary play of make-believe.

Pretense can take a number of forms. It is behaviour which refuses to acknowledge how disorienting a death has been. It is words which are dishonest about feelings. such as "I'm just as good as ever." It may be use of cliches such as "I guess I ought to be thankful it didn't happen to me." Sometimes theological or philosophical proverbs can be used as part of our pretense. Sometimes setting of inappropriate priorities is part of pretense such as when we think we must maintain the same schedule of work as though death has made no difference for us. When we, as adults, live the life of pretense, we force our children to do the same.

Healthy mourning requires a process of facing reality, testing out how the death has affected us, finding ways to compensate for our loss, and establishing new relationships which orient us to life. A healthy child will use play as part of his mourning.

continued

The child's imaginary play is the use of dolls, stories of fantasy, and games to act out the numerous possibilities of change in life, without having to commit oneself to the consequences. They may even play being dead. Adults should avoid confusing the child by referring to death as sleep, God's will, or fate. There are always specific reasons for a death. Share these reasons with the child. If cause of death is not known, share your uncertainty with the child. In any case, children may feel that the same thing will happen to them. False reassurance is to be avoided. Comforting support, physically expressed, is always appropriate.

Most adults, in fact, also play out numerous options in their imaginations as they try to test the consequences of the real story of loss. But some adults don't think it is very mature to be honest about how death hurts. If children are to express their emotions honestly they need to see adults doing it. Crying is nature's safety valve. Little boys need to learn to cry appropriately from their fathers and little girls need to learn from their mothers.

Some children are very therapeutic for adults if we let them be. Because they can express true feelings in play, they give us permission to express our true feelings at work. It is not words which orient us. It is the process of working through our feelings which permit us to adapt healthily to loss. □

Dr. Glen W. Davidson is a Professor and Chairman of the Department of Medical Humanities, Professor of Psychiatry and Chief of Thanatology, Southern Illinois University School of Medicine, Springfield, Illinois. Reprinted with permission of OGR Service Corporation, Springfield, Illinois, U.S.A.



DO'S AND DON'TS FOR ADULTS

Little space has been given in this booklet to what to say to children. Rather, emphasis has been given to how an adult's feelings affect a child's. Priority has been placed on interpretation of the child's feelings and on need for warm, accepting responses to the child's fears.

Do's

Do be open with your own emotions-

"I'm very sad."

Do be explicit about why you feel as you do — "Grandpa died."

Do be specific about why the death occurred — "Mother died of the disease called cancer."

Do be short on word answers and long on hugs of reassurance.

Do include children of all ages in the family's rituals of leave-taking.

Don'ts

Don't talk too much. Answer only those questions a child asks.

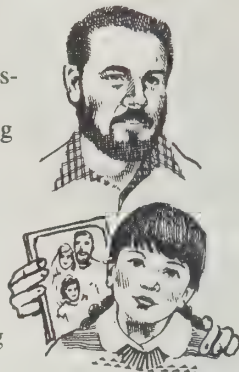
Don't try to do your child's mourning for him. You won't succeed.

Don't pass off the child's fears as inappropriate. They are real.

Don't pretend that nothing significant has happened.

Don't try to stop the mourning process.

Remember: words don't make much difference. Behaviours do. Whether you are awkward or articulate in explaining death to a child makes little difference. It is how you behave that is important. Few words are needed at all when you bring reassurance to a child of any age in the form of accepting love. □



Who are the people at greatest risk during the mourning period?

It has long been recognized that after the death of a significant person in your life, you are far more likely to become ill either physically or emotionally, as well as being more likely to die.

But who are the people at greatest risk during this period? Can we identify them? Yes, claims Dr. Glen Davidson, there are five factors that enable us to determine this.

1 By far the most important is whether or not the bereaved have nurturing social support. If they do not their risk of getting ill or dying is extremely high. This points to the critical role that the church can play in the bereavement process.

2 Balanced diet. Those who do not have a balanced diet are at greater risk.

3 Adequate fluids.

There is a tendency during this period to become dehydrated from failure to take in sufficient fluids. Of note here is the fact that both caffeine and alcohol tend to increase dehydration.

4 Regular exercise plays a significant role. There is a tendency during this period to become either hyperactive or sluggish. Either of those states places one at higher risk. A good programme of exercise will assist in a person's recovery.

5 Regular rest intervals. Those persons who either have a great deal of trouble going to sleep and/or getting up in the morning are also at greater risk.

But this we should underline in red, none of the last four factors are anywhere as significant as the first one — the provision of nurturing social support. □

Help For Bereaved Parents:

The Compassionate Friends organization has brought comfort to many

by Jean Guarino



Ruth Robinson, left, shown with her children, Donald, 5, and Moneka, 4, and Liz Cross, with Lindsay, 4, and Michael, 3, are active in The Compassionate Friends, a self-help group for bereaved parents.

WHEN LYNN TRAPP LOST HER TWO-YEAR-old son, Jeremy, she seriously considered suicide. "Our son was diagnosed improperly and I was wracked with guilt that I had let myself be talked out of getting a second opinion that could have saved his life," she said. "I wanted to take him to another hospital but our doctors asked for six months to pursue their treatment. Jeremy died five months later."

Lynn and her husband, Gary, were fortunate in being directed to The Compassionate Friends shortly after the death of their son. Members of the suburban Chicago TCF chapter, bereaved parents themselves, were able to show Lynn that guilt in the death of any child is normal. They also

helped her see that while suicide might be a solution for her pain, she would only be compounding the grief of her husband and surviving son. "The Compassionate Friends kept me alive at a time when I had no reason for living," said Lynn, who now has a fourteen-month-old son.

The Compassionate Friends is a nationwide non-denominational self-help group for parents who have experienced the death of a child. The primary method of support for bereaved parents is by providing sharing groups, but newsletters, lending libraries, guest speakers, and telephone friends are part of most programmes in the 540 TCF chapters throughout the United States and Canada.

The Compassionate Friends was founded in 1969 by Si-

mon Stephens, an Anglican chaplain at the Coventry-Warwickshire Hospital in England, after he noticed that two sets of bereaved parents were of more comfort to one another than he or any other professionals could be. Arnold and Paula Shamres brought him and TCF to the United States in 1972 after the death of their daughter.

Today Lynn and Gary Trapp have healed themselves of their grief and head the TCF chapter where they once sought help. The group meets the third Friday of every month at a local church and also hosts a monthly morning meeting just for mothers.

"There are usually about fifty people at each meeting," said Lynn, who emphasizes that the length of a parent's participation depends on the individual. "Some people have come for as long as seven years while others need just a few meetings to put them back on the right track. But the average attendance is between two and three years."

"Many people find milestones such as the anniversary of the death, birthdays, and holidays difficult to get through and come back for support during these periods," she added.

Learn They Are Not Alone

Bereaved parents, who often feel alienated from family and friends, learn at this self-help group that they are not alone and have not been singled out for this unspeakable affliction. Each meeting includes a programme about some aspect of grief and healing (speaker, therapist, film, etc.) but it is the sharing that brings parents back again and again.

"The most important thing that TCF offers is the endless capacity to listen with real empathy and the reassurance that one is not going crazy," said Ronnie Peterson, a staff member of the TCF national office in the Chicago suburb of Oak Brook, whose son was killed in 1970.

"People come together with nothing else in common but their bereavement, and nothing else matters. We listen to one another's stories told over and over, as each tries to convey the specialness of the lost child and deal with the event surrounding the death itself," she added.

Because of the sensitive nature of these gatherings, parents are guaranteed complete confidentiality. "Sometimes it's easier to open up to complete strangers who are tied to you by the common thread of your losses," said Lynn. "And it's much easier to bare your wounds when you know what you say won't go beyond the room. We treat what we learn about one another as privileged information."

Monthly meetings of the chapter usually include a speaker or film, but several times a year the main event is a question and answer session in which parents anonymously write questions on slips of paper. These are answered by other parents who have been healed of their grief over a period of years.

"A parent may have hesitated to ask a 'stupid' question in public. But once it is aired and answered, he or she is relieved to find that most of the people shared the same concerns," said Lynn.

Feelings are aired at these meetings that might otherwise

be suppressed. A wife may say that her husband won't talk to her about their child. (He may be sitting next to her when she says it!) Other wives present know all about that. But a husband in the group will counter that his wife would talk about nothing else, so he doesn't even want to come home at night.

Find Someone Who Will Listen

Another couple may say they had been unable to resolve this lack of communication and were growing further apart. Together they had gone to a counsellor and learned to reach compromises that worked for them. A woman will say that's why she comes to TCF. She can talk about the child and someone will listen. It takes the pressure off her husband. All the women present have learned a little more about men and marriage.

A problem bereaved parents face is that friends and family members are at a loss as to how to talk with them. "They mistakenly think that by now, talking about the child won't remind the parents of their loss," said Lynn. "But the child is with the parents all the time and their greatest fear is that he or she will be forgotten."

Lynn suggests that when in doubt, you should not hesitate to bring up the child's name. "Parents would rather hear the child's name brought into conversation as a recognition that he or she had lived and was much loved by their family than to have people act as if the child had never existed," she said.

Another common fallacy is that after two or three months, all wounds should have neatly healed and the bereaved parents should be getting on with their lives. "The reality is much different," said Lynn. "At the end of the first year, I still thought it was all a nightmare and that when I awoke Jeremy would be there."

This wide discrepancy in attitude often makes it difficult for parents to burden family and friends with their grief that, according to popular belief, should be subsiding. "Our chapter newsletter has phone numbers to call when a parent needs to talk, and that first year I made a lot of calls," said Lynn.

"TCF understands that each parent must find his or her own way through grief. No one ever told me there was a timetable for grieving or a quick solution to my problems. All they did was listen."

For literature and information on the chapter nearest you, contact

The Compassionate Friends
685 William Ave.
Winnipeg, Manitoba
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Jean Guarino is a free-lance writer from Oak Park, Illinois, USA.



JUSTICE, PEACE AND THE INTEGRITY OF CREATION



In the Sudan, people are facing food shortages in the midst of civil war. Story page S6.

Justice, Peace and The Integrity of Creation

The sixth Assembly of the World Council of Churches, which met in Vancouver in 1983, asked the Council "to engage member churches in a conciliar process of mutual commitment (covenant) to Justice, Peace, and the Integrity of Creation". What are the implications for Canadian Presbyterians? How can we commit ourselves to striving for Justice, Peace and the Integrity of Creation? What does it mean? How are we involved?

We can begin by working to understand each of the ideas, and how they inter-relate. The work of Presbyterian World Service and Development, and the work undertaken by our partner churches and agencies around the world, makes the concepts of Justice, Peace, and the Integrity of Creation

concrete. There is new recognition that we must spread the news of how the work and the theories fit together.

It is time to stop dealing with world issues as separate, discrete problems. The environmental crisis we are facing points clearly to the need to integrate concern for creation in all decisions we make. The suffering of the majority of our brothers and sisters, who live in poverty and strife created by the wealth and greed of the few, calls us to work for peace with justice, around the world.

As you read about the projects and agencies described here, you will see how Presbyterian World Service and Development is attempting to pursue a commitment to "Justice, Peace, and the Integrity of Creation".

'There can be no peace without justice'. If there is poverty, unfair distribution of land, people suffering and dying of preventable diseases, or if basic human rights are being abused, then there is no peace. The biblical imperative to do justice is clear and strong. "What the Lord requires of us is this: to do what is just, to show constant love, and to live in humble fellowship with our God." (Micah 6:8 GNB) Jesus came "to proclaim liberty to the captives, . . . to set free the oppressed". (Luke 4:18 GNB)

Good development work, in some way, strives to bring justice. As the mission statement of the PWS&D Committee states, "Development builds communities where justice and peace live in all people". The projects highlighted here show how we are working for justice.

In Mozambique

PWS&D is working for peace with justice in Mozambique through a unique coalition of Canadian non-governmental organizations. Co-operation Canada Mozambique (COCAMO) is operating in the province of Nampula, an under-served area suffering the ravages of war there. The Reverend Bruce Miles, Moderator of the 114th General Assembly, and his wife Marni, visited some of the COCAMO project sites in Nampula in September 1988.

The coalition itself has integrated its approach by bringing together a number of organizations. The work is integrated by including all of the needs: relief, rehabilitation, and reconstruction in Mozambique, and education in Canada about the Mozambican situation.

Some aspects of the program are:

- provision of hand tools, medical supplies, and education materials to the 409,000 peasants in the region who have been



Refugees at camp in Nampula.

- displaced from their homes by the war,
- reconstruction of a Teacher Training College destroyed by the war and support to teachers working with children suffering war trauma,

- assistance in digging and rehabilitating wells and boreholes in the area.



Alfalit program, Guatemala.

Women in Development

Women in Canada have made great strides in eliminating injustice because of their gender; we must remember that women in developing countries still suffer widespread discrimination.

Much of Latin American society is not only male-led, but it also denies the value of the role of women. Women struggling for justice and recognition within this context are trying to stand up for themselves while not alienating the men with whom they must live and work. Development in this kind of situation is a long and slow process. Presbyterian World Service and Development is supporting the work of Alfalit, an organization working for the advancement of women in Bolivia, Guatemala, and Ecuador. Their work focuses on literacy training for women, organizing communities to initiate small scale industries, and training people in preventative health care.

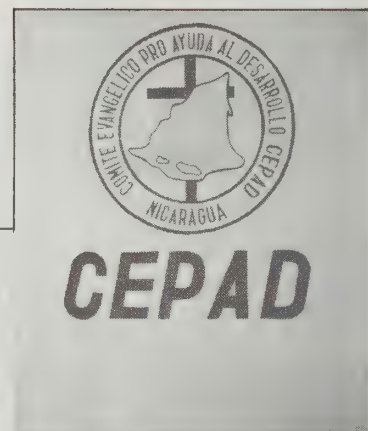


"Peace (must be) based on justice for and within all the nations and respect for the God-given humanity and dignity of every person. . . . The ecumenical approach to peace and justice is based on the belief that without justice for all everywhere, we shall never have peace anywhere." (WCC Discussion paper "The Ecumenical Movement and Peace Positions).

The Presbyterian Church in Canada, through the report of the International Affairs Committee to the 114th General Assembly, shows awareness of the connection between peace and justice: "Finally, Canada should focus its attention on seeking the welfare of all people on earth as a means towards achieving world peace." (Acts & Proceedings, p 363).

As with justice, good development work strives to bring peace. However, there are some areas of work which are more easily associated with the need for peace. Peace is 'not only the absence of war', but it is in situations of armed conflict that we are most aware of the need for peace. Presbyterian World Service and Development provides support to many partner churches and agencies who are struggling in situations of extreme conflict.

In Nicaragua, the protestant churches have joined together to form CEPAD (Evangelical Committee for Support and Development). One component of the CEPAD program is support for the peace process and reconciliation within the country. Bringing opposing parties together to negotiate a settlement to the conflict is a significant contribution which the churches are making. Another large portion of the agency's program focuses on rebuilding after the effects of war. Schools and health centres are prime targets for the Contra rebels. PWS&D supports the work of CEPAD.



CEPAD assists in the construction of health centres in Nicaragua.

Photos: Presbyterian Church in Canada.



Relief efforts for Refugees

An ongoing aspect of the work of PWS&D is to support relief efforts for refugees. Many of the 20 million people who are 'on the run' in our world are fleeing war. The majority of refugees are women and children: often widows and orphans. In war, men are often targets: they are killed to prevent them from "joining the other side". In Malawi and Zimbabwe, the churches are providing shelter and relief to the people fleeing starvation and war in Mozambique. The government of South Africa continues to attempt to protect its apartheid system by controlling the politics and economics of its neighbours. Presbyterian World Service & Development continues to support these churches as they attempt to bring peace amid the resulting disruption and suffering.

Photo (top): Water supply carried by donkey in the Sudan.

Photo (bottom): Food supplies for refugees.

Photos: Lee Holland

While the terms justice and peace are familiar, "the integrity of creation" is new. To be sure, it includes ecological and environmental issues, but it goes beyond them. The central thrust aims at a caring attitude towards nature. It tries to bring together the issues of justice, peace, and the environment by stressing the fact that there is an integrity or unity that is given in God's creation.

Biblical perspectives on the environment underscore creation's goodness because it is the work of God. For this reason, all parts of the creation are described as giving God praise and glory with joy.

Much of the development work of the churches has respect for the integrity of creation as the central core. The projects described here provide some examples of the efforts being made to improve people's lives in ways that can be sustained over the coming generations.

Sudan Country Program

Presbyterian World Service and Development is involved in the rehabilitation and reconstruction programs of the Sudan Council of Churches. In October 1988, Lee Holland of the United Church represented the Canadian Churches at meetings in the Sudan. He witnessed the aftermath of the disastrous flooding experienced there in August and September and heard of the desperate food shortages in Southern Sudan.

He also heard about the ongoing efforts of the Christian Churches there who are struggling against extremely difficult circumstances to bring relief and development to the people. There is civil war in Sudan. 50% of the population of the South have fled their homes, and have settled in 'camps' for displaced persons. A further 500,000 people have migrated from the poverty of the rural communities and have settled in shanty-towns around Khartoum.

Amidst these very difficult and trying conditions, the Sudan Council of Churches continues to support development projects which are



improving the lives of the people. As their mandate states, "the Churches of the Sudan, in fulfillment of their commitment to a wholistic mission, respond to needs for relief and rehabilitation of people in Sudan. The need continues for programs pertaining to economic and social development as well as relief, refugees, and emergencies."

In Darfur, a program to train traditional birth attendants, the main health care practitioners, has been established by the churches. The program has had some excellent success, but has also encountered difficulties. This Christian initiated activity has been carried out in a Muslim community. The national hostility between religious groups has been expressed at this local level: workers have been harassed by the security service. It has therefore been decided that the training of these birth attendants will be transferred to the Ministry of Health.

In Dongolla, a project to provide date tree replacements has been highly successful. A new technique to propagate the trees has significantly increased the rate at which they can be delivered to farmers. However, the recent floods were a major setback, as more than 20% of the parent trees were destroyed. The date for self-sufficiency of the project has therefore been set back one year.

A livestock and agricultural extension project at Raga has been particularly affected by the war. The plans to introduce poultry and rabbit rearing activities in target areas have had to be modified because access to those communities has been cut off. The project staff will now use a different route to reach communities further north.

Adding the quest for peace with justice to their work on agricultural/environmental issues, the Sudan Council of Churches has also

proposed a peace tour of Church leaders to seek help from neighbouring churches and governments in bringing about negotiations for peace. North American churches are also being asked to publicize the plight of Sudanese Christians, and to continue to support their development efforts.

Appropriate Technology

Another category of projects supported by Presbyterian World Service and Development which promote consideration of the integrity of creation are the Appropriate (or Popular) Technology Centres. The Centre in Brazil is carrying out research into organic fertilizers and pesticides. Many of the chemicals often used in agriculture are a health hazard to farmworkers, and have devastating consequences for the land over the long-term. Alternative sources of energy are also a focus of the research program of this centre. Local people are learning to build and install their own windmills.

In Chile, the Centre for Education and Technology has publicized alternative agriculture with peasant farmers around the country, and also in various Latin American countries. It has set up an informal network among similar centres to share their theoretical and practical knowledge in self-sustaining agriculture. This exchange of ideas has strengthened the technical and teaching aspects of the programs, has enriched understanding of rural development in various regions, and has allowed some specialization in target groups, including campesino women who do much of the agriculture work in developing countries, often without benefit of any technological support.



Presbyterian World Service and Development Committee

Presbyterian World Service and Development is the relief and development agency of the Presbyterian Church in Canada. The mandate of the committee includes: emergency relief, support for long-term development assistance, and education and awareness-raising among Canadian Presbyterians of the needs and challenges facing people in developing countries.

Some Facts

- Committee members are nominated by Presbyteries and appointed by the General Assembly.
- The Committee strives for a balance of clergy and lay people, male and female, and regional representation.
- PWS&D receives no money from "Presbyterians Sharing . . ." (the General Assembly budget). Financial support comes directly from congregations and individuals, and from government grants.
- The governments of Alberta, Saskatchewan, and Canada will match PWS&D grants to approved projects overseas. The Canadian International Development Agency (CIDA) also provides smaller grants for development education and administration costs.
- Educational resources and promotional materials are available to help your group or congregation learn more about development. Contact development education staff at the address below.

Presbyterian World Service and Development Committee
50 Wynford Drive, Don Mills, Ontario, M3C 1J7 (416) 441-1111

Committee Members: Margaret Stewart, Halifax; Rev. Glynis Williams, Point Claire, PQ; John Small, Ottawa; John Zwiers, Renfrew, Ont; Kenneth Horne, Lansdowne, Ont.; Rev. John Duncan, Sarnia, Ont.; Rev. Robert Wilson, Saskatoon; Rev. Lloyd Fourney, Edmonton; Elvira Jacobs, Cranbrook, B.C.

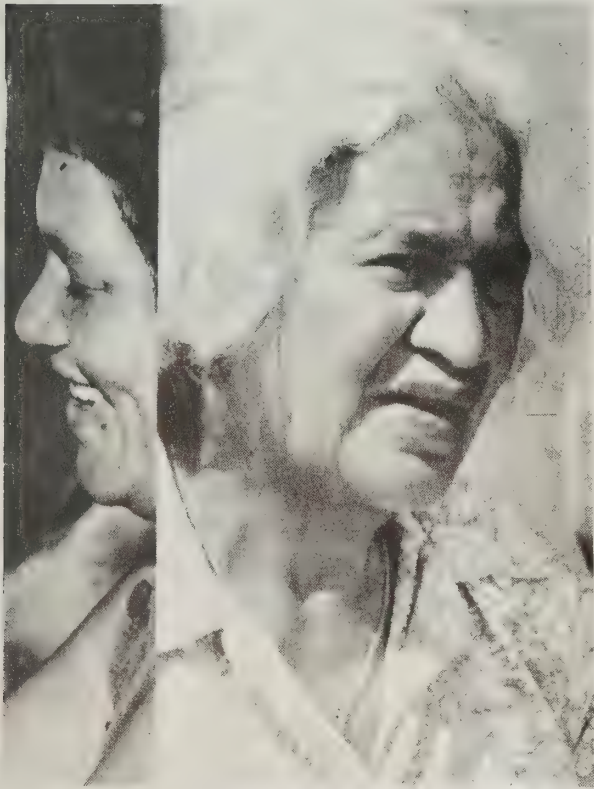
Staff: Jean Davidson, Director; Rhoda Stellick, Office Staff, Robin Walsh, Projects; Gail Allan and Heather Jones, Development Education.

PWS Developments is produced four times each year, and is distributed free of charge. Individual and bulk subscriptions are available by placing your order through the address above. The costs of producing and distributing this resource are covered by your donations and the Public Participation Program of CIDA.

Graphic design: Beth Parker

Editor: Heather Jones

Learning about death from the Maori



— photos courtesy New Zealand Tourist Board

by Douglas Herron

Death is universal. The customs, rituals and ceremonials which surround death, however, vary from one culture to another.

The telephone rings. A daughter is calling to announce the death of her father. The funeral is to take place in three days. She asks, “Can you come to the funeral parlour tonight and tomorrow evening as well?” The family has a large Maori connection through intermarriage. Some of them will not arrive until tomorrow, but they must have a chance to gather before the funeral. This, I was to discover, is a custom generally shared among Polynesians. New Zealand is a window on two cultures living side by side, European and the pre-European inhabitants of the land, the Maori.

Maori funerals are usually held on a marae (a meeting place) following several days of mourning. Often the deceased is moved from one marae to another as the journey of life is retraced through former living places, back to the place of birth where burial will take place. Maori have a profound understanding of the connection between human life and the natural order.

In this case a funeral parlour is the venue since the family is part European. What will happen at the funeral parlour, I wondered? I recalled that the section on the funeral in *Worship for the Way* [The Christian Funeral: A Witness to the Resurrection] gives a sample liturgy for such occasions and suggests that opportunity be given for “story-telling.” Mentally I rehearsed how this family could be encouraged to share stories about their deceased father.

It is not uncommon for a minister to be present when a family is engaging in reminiscences of a deceased relative. In the past I have found it appropriate to suggest at the conclusion of such spontaneous “story-telling” a prayer of thanksgiving to gather up the feelings that have been expressed and to point towards the grateful recognition of what they have received from the one they are remembering. In suggesting that “story-telling” become an element of a pre-funeral vigil or intimate family gathering,

continued

Worship for the Way is not innovating so much as it is catching up to the state of funeral practice.

As I prepared to enter the funeral parlour I was still apprehensive about the expectations which the family and friends had for this occasion. What did they want me to do? What style should I adopt? This is a provincial city, where many people have a rural background, and where society is less formal than that to which I have been accustomed.

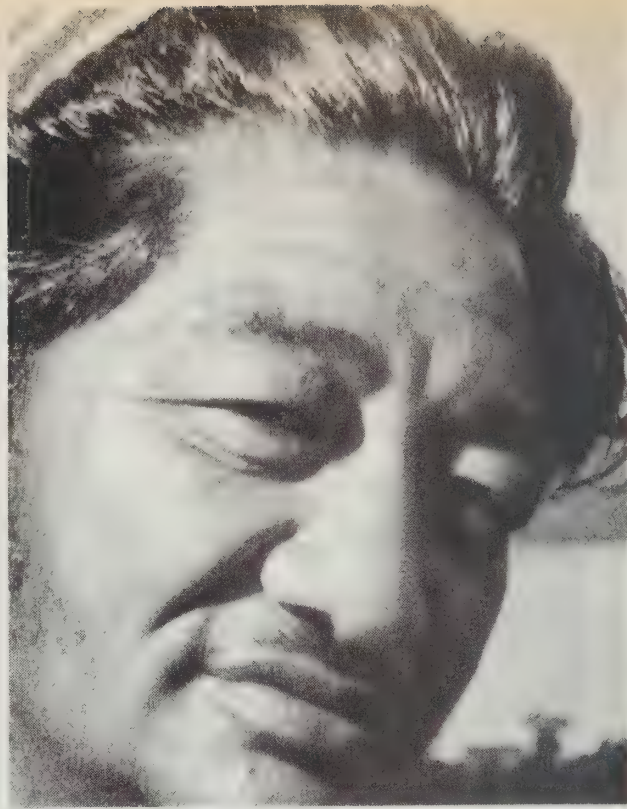
I need not have worried. As I stepped inside, I found proceedings had already begun. A young Maori, one of the grandsons, was standing by the open coffin talking to his dead grandfather in a loud voice. I slipped into a rear pew and listened. It was a demonstration not likely to be heard in European circles. The "conversation" continued with references which suggested that the hard-work ethic which the grandfather tried to inculcate may have chafed upon the free and indulgent spirit of his grandson. Using his grandfather's nickname, the young man's concluding epigram was: "You were a hard man, 'Frip,' but we loved you." Such candour is a refreshing change from the often strained and too-familiar efforts not to "speak ill of the dead." Others in turn spoke their recollections. The minister needed only to read a psalm and offer a short prayer. The mourners had done what they came for themselves.

Winnie died quietly of influenza, aged three and a half years. His condition made him vulnerable to the virus. He had been born with a brain defect requiring insertion of a shunt. His mom, his grandmother, and their entire family were devoted to this little, blind Rarotongan boy. At his funeral a relative read excerpts from the diary the young mother had kept from the day of his birth, chronicling the difficulties and joys experienced in raising him. She was never resentful, he said, that her son's condition required her complete attention. She never talked of a life apart from him. Her plans for the future always included Winnie.

The day I met her she was kneeling on a mattress that had been placed on the floor in front of a sofa on which rested the open casket, surrounded by Winnie's toy animals. She didn't notice me as I sat down beside her. Her eyes seemed not to move from the child's face, little changed from that of a baby's. She was a study in adoration. For some minutes we sat in silence.

When it came time to talk about arrangements for the funeral, she had only one word, which her mother could not understand. "A chair," she had said. When questioned it was revealed that her father had died three days after Winnie was born and this little handicapped child had been regarded as a gift to take the place of his grandfather. On a warm, spring Saturday morning, as she had requested, an empty chair symbolizing the absent grandfather was placed beside the coffin on the chancel steps for the funeral.

At the graveside the final leave-taking was done in the manner universally practised here. North Americans, accus-



They came with
their grief, they leave
it behind for God
to deal with

tomed to leaving the graveside shortly after the committal is finished, are not prepared for the lengthy ritual which follows the benediction. The vial of fine sand which funeral directors produce for use during the ceremonial 'earth to earth' is absent. Instead earth that has been dug from the grave is used and the service is not complete until each person has cast earth or flower petals into the grave. Maori legend attributes the origin of human beings to the earth as mother and the sky as father, consequently they have a feeling for the earth as their natural home. What others plunder, the Maori revere. Even in death the earth is not alien. To return to the earth is to return to one's origin, to the Mother from which life issued. The casting of earth is a symbol of this understanding. Even European funerals here follow this custom, each person casting soil into the grave before leaving. Though it may not mean the same to all, this 'earthy' accompaniment to the committal seems to betoken at once a tender farewell and an acknowledgement of the reality of death.

When all had paid their final respect at Winnie's grave, several men took up shovels and began to fill in the grave themselves, as is their custom. It is their last loving act for this little youngster who was baptized Winston Isaia Donald, and who never knew that his pain helped to relieve another kind of pain for his family

Momma Teiva lies ill in hospital from a brain haemorrhage. Revered in the Cook Islands community here, her lean face is expressionless. Momma comes from a noble family in Atui and was educated in French in Tahiti. Since she passed three score years and ten she has talked of returning to her island home, but her family are now attached to life in New Zealand. The private room she has been given is never without visitors, practically all of whom are family members. She is never alone. One or two stay overnight. After school her grand-daughters keep her company. It is late evening. Her husband, who does not speak English, but appears to understand some words, has taken up a position for the night in a lounge chair beside the bed, his head protected by a toque from draughts and noise. On the table beside the bed is Momma's Bible in Cook Islands Maori, its cover mute evidence of its constant use. One of her daughters says Momma ended every conversation with family members with the words, "Always keep the Lord before you."

The rites of passage associated with death are less hurried than in North America

Momma keeps the old ways still maintained by Christian folk in the islands. Sunday is for church. Cooking is done the day before. She worships with us on Sunday morning, a slim figure sitting at the back of the church in a white dress with a hat fringed in flowers. In the afternoon she returns for a service with her own people. On Sunday afternoon two days after Momma Teiva has slipped from this life, her whole community gathers to remember and to receive comfort. Normally the home would be used for this devotional time but on this occasion the church has to be used to accommodate the numbers who want to attend.

During the week following the funeral an elder of the parish requests the opportunity to speak at next Sunday's service. The family has a gift to dedicate in Momma's memory. On Sunday, relatives and family friends are present, each wearing a narrow strip of black ribbon bent over to form a V shape. In our culture we are more accustomed to a bereaved family staying away from church the Sunday after the fune-

ral (and sometimes, sad to relate, permanently). Some feel that it would not look "proper" to be in church so soon, a seemingly too hasty return to normality. What mourners fail to recognize is that the congregation wants to share in their grief. Our culture-conditioned modesty contrasts with this scene in which mourners bring their grief with them to church to be discharged in a formal act of thanksgiving. The elder explains that they are still carrying their grief, symbolized in the black ribbon. He leads in prayer in his own language. Then he mentions that the family want to present a gift (*eva*) in gratitude for the church's ministry to them and in memory of their departed family member. Roro dedicates the congregation's offering along with the *eva*. The ribbons are left behind. They came with their grief, they leave it behind for God to deal with. One could wish that we understood as well the psychology of handling grief and how to draw on the resources of Christian faith to minister to us in time of grievous need.

Our handling of grief frequently runs counter to what Christian teaching proclaims about death and the hope given in the Risen One. Returning to church after a bereavement brings back memories, people say. Doubtless that is true, but everything in life that we do with other people brings back memories when that person is here no longer.

Hymns and prayers may bring an emotional reaction. Often it is the embarrassment of showing emotion in the presence of others that we dislike more than the pain of the experience.

I like the incident one minister described of seeing a man in church the Sunday after he had buried his wife. With tears streaming down his face he sang the processional hymn, "Praise to the Lord, the Almighty, the King of creation." Many persons cut themselves off from the support which the Christian community could give them. Perhaps we are not as practised as we could be in the care of the bereaved. Offering to sit with someone on their first Sunday back at church, taking them to lunch afterwards — practical help of this nature could make the transition to regular participation easier. Often we fail by simply leaving people alone, assuming that is what they want.

One has the feeling here that the rites of passage associated with death are less hurried than in North America. Death is an embarrassment to life-affirming, success-oriented cultures such as our own. Funeral arrangements are frequently driven by a newspaper deadline. A wait of 24 hours seems intolerable. In other societies people wait in the presence of death a little longer, negotiate the rite of passage a bit more slowly, and, just possibly, do their grief work more effectively. □



Dr. Herron has spent the last year as interim minister of Napier West Presbyterian Parish in Napier, New Zealand, his second interim ministry since leaving Calvin Church, Toronto, two and one half years ago.

I Don't Know What to Say (How to Help and Support Someone who is Dying)

by Dr. Robert Buckman. Key Porter Books, Toronto, 1988. \$19.95 hardcover.

"I don't know what to say," is the phrase often used to express helplessness or embarrassment. The feelings will be heartfelt if responding to news of a loved one's life threatening diagnosis, or if we are asked to spend time with a person who is terminally ill.

Out of his own experience with a life threatening illness, and the experience of a colleague whose husband died as a young man, Doctor Robert Buckman wrote this book under the title, *I Don't Know What to Say*. The subtitle, *How To Help and Support Someone Who is Dying*, is a fitting synopsis for the detailed "how to" guidance and information contained in this readable 195 page volume.

Dr. Buckman has wide experience in observing and helping terminally-ill patients, their families and friends. He is a practising Toronto Oncologist, in a large cancer clinic, a teacher, TV personality and engaging speaker. He understands the colossal loss of control for the patient, the trials of complex treatments, and the sense of inadequacy of the caring friend. Our desire to help is often over-shadowed by our fear. We shrink at the possibility of saying the wrong thing, or make excuses which allow us to stay away.

In modern living, death and dying are unfamiliar, separate. Grandparents and parents seldom die at home. Sophisticated technology encourages us to expect long life and good health.

Knowledge is one way to cope with this unknown territory. This book offers understanding and ways to put it into action. The fears of patient and friend are discussed, feelings explored. Typical of the way topics are handled, the chapter on "Why talk, Why listen" is followed by the how of listening. We have all experienced times when we have poured out our heart only to discover that the listener has not really heard.

Difficult moments as well as unmentionable topics are dealt with. When the patient says, "I feel dreadful and you're no help," Dr. Buckman offers us pointers in responding to such despair, as well as understanding the emotions involved.

We do not move from health to dying in a straight line. Many changes take place along the way. The different stages of dying are discussed, the see-saw of hope and despair, acceptance and denial, the loneliness when dying is prolonged and friends grow weary, the boredom of weakness and inactivity (for a once active person). Finally, the last stage — dying.

Dr. Buckman writes with authority and understanding. He recognizes the patient's own grief, as well as the grief of family and friend. He explores the role of grief, the need for comfort and reassurance and affirmation. This may be the time when spiritual support will be most acceptable, practical details planned and good-

byes said, the need to know that we will not be forgotten.

A quote from Dr. Buckman's own life-threatening experience; "The thing that I most wanted to believe — to know — was that the people closest to me would not forget me, and that we had achieved some things that would count after I died."

This is an exciting book. We are invited to be participants, learners. Seeing a loved one dying may be the first time we will examine relationship, the meaning of life, our own spirituality, separation and legacy. It is written with a light, compassionate touch which invites involvement and offers help.

Dr. Buckman has the last word! "If I can rejoin the business of dying to the business of living I will be happy."

Jean Murphy

Mrs. Murphy is a registered nurse, who has spent several years working in palliative care.

FIREFLIES

DAVID MORRELL

Fireflies

by David Morrell, Viking (Penguin), Markham, Ont., 1988. \$19.95.

It is fortunate that *Fireflies* is a brief book. Otherwise once begun, you would stay up all night to read it. Although essentially non-fiction, it reads like a fast-moving novel with seldom an opportunity to catch your breath.

The author, David Morrell, was born in Canada. He now lives and writes in the United States. He is the creator of *Rambo*. But now more than anything else, he is the grieving father of a 15-year-old son who died from a rare bone cancer in 1987.

The grieving process is laid out be-

fore us not in detached objectivity but in the white heat of experience. It is all there, the anger, "... a power rage beyond comprehension ..."; the advice that doesn't pan out, "Time is the greatest healer — so David had been told. Untrue."; the questions, "You question everything. You grasp at anything. To make sense of what seems to have no sense"; the bargaining, "I remember praying for a miracle ... Dear God, I prayed, just as you're supposed to be a father to me and to love me as your son, so please identify with the love I feel for my son. Please help my son because your son is asking You"; and the guilt, "... maybe if I'd had faith in Him to start with and not just now, Matt would have lived."

The structure of this book is different. "... this book is fact with a layer of fiction." It is not simply the dramatic retelling of the events of his son's illness and death. Part of it is the historical recollection of those events. But woven throughout this story is the author's projection 40

years hence of lying on his own death bed, and from that perspective looking back at his own son's death — still searching for an answer to these tragic events.

Morrell says that before his son's death at best he had been an agnostic, but three incidents associated with his son's illness changed that around. One of those incidents became the source for the title of the book.

In a sense, this book is a plea to us all to fully grasp and enjoy the present — to love with greater abandon those we love, and to set aside our pettiness so that we can engage family and friends with greater joy and enthusiasm. The death of his son has enabled David Morrell to re-orientate his life in this way. I think it is an open question how many of us will take this advice, unless we too experience a similar significant emotional event. Maybe this book will be able to provide a small one for many of us.

The proceeds from the sale of this book are being donated to cancer research.

John Congram



Last Chance: The Final Week of Jesus' Life

James Taylor, Wood Lake Books, Winfield, B. C., 1989.

James Taylor, a United Church minister and the editor of Wood Lake Books, has written a series of daily devotions for Lent which includes lesson plans for use by Lenten Bible Study groups (a cassette tape is available as a resource for the group sessions). Taylor sees the last week of Christ's life as Jesus' last chance to get his message across before he died. Taylor is convinced that during his final days Jesus "stopped *telling* people his message and started *showing* them." Taylor's book therefore is focused on Jesus' *actions* rather than his *teaching*, and sees those actions as a "series of deliberate enacted parables."

Each Sunday during Lent, Taylor introduces a key event from the last week of Jesus' life: Jesus' entry into Jerusalem,

the cleansing of the temple, the anointing of Jesus, Jesus' washing his disciples' feet, the Last Supper, Jesus' prayer vigil in Gethsemane, and the crucifixion. These events form the theme for the week's daily readings and for the weekly group study.

The best way to describe Taylor's writing is to say that it is sometimes provocative and always down-to-earth: "provocative" because Taylor's interpretation of the various events is fresh and often controversial; "down-to-earth" because his theology is clearly incarnational and rooted in everyday experience. He draws on his own experience in illustrating the daily meditations (e.g., the death of his own son Stephen) and he encourages the readers to draw on their own experience in the reflection questions that conclude each day's reading and in the group discussions that form the heart of each study session.

I believe Taylor's book would be useful for individual and group use. Ministers and lay people will find the book helps them to see Jesus' final days with new eyes, and ministers will discover a gold mine of sermon illustrations within the book's pages. My only criticism of the book is that I think it would have been helpful for Taylor to have provided, in addition to the reflection questions at the end of each day's meditation, some guides for turning those reflections into both prayer and action. After all, in a book focused on Jesus' *actions* during his final days, it would have certainly been appropriate to encourage readers not just to *think* about those actions but to *translate* those thoughts into concrete actions of their own.

(Rev.) Herb Gale

Mr. Gale is the minister of St. James Church, Stouffville, Ont.

Dying, yet we live — *Our response to the spiritual needs of the dying*, by Paul Chidwick, Anglican Book Centre \$6.95

This book covers many of the questions and issues that caregivers, particularly those who work with the dying, meet constantly but rarely have an opportunity to explore. In a clear and readable way the author discusses common beliefs about the nature of God, relationships, spirituality and suffering. He uses biblical illustrations, quotations from those working in the field to help his readers integrate spiritual beliefs into the meaning of life and into care for others. He points out the difference between spiritual care and psychological care and the unique qualities of these disciplines. In a section, on Phenomenal Experiences, patients personal experiences of out-of-body occurrences, premonitions, dreams and visions along with the caregivers appropri-

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Books

continued from previous page

ate responses are discussed. Pastoral care is reviewed from the point of view of who can be a care giver, how it can be practised, and finally the need to evaluate and give direction to the future of spiritual intervention and care in an integrated interdisciplinary service to dying patients.

The author has a high level of respect and appreciation for both patients and caregivers. He knows that as people are dying their quest to find meaning and purpose in life becomes more difficult, that while we cannot explain the reason for suffering it can be given meaning. At this stage of life it is important for the patient to continue to act and make decisions responsibly in light of his/her beliefs and value systems. The patient will choose the one he wants as a spiritual counsellor. Family and caregivers are encouraged not to make the patient more dependent than needed.

Interesting conclusions come out of the author's experience and research. For instance, people are less interested today in life after death. There are few "death bed conversions." However, those who care for the dying have a strong belief in the afterlife. Belief in hell is no longer popular and has been replaced with a feeling that eventually everyone will be saved. The author's own faith is expressed in his belief that after death we will enter a life of community where we will learn to love perfectly and be perfectly loved. His concepts of spirituality and care are based on love, relationship, and the understanding and integration of our values in our lives. By being attuned to life's rhythm of death and resurrection we can, as caregivers, ease the passage from life to death. All caregivers have the potential and responsibility to be pastoral care givers.

The author's personal conviction and experience in palliative care give this book insight and authenticity. It will be valuable for patients and for caregivers and for all who are concerned with spirituality and the meaning of life.

JoAnne Walter

Mrs. Walter is a Hospital Visitor in Hamilton, Ontario.

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

Resources on Death and Bereavement

BOOKS

The following books on death and bereavement have been recommended from a variety of sources. Some may now be out of print but most will still be available through the public library.

On Death and Dying by *E. Kubler-Ross*, Macmillan, New York, 1981.

Don't Take My Grief Away by *Doug Manning*. Insight Books, Hereford, Texas, 1979.

Living when a Loved One has Died by *Earl A. Crollman*, Beacon Press, Boston, 1977.

Grief, Dying and Death by *Theresa A. Rando*. Research Press, Champaign, Illinois, 1984.

Life is Goodbye, Life is Hello by *Allan Bogarth-Campbell*. Compcare Publication, Minneapolis, Minn., 1982.

Understanding Mourning by *Glen W. Davidson*. Augsburg Publishing House, Minneapolis, Minn., 1984.

Understanding Grief by *Edgar Jackson*, S.C.M. Press, Ltd., London, 1957.

Telling a Child About Death by *Edgar Jackson*. Channel Press, N.Y., 1965.

Widower. When Men Are Left Alone by *Scott Campbell and Phyllis Silverman*. Prentice Hall, New York, 1987.

Especially for Children:

Aarvy Aardvark Finds Hope by *Donna O'Toole*. Celo Press, Burnsville, North Carolina, 1988.

Children are not Paper Dolls by *Erin Linn Levy*. Available from author, Box 267, Cary, Illinois 60013, U.S.A. 1982.

How it feels when a Parent Dies by *Jill Kremetz*. Random House, Toronto, 1981.

The Velveteen Rabbit by *Margery Williams*, Avon, Scarborough, 1975.

The following books are in stock and available from the WMS Book Room, 50 Wynford Drive, Don

Mills, Ontario, M3C 1J7:

Waterbugs and Dragonflies: Explaining Death to Children by *Doris Stickney*, The Pilgrim Press 1982 \$1.75

"God, Why Did He Die?", by *Anne Harler*, Concordia 1979, \$3.95, (early teens)

Praying Our Goodbyes, by *Joyce Rupp*, Ave Maria Press 1988, \$8.65

Life After Death: What the Bible Says, by *Allen F. Page*, Abingdon Press 1987 \$9.40

Beginnings: A Book for Widows (Third Revised Edition) by *Betty Jane Wylie*, McClelland and Stewart 1988, \$12.95

The following resources dealing with "Death, Dying and Bereavement," are available for rent from the Audio-Visual Resources Library, Communication Services, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

Video resources:

AIDS — A Family Experience, *Youth, Adult 30 minutes — 1988*

This resource tries to put human faces on the disease by bringing us into contact with the human suffering that is happening increasingly in our communities because of AIDS and the tensions and supports that it precipitates in families.

C. S. Lewis Through The Shadowlands, *Adult — 73 minutes — 1986*

An outstanding drama dealing with the life of the famous writer. Beautifully crafted this true story is full of laughter and tears. Tells of his life with Joy, his wife, and the devastating grief he endures following her death.

Care for the Dying, *Adult — 30 minutes — Paradox Series 1984*

Rev. Dr. John Scott, then Presbyterian physician/minister at St. Michael's Hospital in Toronto, discusses this whole area of caring for the dying.

Death — A Time to Remember, *Youth and Adult — 28 minutes — 1988*

Using photography, drawings and narrative, this resource chronicles the history of funeral rites, beliefs and

DAILY BIBLE READINGS

MARCH

Date	Book	Verses
1	Lamentations	5:1-22
2	Joshua	5:2-15
3	Psalms	34:1-22
4	2 Corinthians	5:11-21
5	Luke	15:11-32
6	Isaiah	43:1-13
7	Isaiah	43:14-28
8	Psalms	126:1-6
9	Philippians	3:1-16
10	Luke	20:9-26
11	John	8:1-11
12	John	12:1-11
13	Isaiah	42:1-9
14	Isaiah	49:1-13
15	Isaiah	50:4-11
16	Isaiah	52:13-53:12
17	Isaiah	61:1-11
18	Philippians	2:1-11
19	Luke	19:28-40
20	Luke	19:41-48
21	Luke	22:1-23
22	Luke	22:24-46
23	Luke	22:47-71
24	Luke	23:1-43
25	Luke	23:44-56
26	Luke	24:1-12
27	Luke	24:13-35
28	Luke	24:36-53
29	John	20:1-18
30	Psalms	2:1-12
31	Revelation	1:1-8

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 ages an examination of the subject of
 death from both a historical and a
 personal perspective and to acknowl-
 edge death as an inevitable rite of
 passage that deserves our attention
 and preparation.

Have We The Right To Die?,
*Adult — 30 Minutes — Paradox Se-
 ries 1984*

An interview with Dr. Harley
 Smythe, Neurological Surgeon at
 Wellesley Hospital in Toronto.

**Palliative Care, Adult — 15 min-
 utes — Paradox Series 1986**

Interview with Dr. Kenneth Ingham,
 Director of Palliative Care at St. Jo-
 seph's Hospital in Hamilton.

**When Death Comes, Adult — 15
 minutes — Paradox Series 1986**

An interview with John Saynor, Di-
 rector, Humphrey Funeral Home,
 Toronto, who discusses what to do
 when death comes.

Filmstrip Resource:

If I Should Die Before I Wake
*Adult — 32 minute filmstrip/audio
 cassette — 1977*

Presents a Christian view of death
 faithful to the reality of the experi-
 ence and will help people face a sub-
 ject that is often avoided. The story
 concerns the experiences of a young
 photographer as she awaits the end of
 her life on earth.

"What makes dying easier is to be
 able to transcend the world into some
 kind of religious dimension. I would
 say that the most important thing is to
 know that beyond the absurdity of
 one's life, beyond the human view-
 point, beyond what is happening to
 us, there is the fact of the tremendous
 energies of the cosmos that are using
 us for some purposes we don't know.
 To be used for divine purposes, how-
 ever we may be misused, this is the
 thing that consoles. I think of Calvin
 when he says, 'Lord, thou bruises (?)
 me, but since it is You, it is all right.'
 I think one does, or should try to, just
 hand over one's life, the meaning of
 it, the value of it, the end of it. This
 has been the most important to me. I
 think it is very hard for secular men
 to die."

— **Ernest Becker** in conversation with
Sam Keen shortly before he died.

Rural ministries

I am writing this letter in response to the one dealing with rural ministries, in the November issue. First, I would like to say a loud AMEN. And then add that these problems are in urban centres also, although having been in a rural situation, I understand only too well some of the things which were raised in that letter. I would like to see this letter or something similar to it, appear in every church bulletin across the country in time for next Sunday's service of worship.

It is interesting to me that a friend should read this letter and then ask me if it was I or my spouse who wrote it. Our story is similar.

I especially identified with the remarks about quibbling over wallpaper for the kitchen. We once had to live with an unsafe furnace for 3 months, a situation to which no member of the congregation would dream of subjecting their children. Yet so often the minister and family are forced to endure situations which would not be tolerated in the homes of church members.

Often the reason for the delay or neglect to deal with a repair is because "there isn't any money to fix it." Yet most members have nicer homes, finer furniture and better cars than the minister. There is money out there, just a slight problem with priorities and poor stewardship.

It is my hope that letters such as mine and the one in the November Record will help make church members, boards of managers and congregations more aware of the needs of the minister and family.

This letter has been something I've been thinking about writing for a long, long time. The frustration level sometimes gets intolerable. I am thankful that somebody finally said what I've been feeling for many years. Thank you, whoever you are.

Name withheld at
writer's request



Keep God male

The letter of the Rev. Bob Faris (November *Record*) prompted me to write.

It seems so insipid to be pressing for use of feminine terminology for God . . . What is wrong with using the scriptural way of addressing Him, which is 'Father' and 'He'? . . .

Please tell me how you would write Psalm 150? Like this: "Praise God in Her holy place. Praise Her in Her mighty heavens..."

The whole thing is such a cheapening of our wonderful God. Is it a sneaking in of communist influence, an effort to downgrade God in the minds of people?

I am surely disappointed that the General Assembly defeated the Church Doctrine Committee's recommendation, and replaced it with one which "allows for cautious experimentation with feminine images."

Elsie Pitman
Chauvin, Alberta.

Feminine language re God

I would like to comment on the Rev. Bob Faris's letter in the November, 1988, issue.

As one who was born and brought up in the Presbyterian Church (becoming a Christian at thirteen), it distresses me and others to see the issue of feminine imagery arise when addressing God....

It not only confuses and shocks new and old Christians alike, but more importantly, detracts from what the gospel intended.

In November, 1987, I received two visions from God. The message was one of utmost urgency: that time is short, and to get back to the basics of Christianity. Let each of us heed the warning.

(Miss) Eileen F. Macdonald,
New Westminster, B.C.

Presbyterian Views on Homosexuality

As a non-Presbyterian reader I am much interested in the situation in The Presbyterian Church in Canada and also in Presbyterian reactions to the United Church of Canada over the issue of the ordination of homosexuals.

In the Letters column of the December issue, Robert R. Morris and Sharon W. Moren have written in reaction to an earlier article by Shirley Dahlgren.

Mr. Morris quoted Professor Robin Scroggs as stating "I know of no suggestions in the texts that homosexual relationships existed between same age adults." Morris then goes on to say, "biblical writers never knew this kind of homosexuality." Then what about Romans 1:26-27?

To say that the biblical writers did not know the whole gamut of human sexual perversion is nonsense. Homosexuality was rampant among the pagan societies of that day. That is true both of the animistic paganism of the Old Testament and the "cultured" Greek society in the New Testament era. The Prophets and the Apostles were not ignorant of any aspects of homosexuality, although they may have been reticent about speaking about it in detail. They knew about all the aspects of homosexuality and did not approve of any aspect of it.

Sharon W. Moren tells us that, "It is widely accepted today that many ancient religious laws were founded on the practical needs of the time." There is no doubt of the truth of that statement, yet in the teachings of the New Testament we have much more than a codification of advice that was practical for that time. We have the Word of God that is given us as a norm to follow until Jesus comes again!

It is a very common idea today that the world ought to be allowed to set the agenda for the Church. That is what has happened in the United Church of Canada and is happening in many other denominations today. God's Word ought to set the agenda and to be our norm, not that of "experts" and "critics" whose pro-

continued

Letters

continued from previous page

nouncements reflect more ignorance of scripture than knowledge of the Bible and godliness.

(Rev.) Arie Blok,
First Reformed Church,
Chatham, Ont.

A response

In the December *Record*, Robert Morris and Sharon Moren take issue with my views on homosexuality. I appreciate their candour but because their letters contain a number of statements that are inaccurate or misleading I feel I must respond . . .

I'll only attempt to answer the main points raised in the two letters. First, it is simply wrong to give the impression (as Mr. Morris does so confidently) that the New Testament writers did not know about homosexual relations between consenting adults. St. Paul was undoubtedly aware of what went on in the ancient Greek and Roman world, and his words about "natural" and "unnatural" relations in Romans 1:26, 27 do not appear limited to prostitutes and pederasts.

It is not correct to assert that all modern scholarship supports the homophobic interpretation of the biblical texts. The Church Doctrine Committee in its well-balanced report to the 1985 General Assembly said that the Bible's "voice with respect to homosexual practices is . . . quite clear and consistent, in fact, unusually so. We cannot find any hermeneutical principle which will allow us to ignore this clear word."

The case against accepting homosexual activity as a valid "sexual preference" does not rest on a few isolated proof-texts. Theologians such as Barth and Thielicke would have us look at the doctrine of our creation as male and female and the fact of God's intention of monogamous marriage as the sphere for humankind's expression of sexual love.

Sharon Moren claims that Protestant churches have come to accept abortion, pre-marital sex and other "facts of life." That some Protestants, clergy and laity, have succumbed to the secular spirit of the age is undeniable; that all have is palpably false. The Church is not called

to adjust its canons of morality to accommodate those who find them inconvenient or too demanding. It is called to be faithful to the Word.

Both letters state that homosexuality is a gift of God. It is "genetically determined"; "God gave us our orientations." The fact is that there is no agreement among scientists about the origins and causes of homosexuality. Genetic factors may or may not be significant. Nevertheless, one's orientation does not absolve one of all responsibility for one's actions. A heterosexual orientation is not an excuse for sexual indulgence. The Christian call to chastity (and for some, celibacy) is to an often difficult but not impossible task.

Homosexuality is not part of God's good creation, but one of the unhappy results of the Fall. Human sin has distorted our sexuality in many ways and this is only one of them.

The United Church's "historic decision" is praised and held up to us as Presbyterians to follow. It is my love for the Presbyterian Church that has led me to take the trouble to write this. I do not want our already declining church to even begin to go down that road. The United Church has acted very unwisely, even tragically. We have only to look at the congregations that have seceded and hear the pain of others who have not yet taken that step to realize this. We need deliberately to refuse the United

Church's stance and call humbly on God to reform us and renew us by His Word and Spirit.

We are told to show love. Yes, but what does Christian love mean? Sometimes love confronts, challenges, enjoins repentance and invites people to be changed. Bonhoeffer wrote: "Nothing can be more cruel than the tenderness that consigns another to his sin. Nothing can be more compassionate than the severe rebuke that calls a brother back from the path of sin." The Church Doctrine Committee put it so well when it said, "Our society wishes to present us with two alternatives, either to share in the homophobic cruelty — so widely practised in our culture, or to accede to the antinomian ethical indifference which often passes for wisdom of our time, to condemn entirely or to condone. For us the task is to proclaim a middle way, to point sinners both heterosexual and homosexual to the grace and mercy of Jesus Christ and to declare before all His unconditional demand for holiness. Perhaps our word can be that of our master, 'Neither do I condemn you; go, and sin no more.'"

John P. Vaudry,
Wingham, Ont.

* * *

It looks as though homosexuality will be another issue bandied about in the Letters section of the *Record* for

CHANGES IN FUNERAL TRENDS

Year	Private Funeral	No Flowers	Cremation	Closed Casket	Minimum service e.g. request for no visiting period or traditional religious service
1940	2.0%	1.0%	less 1%	1%	less 1%
1950	3.0	2.0	less 1%	2.0	less 1%
1960	7.0	8.0	2.0	8.0	less 1%
1970	11.0	31.0	10.0	25.0	3.0
1980	25.0	34.0	30.5	39.0	less 10%
1983	22.0	44.0	33.0	57.0	16.0
1987	26.0	46.0	39.0	50.0	17.0

Reprinted from the Toronto Memorial Society, Spring 1988 newsletter.
Survey done by Mr Brian McGarry for Carleton University, Ottawa, Ontario.

us to alternately cheer or boo. A thorough study of the subject by members, sessions, presbyteries, etc., would be more appropriate. Certainly a bibliography for study purposes is desirable. The United Church dilemma is not a desirable scenario for our General Assembly, but neglect may force us into it. The basic assumptions and references cited in the letters of the December *Record* are certainly not universally accepted. Unfortunately, so much emotion and rhetoric is employed in discussing these issues that often we cannot hear the voice of God at all. Let us all get busy and do our homework.

*N. St Louis,
Duntroon, Ont.*

* * *

I was surprised at your choice of letters for publication in the December issue, especially your choice for the two lead letters by Robert Morris and Sharon Moren regarding homosexuality.

Morris states, "Nowhere in the light of current historical criticism of the Bible can it be said that it teaches that the practice of consensual adult, same age and gender sexuality is wrong." What an absurd statement. Of course not. The Bible does not list exceptions in which it believes that homosexuality is permissible. It is quite explicit, "If a man lies with a man as with a woman, . . . they shall be put to death." Lev. 20:13.

Moren also attempts to legitimize homosexuality by stating that Protestant denominations have accepted with varying degrees birth control, abortion, divorce, masturbation, and pre-marital sex.

By publishing these two letters readers must think that The Presbyterian Church in Canada does condone these aberrations. Is Moren correct?

*George Coombes,
Vankleek Hill, Ont.*

Memories of Gracefield Revived

My husband and I really appreciated and enjoyed the article written by June Collins in the November, 1988, issue about Gracefield Presbyterian Centre.

Twenty-six years ago, we were among two of the many PYPS that attended camp at Gracefield and I must say, those sure were happy times! Many of us still keep in touch; in fact, in 1980 we held a reunion at my home church, Gloucester Presbyterian Church in Ottawa. Our dream would be to have a Presbyterian Young People's Society Reunion at the Centre sometime.

*Rev. Kris and Jean Jensen (Casselman),
Edmonton, Alberta.*

Church Growth?

Let me congratulate you on your bold imagination. Anyone who can bring the population of the world to 55 billion "in the twinkling of an eye," as it were, deserves more than commendation (Refer. page 47 — December *Record*). He deserves to be put in charge of the church's development campaign.

Imagine the delights of instant expansion of our denomination to one million members — and more. In such a situation, for instance, the most outrageous incursions of our Moderator into financial cloud cuckoo-land (page 10 — December issue), could be accommodated with ease, even with joy....

*Robert Muir,
Beaconsfield, Quebec.*

Vince Leah and the Blue Bombers

May I add a little about Vince Leah (December, 1988 — p. 17)? He contributed the story of our Moderator and his family.

Mr. Leah is the author of a history of the Winnipeg Blue Bombers. In fact, he was the first ever — in a long ago column — to call the Winnipeg football team the Blue Bombers.

*D. A. MacLennan,
Mississauga, Ont.*

"Since we cannot wish one another a life without significant loss, let us wish for one another instead a strange gift — one that is often recognized as a gift only in retrospect, let us wish for one another the gift of good grieving."

— John Raines, in an article "The Goodness of Grief".

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Billy Graham Crusade held in Hamilton

More than 90,000 people attended a four-day crusade (Oct.26-30) conducted by the Billy Graham Evangelism Association at the Copps Coliseum, Hamilton, Ontario. The very successful crusade also met and surpassed its budget of close to one million dollars.

Some months prior to the event, the Presbyterian Men of the Hamilton Presbytery contacted the offices of evangelist Leighton Ford with the idea of having Mr. Ford address a weekend gathering of Presbyterians from Hamilton and the surrounding area (known locally as the Golden Horseshoe area). Those plans fell through but this initial contact eventually led to the holding of the Billy Graham Crusade.

Presbyterians who were involved in the executive planning committee included Dr. Les Renault, the Rev. Gordon Fish, Helen Allum, John Randle and Ben Gowing.

Two more Canadian crusades, the first to be in Montreal, are planned by the Graham group for the future.

Canadian Council of Churches challenges refugee legislation

The Canadian Council of Churches has decided to go ahead with a court challenge to new government rules affecting refugees. The cost of the challenge, estimated at \$300,000, is being underwritten by individuals. The CCC says the new rules violate the Canadian Charter of Rights and Freedoms. (EPS)

Christian Conference of Asia suffers another defection

The Christian Conference of Asia, regional coordinating body for over 100 denominations and church councils, which was expelled from its Singapore home base in 1987 for what the Singapore government said was interference in politics, has suffered a new defection. The Singapore Methodists have suspended their



Church suffers extensive damage when chimney collapses

The sanctuary and church organ of St. Marys Presbyterian Church, St. Marys, Ontario, suffered extensive damage when the building's west chimney collapsed through the roof the afternoon of November 20.

Early estimates set the damage at a minimum of \$200,000, but that figure could still rise much higher. The 107-year-old church is constructed of local limestone and engineers have cited acid rain as one of several contributing factors to the collapse.

The congregation is currently holding services in a nearby school and hopes to resume worshipping in the church sometime this spring.

membership in CCA. This follows an earlier withdrawal by Singaporean Anglicans, who cited problems with liberation theology in the Conference. Decisive for the Methodists was the CCA's May 1988 newsletter which made reference to Prime Minister Lee Kwan Yew, his son, cabinet minister Lee Hsien Loong, and Goh Chok Tong, first deputy prime minister and heir apparent to the senior Mr. Lee, as "the Father, Son and the holy Goh." The CCA was forced to

leave Singapore during a government campaign against religious and other dissidents in 1987. Many of those arrested then were associated with Catholic cultural, aid or action groups.

Bishops call for limited truce in Philippines

Roman Catholic bishops in the Philippines have once again raised the issue of at least a limited truce between government forces and the Marxist-led New People's Army (NPA) active with guerrilla tactics in many regions. The November 1988 intervention apparently originated from Bishop Antonio Fortich of Bacolod in Negros Occidental, a thickly populated area of intense and heavy confrontation. Instead of a nation-wide ceasefire, found unproductive in the past, he proposed that particular and well-defined areas in contested regions should be declared zones of peace, within which military action by either side would be forbidden.

The bishops' actions over the past few years have taken different forms. Their leaders were instrumental in producing a unified opposition to Ferdinand Marcos in the snap election of 1986, and when evidence seemed to show massive vote fraud the bishops, in what may be a modern landmark action, declared that a regime so elected had no moral right to rule and was in fact illegitimate. Since the subsequent "people power" revolt led by lay activists in February 1986, the bishops have lapsed into the more familiar role of exhorting the government to do more of this or less of that, on broad issues. Or they have held out the use of their "good offices" in a mediatorial role between the new government and its Marxist foes.

The NPA, despite its close links with "activist" clergy (both Roman Catholic and Protestant), has not endorsed Monseigneur Fortich's plan. The Communist party is undergoing internal difficulties brought on in part by government successes in capturing its leaders. And the bishops have lately been more forthright in con-

Continued on page 40



Bereavement — Where you can get help?

THE FIELD OF bereavement help and counselling is both diverse and often confusing. When I began this issue I was hoping that I could discover one source in Canada that one could contact and receive information as to resources in one's own community. If such a source exists, I have not been able to discover it.

There are organizations such as Compassionate Friends (mentioned elsewhere in this issue) from whom you can receive information as to their activity in your area. Many local organizations are happy to provide information if you write to them. An example of such a group is Bereaved Families of Ontario, 214 Merton Street, Toronto, Ontario, M4S 1A6 (416-440-0291).

It is an area that is also much in flux at this time. Theos, a group founded in 1962 in Pittsburgh which provides a Christian ministry to the recently widowed, operates in many churches. However, many Canadian groups have recently become disenchanted with the direction of the United States headquarters and are likely to break away from the parent organization and will probably be called something else.

Funeral homes are under increased pressure to provide bereavement counselling and a number of programmes like the one established through the Humphrey Funeral Home in Toronto have been started.

The end result of all this is that if you need help or know someone who needs help you will have to seek out what is available in your own area. The traditional sources of such help and information are still the best places to start — your local minister, family doctor, the local hospital or funeral director, or, if your community has one, an information clearing house.

— John Congram

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"I hear a good many pretend they are going to die. Nonsense! I defy them to do it. They haven't got life enough in them. Only half a dozen or so have died since the world began. In order to die you must first have lived."

— Henry David Thoreau

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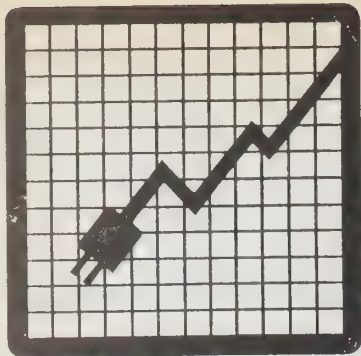
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News

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demnation of NPA atrocities as well as governmental failure to protect civilians from the rigours of anti-guerilla sweeps.

Conservative government supporters have been quick to point out that proposal keeps the armed forces out of the truce areas but does nothing to keep NPA organization (or intimidation) teams from doing their work in the same zones. The bishop, a long-time go-between in Negros, is mistrusted by many of his people and by the military. In this case, he speaks with the weight of his brother bishops, but with the military balance now beginning to swing against the NPA, many people contend that this is no time to negotiate or give the NPA a respite. Whatever the merits of this as a prudential judgement, presumably these same people would also argue that when the balance is against the government, that too is no time to open negotiation. Thus the armed struggle goes on, affecting wide areas, with no end in view and with the peacemakers finding few friends for themselves or for peace.

Theodore Olson

Dr. Olson is a minister of The Presbyterian Church in Canada and is currently visiting professor in the college of theology at Central Philippine University.

WARC Executive elects new General Secretary

Dr. Milan Opocensky, a 57-year-old Professor of Christian Social Ethics at the Comenius Faculty at Prague, has been elected to the post of General Secretary of the World Alliance of Reformed Churches (WARC). He will take up his duties Oct. 1, 1989.

Ordained as a minister of the Evangelical Church of Czech Brethren in 1955, Dr. Opocensky was elected by the Executive Committee of the WARC at its annual meeting, held the week of October 24, 1988 at Church House, the headquarters of the Presbyterian Church in Ireland, in Belfast. He replaces Dr. Edmond Perret, who has served since 1970.

From 1967-1973 Dr. Opocensky was European Secretary with the World Student Christian Federation. Since 1975 he has been a member of the Board of Directors for the Bossey Ecumenical Institute in Geneva, and, in 1984, became its chairperson.

In his acceptance speech Dr. Opocensky said: "The task before us is formidable. We are frustrated with overlapping crises and have to deal with the question of whether our civilization can survive, whether we can maintain our humaneness...I would like to see the World Alliance help member churches to confront these



NOAH SAVED THE FLY SPECIES JUST IN TIME...

88-102

crises...We address this world with the conviction that Jesus Christ has preceded us on the way. We do not need to fear the world, neither do we need to despair of it. We see our hope in the light of the resurrection."

Dr. Opocensky represents the fifth generation of his family to enter the ministry. His mother was the first woman in Czechoslovakia to study theology and was a teacher of religion for all of her professional life. His wife, Jana Jurankova Opocensky, is an ordained minister in the same church as Dr. Opocensky and holds an executive position with the denomination. They have three children (one is a theology student).

Most new Scots elders are women

For the first time 1988 figures showed more women being ordained as elders in the Church of Scotland than men. Out of more than 1000 ordinations reported to the Kirk's magazine *Life and Work* 53 per cent were of women and 47 per cent of men.

Estimates suggest that about 10,000 of the 47,000 elders in the Kirk are women. During the five years that a register of new elders has been kept the proportion of women among newly ordained elders has steadily risen from 40 per cent to last year's 53 per cent.

During the same period there has also been a steady but much less spectacular rise in the number of women ministers in parishes. At the end of 1988 there were 72 women parish ministers in Scotland out of about 1,250.

Last year 18 per cent of the elders in General Assembly were women but only two per cent of the ministers.

Some parishes of ultra-conservative inclinations (notably in parts of the Highlands and Islands) still show no sign of having women as elders. But one case which might reach the General Assembly involves a minister's reluctance to ordain a woman elected as an elder at Falkland in Fife, despite support for her ordination from kirk session and presbytery.

R.D. Kernohan,
Editor, *Life and Work*,
Edinburgh, Scotland

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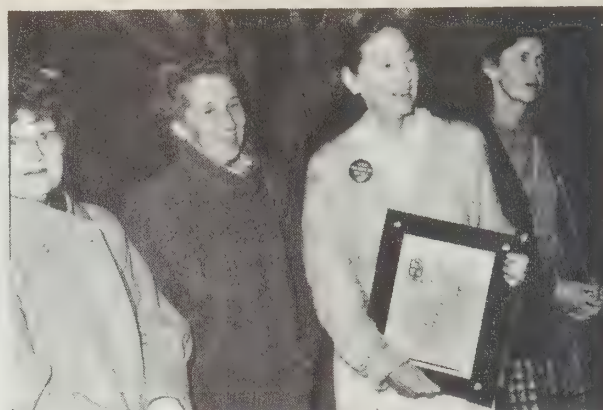
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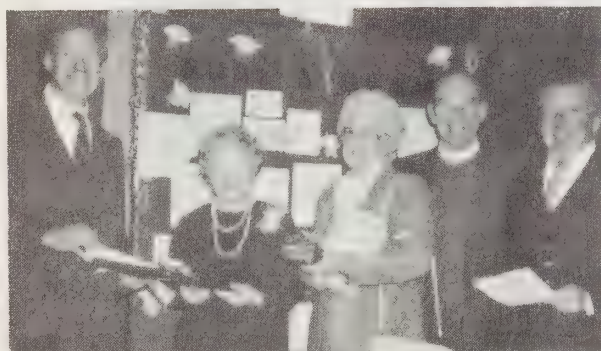
PEOPLE AND PLACES



THE CONGREGATION OF Grace Church, West Hill, Ont., celebrated the completion of 20 years of ministry by Dr. and Mrs. Everett Briard, the weekend of Sept. 24-25, 1988. A special feature was the establishment of the E. J. Briard Fund for Religious Studies. Interest from the fund raised through gifts from the congregation and friends, will assist those from the congregation who wish to study for full-time Christian service. The fund was dedicated at the Sunday morning service by Dr. A. Donald Macleod of Boston, Mass., who preached at both morning services. Dr. Briard is pictured (second from right) receiving a commemorative plaque from Ron Brownridge, church trustee, while Mrs. Briard and Gayle Gannon, clerk of session, look on.



A CITATION OF MERIT AWARD from the city of North York was recently presented to St. Mark's Church, Don Mills, Ont., in recognition of their outstanding contribution to the people and environment through the recycling of waste materials. A housing project of the church's Non-Profit Housing Corp. is to have "state of the art" recycling facilities. Pictured, left to right, are: Molly Michie, chairperson of Support Services; Minnie Kilpatrick, president of the Housing Corp.; and Mary-Kaye Kurkjian, chairperson Government Relations & Funding.



THE CONGREGATION OF Grace Church, Calgary held a retirement luncheon for Dr. Ruby Walker on Oct. 16, 1988. Presentations were made by Mrs. Jessie Douglas on behalf of the Women's Fellowship and by Bill Barclay, chairman of the board of managers, on behalf of the congregation. Jack Reid, clerk of session, advised Dr. Walker, on behalf of the session, that she had been designated "Deaconess Emeritus" in Grace Church.

A very large attendance of the congregation, together with members of Miss Walker's family and many friends from the community, heard letters of greeting and best wishes from across Canada, including ones from the Moderator of the 113th General Assembly, Dr. Tony Plomp, and the Principal Clerk, Dr. Earle Roberts. Dr. Walker has served The Presbyterian Church in Canada with distinction for more than 50 years, the last 15 as Senior Deaconess at Grace Church. Pictured, left to right, are: Bill Barclay; Dr. Ruby Walker; Mrs. Jessie Douglas; the Rev. S. J. Stewart, senior minister and Jack Reid.



1988 MARKED THE 50th anniversary of the ordination of Dr. R.A. (Bob) Sinclair as a minister of The Presbyterian Church in Canada. In conjunction with the 101st anniversary of First Church, St. David's, Ont., congregation, friends and members of Dr. Sinclair's former congregations, and family members from across the country gathered for a service of worship and thanksgiving. In addition to many congratulatory messages, special commendations were received from the Governor General, the Prime Minister, the Premier of Ontario, as well as local politicians. Presbytery officials and some other members of the Knox College Class of '38 were also present. Following the service an afternoon programme of entertainment and reminiscences, with food and beverages provided by the ladies of the church, was held. Pictured, left to right, are: Dr. Sinclair; Harry Agar, Lorene Stirling, Gerry Viejou, all elders of First Church; Mrs. J.G. Sinclair.



THE CONGREGATION OF Alberton Church, Alberton, Ont., celebrated the 110th anniversary of its church building on Nov. 27, 1988 (the congregation itself was actually founded in the 1850s). Pictured, left to right, are: Dr. Robert MacMillan, guest speaker; Mrs. Jean Morwick, clerk of session; Mrs. Stella Baker, eldest member; the Rev. David McInnis, present minister.



ON SUNDAY AFTERNOON, Nov. 20, 1988 a Service of Celebration and Thanksgiving for the ministry of the Rev. William Fairley was held in St. Andrew's Church, Fenelon Falls, Ont., on the occasion of his retirement from the active ministry. Mr. Fairley, pictured with his wife, Rita, served the Glenarm-Fenelon Falls charge for the past 19 years. The Fairleys are now living in Cameron, Ont.



THE CONGREGATION OF Grace Church, Calgary honoured three of its members who participated in the walk from the church's original building to the present structure — 75 years ago. At a reception following worship, Oct. 30, 1988, scrolls were presented to Miss Kathleen Armstrong (left) and Miss Beatrice Armstrong (right), both still very active in the church, and Mrs. Amelia Trotter, who resides in a nursing home and was unable to be present. Pictured with the Misses Armstrong is the Rev. S. J. Stewart, senior minister of Grace Church.



THE CONGREGATION OF Erskine Church, Ottawa, celebrated its 114th anniversary on Nov. 20. Guest speaker for the service was the Rev. Ron Van Auker, Associate Director for Church Growth and Research, the Board of Congregational Life. The Women's Guild provided a luncheon following the service. Pictured (from the left) are: the Rev. Laurence DeWolfe, minister of Erskine; Joyce Lynn Provost, president of the Women's Guild; and Mr. Van Auker.

continued



AN OVERFLOW CONGREGATION gathered at St. Paul's Church, Vaughan, Ont., Sept. 25, 1988, to celebrate their 144th anniversary and the 100th anniversary of the present sanctuary. Pictured on the church steps (left to right) are: the Rev. Charles McNeil, guest preacher and great, great, great grandson of a founding member of St. Paul's, Donald Cameron; the Rev. Vic Turner, interim-moderator; Dr. James Cameron, who unveiled a historical plaque on behalf of Heritage Vaughan; the Rev. Henry Russell, interim-minister.

On Sunday, Dec. 11, Mr. James Walker, his son, Douglas, daughter-in-law, Joan, and grandchildren, Sandra, Laurie and Jamie presented a VCR to St. Luke's Church, Oshawa, Ont., from family and friends in loving memory of

Mrs. Mary Walker. The gift was dedicated by the Rev. Frank Conkey, interim-moderator, and received by Mrs. Edna Ridge, clerk of session, on behalf of the congregation.



MRS. LORNE CONDIE celebrated her 100th birthday on Nov. 5, 1988 at the Medex Nursing Centre, Ottawa. The choir and minister of Knox Church, Manotick, Ont., took part in the celebrations by giving a special musical programme in her honour on Nov. 6. They also presented Mrs. Condie (pictured seated, centre) with a plant. Shown with her are her two sons and two daughters, while standing behind them are the Rev. Gerald Sarcen and the Knox choir.



"A SCOTS GOSPEL", the Gospel story in colloquial Scots as told by Jamie Stuart, a prominent Scots actor and elder of the Church of Scotland, was presented at Armour Heights Church, Toronto, on Oct. 12. Mr. Stuart's one-man show has been described as "a piece of theatre with a great testament of faith," and Mr. Stuart has been received with acclaim by audiences in Great Britain, Australia, Canada and other parts of the world. Following his presentation he also delighted an appreciative audience with his rendition of "Jonah and the Whale", during a coffee hour. Mr. Stuart is pictured (right) with Bill Hannah (in kilt). □

"The fear of death, I'm convinced, is at the bottom of all apprehensions. To say of any of us that we do not fear death is a lie. To be human is to fear death. To love life is to hope and to wish not to leave it. And all people fear death. I think that is one of the most creative fears there is because it bestows a value, an affection and a gratitude for life which otherwise there would not be. That is what the Psalm (90) means by the statement, 'So teach us to number our days that we may get a heart of wisdom.'

Why is it that in church we so seldom talk about this fear? I think it is because the churches have bought into the easy cultural attitude that we don't talk about unpleasant things. Our not talking about death leaves the subject up to others. Some poets have found a verbal way to pull the mask off this hidden subject. I think of Dylan Thomas's 'Do not go gentle into that good night, . . . rage, rage against the dying of the light'."

— Joseph Sittler in *The Christian Century*, September 26, 1979.

United Church Council Executive issues message of hope

The Executive of the General Council of The United Church of Canada, during its meeting in late November in Mississauga, Ont., arrived at a consensus on the message it would like to communicate to the members and ministers of the United Church.

The consensus, which was reached after more than 36 hours of debate, occupied a large portion of the five days of deliberations. The time spent indicates the seriousness with which the Executive addressed the wide variety of concerns raised since the 32nd General Council of the United Church approved the statement, *Membership, Ministry and Human Sexuality*.

The Executive's message, intended to be one of hope and healing was to be circulated to all congregations of The United Church of Canada, along with a pastoral letter from the Executive and an information sheet with answers to frequently asked questions about the General Council and the *Membership, Ministry and Human Sexuality* statement.

In its message, the Executive acknowledges "the high degree of distress and confusion currently in the church," while also celebrating the "helpful and healing work" of congregations, presbyteries and conferences (synods) in working out the implications of the statement. The Executive recognizes the statement as an attempt by the 32nd General Council to "be both faithful to its understanding of the gospel and responsible to the needs and concerns of the Church," and allows that all such statements are subject to review and reconsideration by any future General Council.

There is no intent in the *Membership, Ministry and Human Sexuality* statement, the Executive declared, to promote or encourage behaviour or lifestyle that is not patterned on obedience to Jesus Christ.

The Executive went on to assure church members of their right to speak freely and critically, and congregations of their right to recom-

mend candidates for ministry according to their fitness for such and to call persons according to their suitability. Presbyteries and congregations must ensure that the dignity and rights of single persons in the church be honoured.

The Executive concluded their message by formally asking presbyteries to invite congregations to take part in a consultation and response procedure concerning the *Membership, Ministry and Human Sexuality* statement, and committing itself to placing before the 33rd General Council the information and concerns received through the consultation process.

Lord Chancellor faces suspension from communion

Britain's Lord Chancellor, Lord Mackay of Clashfern, faces a sentence of six months' suspension from communion and as an elder in the small Scottish Free Presbyterian Church to which he belongs. However, his Edinburgh kirk session have appealed to the denomination's synod against a presbytery decision against Lord Mackay, who was attacked for his attendance at Requiem Masses for two Roman Catholic judges.

Lord Mackay, though an outstanding Scots lawyer, is now in effect head of the English legal system and is a member of Mrs. Thatcher's Cabinet. His ultra-conservative Free Presbyterian denomination is separate not only from the Church of Scotland but from the Free Kirk or "Wee Frees". Full membership is about 4,500, but most Free Presbyterian adherents are not communicants—following a Highland tradition which also effects the Free Kirk and some Church of Scotland parishes.

— R.D. Kernohan

Moderator's home church to host Meeting Place

The CBC television programme *Meeting Place* will be broadcast from First Church, Winnipeg, on February 12. The minister of First Church is Dr. Bruce Miles. Moderator of the 114th General Assembly.

continued

GLEANINGS

"The more you try to understand your friend's feelings, the more support you are giving.

"Grief is all about letting go and saying goodbye. There are many different theories about precisely what it does, but the theme most often repeated is of the survivor letting go of her attachment to the person who dies and, by doing that, becoming able to make attachments to other people in the future."

— Robert Buckman

"It is not, somebody once wrote, the smell of corn bread that calls us back from death; it is the lights and signs of love and friendship."

— John Cheever in *The Housebreaker of Shady Hill*

"Poets exist so that the dead can vote."

— Elie Wiesel

"The confrontation with death—and the reprieve from it—makes everything look so precious, so sacred, so beautiful, that I feel more strongly than ever the impulse to love it, to embrace it, and to let myself be overwhelmed by it. My river has never looked so beautiful . . . Death, and its ever present possibility, makes love, passionate love, possible."

— Abraham Maslow quoted by Rollo May in *Love and Will*

"Real death is not dying; it is to stop believing, to stop growing, to stop being born—and people stop at all ages. True life is to continue to hope even in confronting death."

— Louise Evelyn in *In the Face of Death*

"Death is not the enemy. If death enhances both our individual and our common life, and if death is no threat to our relationship to God, then death is more friend than foe. The good news is this: 'Whether we live, or whether we die, we are the Lord's'."

— William Sloane Coffin

"Every parting gives a foretaste of death; every coming together again a foretaste of the resurrection.

— Schopenhauer

The New Zealand Assembly (November 6-13, 1988)

Viewers of the much travelled Pope John Paul II are accustomed to seeing papal Masses being celebrated on tour in football fields and public parks; until now such venues have been uncommon territory for services of Reformed churches. In a welcome departure the Presbyterian Church of New Zealand opened its General Assembly and installed the incoming Moderator, Neil Churcher of Dunedin, in a new high-tech shopping centre in the city of Hamilton, with an act of worship broadcast on national radio. Some 1000 people were met on arrival by various biblical characters from the gospels costumed in Palestinian dress, who later became servers of Communion at stations throughout the two levels of the shopping concourse. The entry along the mezzanine level led past representatives of racial groups that make up the church in New Zealand, each reading from the Gospel of Mark in his or her own language: Maori, Broad Scots, Dutch, and several Pacific islands languages.

Like the country itself, reeling from the effects of deregulation and devolution, the church has been battered by deep losses in membership and attendance, resulting in severe financial constraints. Earlier in the year the Council of Assembly issued a study titled *"In the Potter's Hands"* which proposed its own plan for devolution of power and the transfer of decision-making as close as possible to local congregations. While financial needs provided the urgency to review church structures, the Council stated that the "crisis" was not simply one of money. The proposal built upon a growing feeling that the mission of God must determine the structure of the church and that the primary unit of mission is the life, worship, witness and service of the local congregation. Under the scheme outlined, presbyteries would become responsible for identifying projects within their bounds and administering budgets for them. Na-

tional staff would be used flexibly in relation to mission projects; ministers and other church workers would be deployed at the discretion of presbyteries. Assembly learned that the church considered the restructuring proposals too radical and too sudden (a criticism which is being levelled against government reforms as well), but nevertheless there is general acceptance of the principles that underlie the proposal. Further work is to be done to clarify what the church's mission is and how it can be accomplished.



Maori in traditional dress

In view of the changed climate between Maori and Europeans, some feel the particular call to the church at present is to make a major effort towards building better race relations in a country whose population is composed of 12 per cent Maori, plus a growing number of Pacific Islanders, as well as those of European extraction. A recent decision of the tribunal hearing claims under the Treaty of Waitangi, which established Maori land rights with the British crown in 1840, has been attacked by those who fear that their lands may be threatened by future decisions. Clearly race relations is a matter of growing concern in this land once known as *Godzone*; in responding to the situation the church is aided by its Maori Synod, ably led and represented at the Assembly. As a gesture towards recognizing the bi-cultural nature of the country is has been suggested that

the name by which the Maori know this land — Aotearoa — should be added to the church's official title; congregations and presbyteries are divided in their response thus far.

The most controversial decisions affected the sacraments and represent departures from historic Presbyterian practice. Lay administration of Holy Communion, supported by a majority of presbyteries, was vigorously debated. In the end the egalitarianism for which New Zealanders are known overrode issues of theology and the *Westminster Confession of Faith*, which limits the celebration of the sacrament to ordained ministers of the church. Legislation is to be prepared to permit lay people, nominated and trained by presbyteries, to conduct communions in their own churches when need arises, or otherwise as directed by a minister or session.

Another issue which engaged the Assembly in the late hours of its last evening was whether a minister can decline to perform infant baptisms. The matter came as a referral from the Presbytery of Christchurch, which had delayed the induction of a minister pending a ruling by the Assembly. The court affirmed that all ministers are obliged to administer all the sacraments approved by the church, and further upheld the validity of all baptisms in the name of the Trinity regardless of the age of the person or mode of baptism (sprinkling, pouring, immersion). However, it accepted a recommendation for "a limited degree of liberty of conscience" in regard to the administration of baptism. This ruling is likely to attract further controversy since it permits liberty of conscience with respect to infant baptism, while by a previous ruling ordination is refused to candidates who do not accept the ordination of women.

After 21 years of seeking a basis of union with four other denominations, the impetus towards union seems to be a spent force. Preoccupation with denominational concerns by all the churches and, in the case of the Methodists, a priority in the direction of creating a bi-cultural church are the reasons given. If union on the national level has been side-tracked, on the local level it is flourishing

through many union and co-operative parishes. One-fourth of Presbyterian congregations are involved in these ventures, which are generally well received by their members. These parishes are frustrated, however, by lack of progress towards union; meanwhile they are developing their own ways of worship and congregational life. With a touch of irony mixed with humour it was suggested that the uniting parishes form their own denomination and invite others to join them!

Among other decisions: the Assembly urged the government to extend full sanctions against South Africa; encouraged congregations to establish covenants of understanding and co-operation with local Roman Catholic Churches; and, in a move with consequences for theological training, approved extending the resources of the Theological Hall in Dunedin to candidates who wish to train for community ministries in the area where they live, but because of work and family obligations cannot study in residence.

One has the impression that this is a church which is tackling its problems courageously and is searching for a mission beyond itself. One observer described the various tendencies at work in the church as like whirlpools within a stream. There do seem to be some confusing eddies troubling the waters; yet there is a deep and vital current of spirituality carrying the church forward. Reference was made by one speaker to the tree which Jesus said could be "rooted up and replanted in the sea" (Luke 17:6), if there is faith. In the painful period of restructuring which lies ahead this image out of the gospel could be a biblical word of hope for both church and nation to live by.

When the Assembly adjourned it concluded its last annual meeting. When it opens its first biennial assembly in May 1990, it will celebrate 150 years of Presbyterianism as mission and denomination in Aotearoa/New Zealand.

(Rev.) Douglas Herron

Mr. Herron is the former minister of Calvin Presbyterian Church, Toronto, and is presently serving as an interim minister in the Parish of Napier West, the Presbyterian Church in New Zealand.

more news on page 48

From the past RECORD

February 1964

Can a single congregation develop and finance a children's TV series? One that would interest a wide audience in basic gospel truths? St. Andrew's Presbyterian Church in Wingham, Ontario, is trying to do just that.

It all started as an idea in the mind of the minister the Rev. Gordon Fish. He wondered about expanding the influence of the church school. Was there a way of reaching children in homes not in contact with the organized church?

When *Footsteps* has run its course next spring, all of us connected with it hope that it will have made a real contribution to the growth of interest in religion at all age levels. The results of this test should be closely watched for similar applications elsewhere.

— from an article, *Footsteps* — something new in television by Ross Hamilton

February 1939

Two days before Christmas, two gentlemen of the Tip Top Tailors in Toronto came to my office at the Scott Institute. One was a Jew, Mr. Rose, the other was a Gentile, Mr. McKechnie. The Jew, Mr. Rose, conceived the idea that it would be a nice gesture to give a Christmas dinner to the poor and unemployed people in the city of Toronto. The two gentlemen conferred with the President, Mr. David Dunkelman, well known for his charitable acts, and the other directors with the result that they unanimously agreed to proceed with the arrangements for the Christmas dinner. They decided to invite 500 needy guests. They issued 600 invitations, and actually 650 destitute men, women and children partook of the turkey dinner that was so generously provided by the Tip Top Tailors Company. Every invitation had two car tickets attached to it, so that the guests would not have to walk to and from the party.

Grace before the meal was given by the Rev. W. Hunniset of the Fred Victor Mission in Toronto, and the writer of these lines was asked to say a few words to all those assembled

that day in the spacious cafeteria.

The 650 poor people, who by the way, were all Gentiles, were served and waited on by a corps of waiters and waitresses who were mostly Jewish, with a small sprinkling of Gentiles.

The turkey dinner consumed, all, Jew and Gentile, guests and waiters, joined in the singing of Christmas carols to the accompaniment of an orchestra.

— Rev. M. Zeidman

HOMES WANTED FOR HOMELESS CHILDREN NEW BRUNSWICK PROTESTANT ORPHANS' HOME

We want to place in good homes		In Residence Jan. 1, 1939	
Boys	Girls	Between 1 and 2 years old	
19	9	Under one year old	
4	2	1 and 2 years old	
1	2	2 and 3 years old	
3	0	3 and 4 years old	
2	0	4 and 5 years old	
7	2	5 and 6 years old	
7	0	6 and 7 years old	
6	1	7 and 8 years old	
4	0	8 and 9 years old	
1	1	9 and 10 years old	
3	0	10 and 11 years old	
1	0	11 and 12 years old	
1	0	12 and 13 years old	
1	0	13 and 14 years old	
68	21	Total of 89 Children.	

THE SECRETARY, F.O. Box 796, Saint John, N.B.

February 1889

It needs no laboured argument to prove that the future prosperity of our vast and splendid country depends upon the moral and religious training of our youth. Statesmen may wrestle with the problem of our "manifest destiny"; parties may rise and fall; governments may be overthrown; policies may be adopted and flung aside; but if our children are taught to live up to the ideal of Christian citizenship, all shall be well. Under God, the future of Canada is in the hands of parents, pastors and teachers, largely of Sunday-school teachers, for Spiritual forces are the strongest of all and levy tribute from all.

Last year, our imperfect statistics showed 118,841 scholars, and 13,514 teachers and office-bearers in our Sabbath-schools, with an average attendance of 81,785 pupils. This is so far good and hopeful. The Sabbath-school committee, however, deemed it necessary to call the attention of the Assembly to the prevailing lack of interest on the part of parents and congregations in the work of Sunday-school instruction; and to "the neglect of thousands of children of the Church that are not brought either to the Sabbath-school or to the House of God, but are left to grow up without religious instruction"...

— from an editorial

US denomination says no to moving

The Board for World Ministries of the United Church of Christ says it will maintain its principal offices in New York even though the denomination's committee on Location of National Headquarters recommended that church headquarters — now situated in three New York City locations and staffed by about 310 employees — relocate to Cleveland. The 52 directors of the largely autonomous board made their decision in a unanimous vote, citing their preference for New York because it is centre for international travel and because ecumenical agencies such as the (US) National and World Councils of Churches have offices there.

On the other hand, proponents of the Cleveland move say that it could save the church as much as a million dollars per year in operating costs. They argue that a midwest location would make the church headquarters more accessible. But the World Ministries directors suggest that, instead of moving to Cleveland, the denomination should consolidate its three New York offices at the Interchurch Centre.

This summer the church's General Synod will vote on the move. If it is approved, the World Ministries board says it will maintain a "major office" in Cleveland, but the principal programme offices, including those that operate "with particular effectiveness" in New York, will not move. (*The Christian Century*)

Hunger striker dies in Taiwan

The *Occasional Bulletin*, the English-language edition of the *Taiwan Church News* and the official newspaper of the Presbyterian Church in Taiwan, has reported the death of Si Beng-cheng (Shih Ming-cheng) age 53, elder brother of Si Beng-tek (Shih Ming-teh), one of the imprisoned leaders of Taiwan's 1979 human rights rally. He died from a little-publicized four-month hunger

strike on August 22, 1988. Si Beng-cheng, novelist and artist who was once imprisoned for sedition, was protesting the injustice done to his younger brother. Si Beng-tek, sentenced to life and himself on a hunger strike at Tri-Military Service General Hospital in Taipei, was refused permission to attend his brother's funeral.

Catholic, Protestant and non-Christian friends and relatives paid tribute to Si Beng-cheng at a requiem mass on September 17. Following the mass, Presbyterians, particularly from Gi-Kong Church, delivered eulogies.

Court backs Moonie suit

The California State Supreme Court, reversing two lower court rulings, has decided that David Molko and Tracy Leal, recruited by Sun Myung Moon's Unification Church, could seek to convince a jury that they had been brainwashed by the Moonies. The court ruled that freedom of religion does not protect fraudulent recruiting. Lawyers for the two plaintiffs hailed the ruling, saying that the court recognized "the rights of people who have been exploited by dishonest and unethical practice of religion."

On the other hand, Kathleen Purcell, a lawyer for the National Council of Churches and the American Baptist Churches, called the ruling a "real blow" to the freedom of religion and a violation of the doctrine of separation of church and state.

The two plaintiffs said they were fooled by the Moonie recruiters, who denied that they were affiliated with any church and claimed that they were members of the Creative Community Project. Malko and Leal said they were pressured at a retreat and subjected to intensive lectures and did not learn about the recruiters true affiliation until several weeks later. They are seeking damages from the church for emotional distress. Malko said he donated \$6,000 to the Moonies and now wants that money back. (*The Christian Century*)

DEATHS

- ARMSTRONG, MARY, 98, longtime member of Knox Church, Sudbury, Ont., Nov. 4, 1988.
- CURRIE, MISS CHRISTINA HELEN, 92, member of St. Luke's Presbyterian Church, Oshawa, Ont., member of the Order of Diaconal Ministries, served under appointment of the W.M.S. in Korea, 1920-1927, Nov. 22, 1988.
- CARPENTER, MARGARET (PEG), longtime member of First Presbyterian Church, Regina, Sask., died in Etobicoke, Ont., Dec. 14, 1988.
- CASTLES, WILLIAM, elder for over 25 years at Erskine Presbyterian Church, Hamilton, Ont., Nov. 23, 1988.
- GRAHAM, MRS. ADA, longtime elder and member of St. Andrew's Church, Burks Falls, Ont., Nov. 22, 1988.
- GRAHAM, MRS. OLIVE, 83, longtime member of First Presbyterian Church, New Glasgow, N.S., Nov. 28, 1988.
- HUMPHREY, MARY LOUISE, 86, longtime member of St. Andrew's Church, Aurora, Ont., Dec. 7, 1988.
- MacVICAR, LAUGHLAN DUNCAN, elder for 52 years in Saint Columba Presbyterian Church, Saint John, N.B., choir member and active in pulpit supply in the area, Nov. 12, 1988.
- McEWING, MARGARET C., 84, longtime member of Elmwood Avenue Presbyterian Church, London, Ont., formerly of Riverdale Church in Toronto, Ont., life member of WMS, July 5, 1988.
- MARÉCHAU, DR. EITEL, 71, longtime member of Knox Church, Sudbury, Ont., lay reader, member of Men's Club, Aug. 23, 1988.
- MILLAR, ROBERT, longtime member of Westminster Presbyterian Church, Toronto, Ont., member of the board of managers for several years, Nov. 11, 1988.
- MULLIGAN, CHRISTENA, 92, longtime member of Knox Church, Sudbury, Ont., Sept. 6, 1988.
- MURRAY, EMMELINE, member of Knox Church, Windsor, Ont., for over 50 years, Dec. 8, 1988.
- NELSON, FRED, elder of The Presbyterian Church in Canada, and longtime member of St. Andrew's Church, Barrie, Ont., Nov. 24, 1988.
- OLIVER, FRED, 82, longtime member of Knox Church, Sudbury, Ont., May 29, 1988.
- PEATIE, EDWARD, 84, longtime member of Knox Church, Sudbury, Ont., member of the first Men's Club, Oct. 30, 1988.
- SMITH, MRS. RUBY, 80, elder since 1979 and longtime member of Knox Church, Uptergrove, Ont., member of Ladies Aid, Nov. 11, 1988.
- URQUHART, KENNETH, 81, longtime member of Knox Church, Sudbury, Ont., Nov. 28, 1988.
- WADDEN, JOHN HENRY, 77, longtime member of First Presbyterian Church, New Glasgow, N.S., Dec. 11, 1988.
- WATT, ALEXANDER M., elder and former member of board of managers of St. James Presbyterian Church, Dauphin, Man., Nov. 19, 1988.
- WHITFIELD, COWDEN, elder for 26 years at Orillia Presbyterian Church, Orillia, Ont., Nov. 27, 1988.

TRANSITION

INDUCTIONS

- Aicken, Rev. Allen, Rocky Mountain House, Memorial Presbyterian Church, Alberta, Dec. 1st, 1988.
- Carpenter, Rev. Evelyn, Chatham, First Presbyterian Church, Ont., Sept. 29, 1988.
- Godfrey, Rev. Thomas, Dutton/West Lorne/Wallacetown pastoral charge, Ont., Nov. 27, 1988.
- Moncrieff, Rev. Wilfred, Sault Ste. Marie, Westminster Presbyterian Church, Ont., Nov. 15, 1988.

VACANCIES &

INTERIM MODERATORS

Synod of Atlantic Provinces

Albion and West Point charges, P.E.I., Rev. John Dowds, Box 1, Tyne Valley, P.E.I., COB 2C0.

Barney's River and Marshy Hope, N.S. Rev. J.M. Grant, Box 1078, Westville, N.S., B0K 2A0.

Boularderie, St. James & Knox Presbyterian Churches, N.S., Rev. Raymond L. Gillis, 3 Queen St., Sydney Mines, N.S., B1V 1K4.

Moncton, St. Andrew's Church, N.B., Rev. Basil Lowery, 13 Torwood Court, Riverview, N.B., E1B 2K4.

New Glasgow, First Presbyterian Church, N.S., Rev. Charles E. MacPherson, General Delivery, Hopewell, N.S., B0K 1C0.

St. Andrews, Greenock Presbyterian Church, Pennfield, The Kirk, N.B., Rev. D.A. Dewar, Harvey Station, N.B., E0H 1H0.

Tatamagouche and Wallace pastoral charge, N.S., Rev. Murray Graham, Box 207, River John, N.S., B0K 1N0.

Synod of Quebec and Eastern Ontario

Dunvegan, Kenyon Presbyterian Church, Ont., Rev. R. Martin, Box 41, Vankleek Hill, Ont., K0B 1R0.

Montreal, Korean Presbyterian Church, Que., Rev. Dr. Don Neil, 6225 Godfrey Ave., Montreal, Que., H4B 1K3. (Any candidate must speak Korean and English.)

Montreal, Maplewood Presbyterian Church, Chateaugay, Que., Rev. W. Hong, First Presbyterian Church, 501 Fifth Ave., Verdun, Que., H4G 2Z2.

Pembroke, First Presbyterian Church, Ont., Rev. Tim Purvis, 73 Selkirk St., Petawawa, Ont., K8H 1P3.

Ste. Foy, Eglise Ste. Marc, Que.; Apply to the Presbytery Commission: Rev. Blake Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.

Town of Mount Royal (Montreal) Presbyterian Church, Que., Rev. Wm. C. MacLellan, 1235 Ste. Foy, Ste. Bruno, Que., J3V 3C3.

Synod of Toronto and Kingston

Ajax, St. Andrew's Church (Pickering Village), Ont., Rev. Tom Gemmell, 83 Holliday Drive, Whitby, Ont., L1P 1E7.

Arthur, St. Andrew's Church, Gordonville, St. Andrew's Church, Ont., Rev. William Lamont, Box 652, Palmerston, Ont., N0G 2P0.

Baden, Livingston Presbyterian Church, Ont., Rev. Wm. G. Johnston, 54 Queen St. North, Kitchener, Ont., N2H 2H2.

Boston-Omagh pastoral charge (Milton), Ont., Rev. Angus Sutherland, P.O. Box 58, Norval, Ont., L0P 1K0.

Cambridge, Central Church, Ont., Rev. J.M.

Laurenson, 360 Tower St. N., Fergus, Ont., N1M 2N7.

Cambridge (Galt) St. Andrew's Church Ont. Rev. Harry Klassen, 248 Westmount Rd. E., Kitchener, Ont. N2M 4Z1.

Cobourg, St. Andrew's Church, Ont., Rev. Dr. Alex Calder, 1314 Barlesan Rd., Peterborough, Ont., K9H 6W3.

Fenelon Falls, St. Andrew's Church, Glenarm, Knox Church, Ont., Dr. John McMurray, 5 Northlin Park Road, Lindsay, Ont., K9V 4P2.

Kirkfield, Bolsover & South Eldon, Ont., Rev. Ted O'Neill, R.R. 4, Sunderland, Ont., L0C 1H0.

Oshawa, St. Paul's Church, Ont., Rev. Ian Gray, 97 Burcher Road, Ajax, Ont., L1S 2R3.

Peterborough, St. Stephen's Church, Ont., Rev. Stuart Macdonald, R.R. #1, Baillieboro, Ont., K0L 1B0.

Scarborough, Bridlewood Presbyterian Church, Ont., Rev. Dr. George C. Vais, c/o Leaside Presbyterian Church, 670 Eglington Ave. East, Toronto, Ont., M4G 2K4. (Effective Sept. 1st, 1989).

Timmins, MacKay Presbyterian Church, Ont., Rev. Lillian J. Wilton, Box 1394, Cochrane, Ont., P0L 1C0.

Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.

Toronto, Coldstream Presbyterian Church, Ont., Dr. Brian Ross, 1579 Royal York Road, Weston, Ont., M9P 3C5.

Toronto, East Toronto Korean Church, Ont., Rev. Glen Davis, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

Toronto, Knox Church, Ont., Dr. Everett Briard, 630 Spadina Ave., Toronto, Ont., M5S 2H4.

Toronto, St. Mark's Church, Don Mills, Ont., Rev. Peter Ruddell, 271 Centre Street, Thornhill, Ont., L4J 1G5.

Toronto, Willowdale Presbyterian Church, Ont., Rev. Dr. Ed. McKinlay, 43 Broadbridge Drive, Scarborough, Ont., M1C 3K5.

Trenton, St. Andrew's Church, Ont., Rev. Bruce Cossar, Box 118, Stirling, Ont., K0K 3E0.

Waterloo, Knox Church, Ont., Rev. Wallace Little, 125 Avondale Road, Cambridge, Ont., N3C 2E5.

Synod of Hamilton and London

Brussels and Belgrave pastoral charge, Ont., Rev. Paul Chambers, R.R. #1, Listowel, Ont., N4W 3G6.

Corunna, St. Andrew's Church, Ont., Rev. Ernest Herron, 10 Derby Lane, Apt. 508, Sarnia, Ont., N7T 4S4.

Fort Erie, St. Andrew's-Knox Church, Ont., Rev. Dr. Clyde Irvine, 8280 Willoughby Drive, Niagara Falls, Ont., L2G 6X2.

London, Elmwood Presbyterian Church, Ont., Rev. Terry Ingram, 862 Freele St., London, Ont., N6H 3P3.

London, Knollwood Park Presbyterian Church, Ont., Rev. Leslie Files, 760 Wellington St., London, Ont., N6A 3S3.

London, St. Lawrence Presbyterian Church, Ont., Rev. Ivan Dambrowitz, 342 Pond Mills Road, London, Ont., N5Z 3X5.

Moore, Knox Church, Ont., Mooretown, St. Andrew's Church, Ont., Rev. T. A. Rodger, Paterson Memorial Church, 120 Rus-

sell St. E., Sarnia, Ont., N7T 6R2.

Niagara-On-The-Lake, St. Andrew's Church, Ont., Rev. John Mark Lewis, 340 Lock St. W., Dunnville, Ont., N1A 1A5.

Owen Sound, St. Andrew's Church, Ont., Rev. F. Neill, Box 1632, Walkerton, Ont., N0G 2V0.

Swinton Park, St. Andrew's, Erskine and Dundalk pastoral charge, Ont., Rev. W. Lennips, Box 609, Chesley, Ont., N0G 1L0.

Thamesville and Kent Bridge pastoral charge, Ont., Rev. Margaret Kirkland, 20 Argyle St., Duart, Ont., N0L 1H0.

Woodstock, Knox Church, Ont., Rev. Don McCallum, Box 99, Innerkip, Ont., N0J 1M0.

Wyoming, St. Andrew's Church, and Camlachie, Knox Church, Ont., Rev. Glenn Cooper, 311 Michigan Avenue, Point Edward, Ont., N7V 1G1.

Synod of Manitoba and Northwestern Ontario

Flin Flon, St. Andrew's Church, Man., Rev. Reg. McMillan, Box 433, Dauphin, Man., R7N 2V3.

Kenora, First Presbyterian Church, Ont., Rev. Mabel Henderson, 923 - 11th Ave. North, Kenora, Ont., P9N 3K7.

Thunder Bay, St. Andrew's Church, Ont., Rev. Sidney Chang, 633 Grey St., Thunder Bay, Ont. P7E 2E4.

Synod of Saskatchewan

Biggar, St. Andrew's Church, Sask., Rev. Terry Hastings, 1602 Sommerfield Avenue, Saskatoon, Sask., S7H 2S6.

Rosetown, Rosetown Presbyterian Church, Sask., Dr. Michael Tai, 530 David Knight Way, Saskatoon, Sask. S7K 5M4.

Synod of Alberta

Calgary, Knox Church, Alta., Rev. R. W. Cruickshank, 4612 Varsity Drive N. W., Calgary, Alta., T3A 1V7.

Calgary, Korean Presbyterian Church, Alta., Rev. Kirk Summers, 7 Edgewood Place, N.W., Calgary, Alta., T3A 2T8.

Red Deer, St. Andrew's Church, West Park, Alta., Rev. Andrew Burnand, P.O. Box 248, Eckville, Alta., T0M 0X0.

Synod of British Columbia

Parksville, St. Columba Church, B.C., Rev. Paul Vieira, 4850 Regina Ave., Port Alberni, B.C., V9Y 7T3.

Salmon Arm, St. Andrew's Church, B.C., Rev. Lorna Raper, 504 Sutherland Ave., Kelowna, B.C. V1Y 8J7.

Vancouver, Central Presbyterian Church, B.C., Rev. David W. Stewart, 2733 West 41st Avenue, Vancouver, B.C. V6N 3C5.

Vancouver, Chinese Presbyterian Church, B.C., Assistant to the minister (presently on sabbatical), Rev. Fred W. Metzger, #70 - 3180 E. 58th Ave., Vancouver, B.C., V5S 3S8.

Vancouver, West Point Grey Presbyterian Church, B.C., Dr. Brian J. Fraser, St. Andrew's Hall, 6040 Iona Drive, Vancouver, B.C., V6T 1J6.

Vancouver, West Vancouver Presbyterian Church, B.C., Rev. George M. Philps, 14375 - 19th Avenue, White Rock, B.C. V4A 7S9.

Victoria, Knox Church, B.C., Rev. Peter Coutts, 2031 Northbrook Drive, Sidney, B.C., V8L 4J3.

continued

Transition

continued from previous page

ORDER OF DIACONAL MINISTRIES VACANCIES

Area Educational Consultants for the Synods of Manitoba, Northwestern Ontario, and Saskatchewan. Write to the Executive Secretary, WMS (WD), Room 100, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

OVERSEAS PERSONNEL NEEDS

Guyana	— Christian Educator
Central Asia	— Orthopaedic Surgeon
Nepal	— Primary School Teacher
	— Nursing Educator
	— Teacher Trainer
Africa	— Health Professionals
	— Doctors
	— Nurse Midwives
	— Agronomist

Those interested should contact the Rev. Chris Costerus, General Secretary, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

WANTED FOR GUYANA

Christian Educator: Tough-minded, flexible, committed.

The job: curriculum adaptation; teacher training; youth camps; adult education; training a successor.

Qualifications: Diaconal minister in P.C.C. or equivalent. Minimum three years experience.

Level of need: urgent

Level of difficulty: high

Level of job satisfaction: very high

Length of term: 2-3 years

Apply to: Personnel Secretary, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

VOLUNTEER OPPORTUNITIES FOR YOUTH

Youth in Mission is looking for quality projects for 1989 to attract the young volunteer between the ages of 16 and 29. Projects should include real work, under the oversight of a caring project supervisor who is willing to be a counsellor and spiritual guide. We suggest work with refugees, in rehabilitation centres, with chaplains, with native people, in camps and seniors' residences. You may specify the age range and experience or skill level required.

Opportunities for teams of youth to travel to different regions of Canada are also required. Projects must provide a small weekly living allowance, room and board usually with a host family, often in partnership with a local congregation. Congregational or community visitation or special projects are also welcome.

Contact Mrs. C. Joyce Hodgson, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7 by mail or phone (416) 441-1111 with ideas or suggestions. Help provided.

The World Alliance of Reformed Churches invites applications for delegates from member churches to a Youth Rally in Seoul, Korea, August 7-12, 1989. Phone 416-441-1111 to ask for special application form. **Applications must be in by February 28, 1989.**

CLERKS OF PRESBYTERY

Lake of the Woods:

Rev. Rosanne V. Hislop, 120 Pine Crescent, Box 1184, Atikokan, Ont., P0T 1C0. (C) (807) 597-4472, (R) (807) 597-1421.

KNOX, CRIEFF 1840 - 1990

Friends and former members, mark June 1990 on your calendars and come to celebrate with us. We also invite you to send us names, addresses, memorabilia, pictures, etc.

Contact Anna Jackson, R.R. 2, Puslinch, Ontario, N0B 2J0

WILLOWDALE PRESBYTERIAN CHURCH TORONTO

The above congregation is now vacant and through its Vacancy Committee is now seeking a successor to the Rev. Merrill Reside, who has just recently retired. Interested ministers should send their applications to the Interim-Moderator, Dr. Ed. McKinley, 43 Broadbridge Drive, Scarborough, Ontario M1C 3K5.

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COTE DES NEIGES PRESBYTERIAN CHURCH

125th Anniversary, 21 May '89.

Rev. Dr. Frank Kik, guest speaker. Former members and friends are invited to join with the congregation in anniversary celebrations. Contact Mr. R. Lancing, 5028 Allard, Pierrefonds, Quebec H8Z 2B1, for information on special events.

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by John Pace



The Walking Dead

In Chapter 7 of his book *Reaching Out*, Henri J.M. Nouwen, Dutch author, theologian, and professor at the University of Notre Dame, narrates for his readers this vivid pictorial passage:

"During the Second World War, a Lutheran bishop, imprisoned in a German concentration camp, was tortured by an S.S. officer who wanted to force him to a confession . . . His silence enraged the officer to such a degree that he hit his victim harder and harder until he finally exploded and shouted at his victim, 'But don't you know that I can kill you?' The bishop looked in the eyes of his torturer and said slowly, 'Yes, I know — do what you want— but I have already died.' At that moment the S.S. officer could no longer raise his arm and lost power over his victim. It was as if he were paralysed, no longer able to touch him. All his cruelties had been based on the supposition that this man would hold onto his own life as to his most valuable property, and would be quite willing to give his confession in exchange for his life. But with the grounds for his violence gone, torture had become a ridiculous and futile activity."

We find the same kind of fearless stand recorded in the dialogue of the motion picture *Khartoum*, starring Charlton Heston as General Gordon. As the city of Khartoum is surrounded by the Islamic hordes led by the Mathi, The Chosen One, Gordon rides alone into the camp of the enemy for discussion with him. The Mathi says, "Are you not afraid, Gordon? I could have you put to a very painful death." Gordon's reply is "I am not afraid because I have already died." Both the Lutheran bishop and the British are examples of what I call "the walking dead." Both men are examples of a living, dynamic, honest and vital Christian faith. Both men are referring to their death in Christ, and to their new and fearless life in Him.

Our text is taken from the third verse of the third chapter of John's Gospel and reads as follows: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Here implicit, if not explicit, is the

thought of dying only to be born to newness of life. Jesus here is referring to what the late Dr. J. Stanley Glen, former principal of Knox College, called in one of his third-year New Testament lectures, the doctrine of double death.

True Christian doctrine is a doctrine of double death. Our Lutheran bishop knew this: "I am not afraid of death; I am already dead." And we must know this. We **inherit** the gift of eternal life. It is an inheritance which comes to us because of our

first death in Christ. The old man dies; the new man is born. As Jesus said to Nicodemus, "Ye must be born again." Yes, we believe in a doctrine, a concept of double death. It is because of our first death in Christ that we can escape the nothingness of the second death, the physical death. We are all "the walking dead." Think of Paul's words in I Corinthians 15: this corruptible must *put on* incorruption — *put it on* — this mortal must *put on* immortality. There is nothing automatic in the process. We must *put it on*, and when the clock of our years reaches its midnight hour, when the weights reach the bottom of the chain, when the pendulum ceases its swing and all is silent for us, there is no slipping through into the green fields of immortality except by the grace of God and the inheritance received, literally, at the hands of Christ.

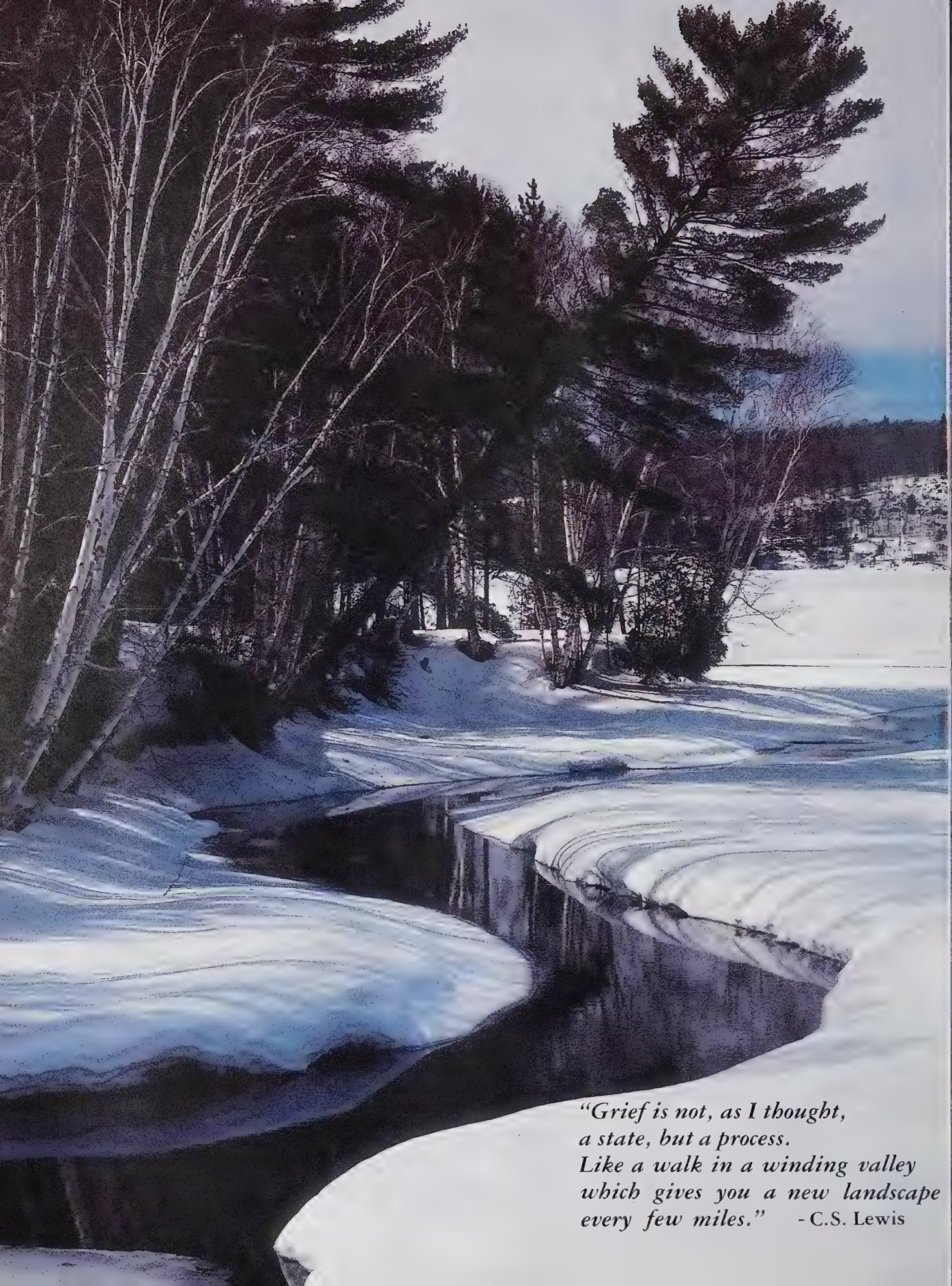
Yes, our clock stops! And then, a Divine Hand pushes it, and starts it ticking again on the other side, because of what we inherit through Jesus Christ.

It is incumbent that we know our faith, that we hold fast to the truth. Today we are confronted by the knowledge that there is nothing in heaven or earth, in life or death, that can separate us from the love of God — once we have *put on* the nature of Christ. "For as in Adam all die, even so in Christ shall all be made alive."

Almighty God, we thank you for the gift of Eternal Life promised in Jesus Christ, your Son. Regardless of the circumstances of life, may the knowledge of our great inheritance carry us through the most trying of times and the deepest of waters. Amen. □

John Pace is the minister of the Church of St. David in Halifax, Nova Scotia. Reprinted with permission from the book, *A Banner, A Dream and A Drum* by John Pace. Nimbus Publishing Ltd., Halifax, N.S.





*"Grief is not, as I thought,
a state, but a process.
Like a walk in a winding valley
which gives you a new landscape
every few miles." - C.S. Lewis*

called her by name

It's ^{his} he's alive!

She's afire
with joy

THE FLAMES BURST
OUT OF HER

PRESBYTERIAN RECORD

March, 1989

SHE STARTS LIVING,
AT LAST



Mary Magdalene

-Apostle to the Apostles

by Lois Klempa



GO . . .
AND
TELL . . .

1989 marks the 75th Anniversary of the Women's Missionary Society. The following article is presented to mark that event.

I want to tell you about a woman who lived almost 2000 years ago, Mary Magdalene! Who was she? What do we know about her? These are not easy questions since what we discover in the New Testament is what someone has called "A Muddle of Marys." There is Mary, the mother of Jesus; Mary of Bethany; Mary, the mother of James and Joseph; Mary, the wife of Clopas; a woman referred to several times as the other Mary and, of course, Mary Magdalene.

Tradition has it that Mary Magdalene was a prostitute although nowhere in the New Testament does it say that. Where did the idea come from? It was unusual at that time for a woman not to be married. She could have been a widow, or divorced. There is really no reason to believe she was a prostitute at all except that she has been linked with the story that appears in all four Gospels about a woman who poured expensive perfume on Jesus. Matthew and Mark do not identify the woman, but Luke says she was a sinful woman. Hence her reputation as a prostitute. To complicate matters further, John's Gospel identifies the woman who poured the expensive ointment on Jesus as Mary of Bethany. Certainly there is no reason at all to believe that Mary, sister of Martha and Lazarus, had a tarnished reputation.

Are Mary Magdalene and Mary of Bethany the same person? And was it this Mary who anointed Jesus? The mystery is unsolved to this day. But religious art usually depicts Mary Magdalene with an alabaster box to link her with the woman who anointed Jesus, and with loose hair, identifying her as a prostitute.

Mary Magdalene is mentioned 12 times in the New Testament. Luke 8:2 tells us that when Jesus was travelling through the villages of Galilee preaching the Good News, his 12 disciples, along with Mary Magdalene and some other women travelled with Him. All the other scripture passages where Mary Magdalene appears are at the time of the death and resurrection of Jesus. In each case, Mary Magdalene is either the only one named or she is first on the list —

except for the scene at the cross in John 19:25 where Jesus' mother is named first.

In Mark and Luke she is identified as a woman from whom Jesus cast out seven demons. *The Interpreter's Bible* suggests this means she had been cured of a particularly serious mental disorder. She is not, therefore, pictured in the New Testament as a "sinful woman" but as one who has experienced the liberating power of Jesus Christ in her life, as one who has been restored to health — made whole — given new life.

The four Gospels all record that Mary Magdalene, along with the other women, was present at the crucifixion, observed Jesus' burial, saw the empty tomb and the risen Christ. Only John records the beautiful story about Mary Magdalene searching for Jesus, mistaking Him for the gardener, recognizing Him when He calls her by name and obeying his commission to her to go and tell the other disciples that He is risen from the dead.

Mary Magdalene, commissioned by Jesus to be Apostle to the Apostles! Rabanus Maurus, writing in the 9th century refers to Mary Magdalene as "apostle." And Bernard of Clairvaux, the 12th-century medieval Christian writer calls her "apostle to the apostles."

But, going back to the New Testament, there is a mystery. The Book of Acts never mentions Mary Magdalene, unless we assume she was among the women mentioned in Acts 1:8 who, with the mother of Jesus and the other disciples, gathered frequently to pray. It is strange because in the Book of Acts women are seen to be active participants in the early church, even to the extent of being arrested and carried off to prison. The mystery deepens even more when we realize that Paul never mentions her at all. Although Paul indicates that women had been apostles, missionaries, patrons, co-workers, prophets and leaders of communities, he does not mention any woman among those resurrection witnesses recorded in 1 Cor. 15:3-7. He says, in fact, that Christ appeared first to Peter. And Luke, even though he includes in his Gospel the story of the women at the tomb, also says that Jesus appeared first to Simon Peter.

Is there an explanation of why Mary Magdalene, faithful disciple of Jesus from the beginning, and first witness to his resurrection, seems suddenly to drop out of sight? There may not be an explanation but there is some interesting information which has recently come to light.

In the mid 1940s, at the same time as the discovery of the Dead Sea Scrolls, another discovery was made. Coptic documents written sometime around the 4th century AD but which were translations of much earlier Greek texts, were found at Nag Hammadi in Egypt. These texts, which were written on papyrus and hidden in large clay jars for nearly 1600 years, have been identified as Jewish and Christian gnostic works which were condemned as heretical as early as AD 100-150. In 1977, an English edition, called *The Nag Hammadi Library*, was published.

One of the characteristics of these gnostic Gospels is that they are full of feminine symbolism, particularly in reference to God. In these Gospels Mary Magdalene is portrayed as an important, authoritative figure — a privileged disciple — a model Christian.

It would seem from these Gospels that there was animosity between Peter and Mary Magdalene. For example, the Gospel of Thomas has Peter saying, "Let Mary be excluded from among us, for she is a woman, and not worthy of Life." In the Gospel of Mary we see Mary trying to encourage the disciples after the crucifixion by telling them what the Lord has told her. Peter becomes angry and says, "Did he then talk secretly with a woman, instead of to us? Did he love her more than us? Are we to go and learn from her now?"



Mary Magdalene proclaims the Resurrection to the Disciples; a portion of a work in the Albani Psalter by Hildesheim, 12th century.

According to these texts, it would appear that among gnostic Christians, women played leading roles as prophets, teachers, travelling evangelists, healers, priests and even bishops. But early Church documents indicate they were excluded from these roles by about AD 150-200.

We cannot say that the early church suppressed these gnostic Gospels simply because of the prominent place they gave women since these writings have other elements which are in fundamental opposition to what came to be accepted as orthodox Christianity. However, there is no doubt that women's initiative in the church was gradually curtailed. We find the Apostolic Constitutions of the 4th century declaring: "We do not permit our women to teach in the church, but only to pray and listen to those who teach."

We do not know what happened to Mary Magdalene.

According to legend, she was forced to flee along with Mary and Martha of Bethany, their brother, Lazarus, and two other Marys from persecution in the Holy Land. They were washed up in a rudderless boat on the shores of Provence in France. In 1279, as legend has it, her body was miraculously discovered in the crypt of St. Maximin's Church in Aix-en-Provence. The other two Marys' relics were found, according to the same legend, in the 15th century at the town called after them, Les Saintes Maries de la Mer. Perhaps it is more likely that Mary Magdalene made the journey to Ephesus on the west coast of modern Turkey, which also claims to have her relics. Ephesus had a large Christian population and was probably also the location of the community of John, author of that Gospel that tells the beautiful story of Jesus meeting with Mary Magdalene outside the tomb and also portrays Mary the mother of Jesus, Mary Magdalene and the beloved disciple (John) together at the foot of the cross.

What does this story about Mary Magdalene, a woman who lived almost 2,000 years ago, have to do with us as we stand on the threshold of the year 2,000 and the 75th anniversary of the Women's Missionary Society in 1989? I believe it confirms us in our ministry as women in the church. Just as surely as Christ called women in the early Church He calls us today. We hear his words to us, ringing across the centuries, as those women long ago heard them, "Go and Tell."

But there is something more. Jesus said to Mary Magdalene — "Go to my brothers and tell them . . ."

You will remember our old W.M.S. purpose — "To unite women, youth and children of the Church in prayer, study and service . . ." When this purpose was formulated, it is possible there was a special need among women and children, but I cannot help but feel that it had something to do with the belief that women should not presume to teach men — echoes of that verse in 1 Timothy, "Let a woman learn in silence with full submissiveness. I do not allow any woman to teach or to exercise authority over a man . . ." When our first purpose was formulated, women could not be ordained as ministers or as elders. It was not until 1966 that our church made the decision to ordain women. But the message is there in the New Testament — "Go and tell my brothers." That is why our new purpose is particularly significant — "To encourage one another and all the people of the church" (women, men and children) "to be involved in local and world mission . . ." I believe the Women's Missionary Society in our day has an important message for the whole church. The challenge that is ours is reflected in our theme — *Go and Tell*. Go — where? Tell — what? These are questions we must try to answer as we pause in 1989 to reflect on the direction our Society should take in the future, under the guidance of the Holy Spirit. □



Lois Klempa is the Convener of the 75th Anniversary Committee for the Women's Missionary Society (Western Division). This article is based on an address given to the western Synodicals.

FROM THE EDITOR

John Congram

I Believe in the Resurrection

(but sometimes I wish I didn't)



After witnessing the resurrection, the gospels frequently report that the disciples were filled with fear. Not just surprise or astonishment, but terror as well!

But why? I think I've discovered one good reason. When someone you love dies, there is sadness and disappointment, but also frequently relief. It's over and done with, and the book on this life can be closed. What the resurrection meant was that this was no longer the case, neither the disciples' lives nor Christ's were completed by death.

But why would that fill them with terror? They were not only terrorized like someone who has seen a ghost in the middle of the night, but terrorized also by the implications of the resurrection. Think about it. All those things that you had buried during your life, may not stay buried. The things you managed to hide during your lifetime may not stay hidden in the grave. This could include not only the wrongs perpetrated but the



quietude and acceptance with which we lived with injustice in the world. If the resurrection is true, all of this may catch up with us.

Most of us are practical atheists, and have assumed we could take all of our past to our grave. The resurrection challenges that assumption. Like Christ's parable of the Rich Man and Lazarus, God may some day say to us, "Too bad, you had your chance! Too late for you now!"

True, the resurrection can bring us comfort and hope, but like the disciples, it should also terrorize us. If it doesn't, then perhaps we have missed part of its message. Now you understand why I say, "I believe in the resurrection, but sometimes I wish I didn't."

Going to Court

The Canadian Council of Churches has decided to take the Federal Government to court over its recently enacted refugee and immigration law. It is estimated that this action could cost the Council up to \$300,000. The money to do this will not come out of the Council's regular funds but from special appeals by the Council and its member churches. The Ecumenical Relations Committee of our church has recommended to the Administrative Council, which will meet later in March, that as a church we support the action of the Canadian Council.

To support the Council in this matter, in my view, would be a mistake. Should the church be using its energy and resources fighting its own Government in court, unless under the gravest of conditions? Let those Christians who believe this new law is a serious miscarriage of justice, oppose it in the traditional Christian way. Let them stand with and suffer

with the victims of injustice, if need be break the law, and be prepared to suffer the consequences. Surely, choosing the way of power to fight such a law does nothing to enhance the gospel of suffering love that we proclaim.

Who knows, maybe those who so dislike this law will not be able to find anyone to stand with. The January 21st edition of the *Toronto Star* reports the Rev. John Hilborn, a leader in Toronto's informal sanctuary movement, as saying "So far we don't know any people who are turned back who shouldn't be."

The proposition that any person who gets a toe onto Canadian soil, legally or illegally, should have all the rights and freedoms under Canadian law, is to me highly dubious. As Christians, we should insist that all such persons be treated fairly, humanely and quickly. Many of us believe that the present law, though im-

perfect like all laws, attempts to do this and should be given the opportunity to prove itself in practice.

There may be times when the church should take its Government to court, but surely there are other times when it should say, "What you have done is not fully satisfying to us. But we believe it is a step in the right direction. We will try to help you make it even better." I believe that such a response at this time would be more productive and appropriate. A long, expensive time spent in the courts, will only serve to disillusion and hurt sincere Christians who support the new law, and drive a wedge between the leadership of the church and its constituency.

On such an important matter I do not believe the Administrative Council has the ethical right, perhaps not even the legal right, to commit our church. It is a decision for our General Assembly.



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OUR COVER

From Rien Poortvliet's book *He Was One Of Us* — The Life of Jesus of Nazareth. © KOK Publishing Group, Kampen, The Netherlands, used with permission.

It depicts Mary Magdalene celebrating her freedom and forgiveness through Christ. See article, *Mary Magdalene, Apostle to the Apostles*. page 2.

COLUMNS

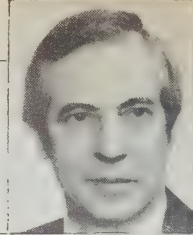
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View from the ivory tower

Joseph C. McLelland



GOOD HUMOUR

Are you in good humour these days? I mean, are you well-tempered? We say that people "lose" their temper; sometimes it's hard to "keep" one's temper. Temper means the moderation (a favourite word of Presbyterians) or balance of our character traits. In music also the tempering of instruments to play in tune is difficult. In his day J. S. Bach initiated a better way of tempering the clavichord: his "well-tempered clavier" established an equal tempering of strings so that harmony was easier. Temper and humour come to the same thing, finding the right standard or model for your own belief and behaviour.

There is a medieval tradition which thought that character comes from bodily liquids or "humours" (like the words humor and humid). There were thought to be four cardinal fluids, an interplay of moist and dry, hot and cold. They are: blood, phlegm, choler (yellow bile) and melancholy (black bile). Each one has its own kind of character or personality. Where blood dominates, the sanguine character is optimistic, cheerful, fond of irony. The phlegmatic personality has dry humour, expecting little and lacking enthusiasm. The choleric temperament is moody and irritable, sees everything with a jaundiced eye, yet enjoys a belly laugh. Finally, melancholy makes one pessimistic, gloomy, given to sick humour.

The four humours were related to the four elements (air, earth, fire, water) and the four inner organs as well as the four outer planets thought to influence human life (and health, hence "influenza"); most familiar is Saturn and melancholy. The comic stage picked up this theme, notably Ben Jonson's "Every man in his humour." When Shakespeare's Hamlet was considered mad he was packed off to England where the many eccentrics provided a fitting environment.

Charming as the four humours may be, they don't seem to count for much these days. They have been displaced by more "realistic" explanations for human behaviour, in terms of social science or political economy — whether this is an improvement is sometimes doubtful.

But something is missing. That Good News bulletin announced to the world long ago was supposed to bring the power of conversion, an "about face" for the rigidly righteous, as Burns called them, as well as their opposites (sloppily sinful?). It's not fluids or organs or planets that provide the key to character-building, nor even one's heredity or environment; it's a presence and a power both awesome and gracious. It melds together God's grace and our gratitude; it makes the divine comedy our human story too.

One of the greatest Psalms in our tradition is Old Hundredth: Sing to the Lord with cheerful voice . . . him serve with mirth . . . come ye before him and rejoice." This rosary of human response to divine presence strikes the right note, flows from the divine humour: gratitude, thanksgiving. What else can one do, if God is nigh? Not to state in solemn tones that we are glad you've come, or to write a ponderous book (with footnotes) on the value of Christian laughter. The response must be spontaneous, child-like.

The trouble with Jesus was that he didn't take things seriously enough; he was accused of frivolity, hanging out with outcasts, perhaps himself a wino (see Matthew 11). So the rigidly righteous were righteously indignant. "It is a very strange enterprise, to make people of breeding laugh" said Molière, since comedy seeks to correct human vices, "to depict all our defects." After all, we like to laugh at others not at ourselves, and certainly not to have others laugh at us. And isn't religion too serious for this kind of talk anyway?

Gospel has its own humour, a revolutionary standard for living and a new key for human temperament. It knows what tragedy is, what black humours we mortals endure. But it thinks that the tragic sense of life is a



short-sighted view; it has not stayed to see the finale and to applaud the curtain call. This month of March includes our communal remembrance of the Good News. Blaise Pascal remarked the "hardness of the heart and the motions of grace"; once again we mark the motions of God through suffering and dying to recovery and renewed life. The first action, toward death, would be tragic if there were no divinity in it; the second, toward life, would be irrelevant if it were not our Brother Jesus taking the curtain call.

To return to our opening gambit, the musical metaphor of temperament:

Question: What is a well-tempered Christian?

Answer: One who is tuned to the perfect Man.

A supplementary question: which humour are you? Are you sanguine, phlegmatic, choleric or melancholy? (If in doubt ask your family and friends.) And just why is this your humour? Gospel is the revelation of a fifth humour, closest to the sanguinary (one might even say: the blood of the new covenant!) but filling all

His is the tempering spirit

sorts and conditions of people with a new sense of humour. Discipleship means more than simply "believing" that Jesus Christ did certain things heavenly or spiritual; it involves commitment to follow him as guide and example. His is the tempering spirit; he has perfect pitch. And in following his way through valleys of suffering and darkness we may win through to the terrible joy of renewal and hope. Calvary is only second to last; Easter folds it into its final action, just as comedy embraces and transcends the tragedy of human being, the fault in being human. Therefore make a joyful noise, serve him with *mirth*! □

Joseph C. McLelland is the McConnell Professor of Philosophy of Religion at McGill University, Montreal, Quebec.

SUGGESTION BOX

Why not talk to the author?

(A visit with J.I. Packer)

Elma Krbavac

Our minister, the Rev. Harry Bailey, has been a trusted source of reading materials for the 3 years that I have been attending Brentwood Presbyterian Church in Burnaby, B.C. When he loaned me his copy of *Knowing God* by J.I. Packer, I thanked him and started to read it.

When I finished reading the book I felt that the author had taken me on a journey. Dr. Packer introduces his readers to the God of the Bible, the God revealed in Jesus. However, I found that I couldn't leave the book behind and go on to other things. It had started me thinking and I realized that I had some unanswered questions. When I took these to Mr. Bailey he suggested that I give Dr. Packer a call. He explained that although Dr. Packer was a renowned scholar he was as close as a phone call.

From the calm manner in which Dr. Packer accepted my call, it is obvious that he is used to people like me phoning. He agreed to my request for a meeting to discuss a couple of my questions. He didn't question my need to come to the meeting with a couple of others from Brentwood, friend Wilma Davis and the minister (I wanted Harry along to rescue me when I got two feet stuck in my mouth!)

By the time the day of our visit arrived, I hoped to get a call from Dr. Packer saying that his office in the new Regent College building at the University of British Columbia was not yet ready and suggesting that we postpone the visit until 1990! As we drove out to UBC the sun started to peak out. Wilma pointed out that if Dr. Packer could say in his book that Jesus was our brother, then it must mean that the great man was too, and suddenly he didn't seem so unapproachable!

Wilma began our visit by referring to the chapter where Packer warns against using images to worship God, wanting to know what his opinion was of people wearing a cross. Dr. Packer replied that the empty cross signifies victory — the glory of the Risen Saviour.

She also asked whether the second commandment forbids the use of pictures of Jesus for purposes of teaching and instruction. Dr. Pack-

er replied that often pictures of Jesus Christ take on the ethnic nature of the country they are used in. However, we know Jesus was a Jew and as such would have had dark hair and eye colouring, but apart from that we have little to go on. So we must not give our devotion to a picture but to the true, living God.

My questions were on the subject of predestination. I had trouble relating to the idea that perhaps God was for some people and against others. Dr. Packer stated that the greatest and most well-known scripture reference is John 3:16. But he went on to say, backing it up with biblical references, that many people will choose hell and not want the Light.

We left Dr. Packer's office feeling stronger and surer of our faith and with lots to think about. He pushed and prodded us and we were glad that Mr. Bailey had encouraged us to do this.

I would never have imagined that an ordinary church member would be able to go and visit a theology scholar and come out of that meeting with questions answered and feeling good about their decision to ask for the meeting in the first place!

All too often lay people think that the study of our beliefs is for ministers who, if they are doing their job, will educate us in their 20-minute sermon on a Sunday morning! We would encourage others to do some reading, and to take advantage of the resources available in theological faculties throughout the country. □

FROM THE MODERATOR

Bruce Miles

On Being Nice



Do you read many of the letters to the editor in the *Record*? Let's face it. Some of them aren't nice. Either the person has an axe to grind or he or she has somehow been granted super divine insight by the Lord Himself so that all others are either stupid or crazy.

I have received a few letters in my time and their tone is not all that nice. Some folks think that they can say anything they want to a moderator and he simply absorbs it because, after all, moderators are supposed to be nice, aren't they?

Another thing about the letters. They are not usually from ministers! It doesn't mean that all ministers are therefore nice. It simply means that most of us don't have the nerve to say what we really think. Perhaps it has to do with that strange idea that ministers are supposed to be decent and nice. There's something else. A minister has a reputation to maintain and the bottom line is this: the job could be on the line.

On the other hand, truth is not always that pleasant to face and deal with. Is that our problem? We can't face the truth. It's too painful and personally unsettling.

There is another matter. At times we are too nice to each other. We don't like accountability, especially when someone we like hasn't done what was supposed to be done. But just a minute. You are dealing with volunteers and you must not offend — so be nice. We allow each other to get away with things that under other circumstances, would elicit a stern rebuke or reprimand.

Case in point. Think back to any of our Church Courts — session, presbytery, synod. Think of how we have allowed our colleagues to get away with, not murder, but often, close to it. And think of the latitude that has been granted us.

Had any memorable session meetings lately? We are apt to talk around the subject, rather than be confrontational. People have their say, but you can't say yours, because you are the minister and you are dealing with the people who pay your stipend. And so, in what state of mind do ministers go home from session meetings? Why don't you ask the whole session that question — in what frame of

mind do you usually leave a session meeting?

What have I really been trying to say? We are frequently either too nice or not nice at all. Isn't there a happy medium? Let's hope that there is and that we are willing to make the effort to discover it.

Was our Lord always nice? The answer, of course, is no. He didn't mince words with the religious authorities (Matthew 23). He became upset when he discovered what was going on in one of the courtyards of the temple. He actually drove out the money changers.

Some questions to ponder. Why do we hesitate to face the truth? Why do we think that we have to be nice all the time? When we are wrestling with the truth, however, is it necessary to be nasty? How do we speak the truth in love? Can't we come to some understanding that if lay people can say what they are thinking, why can't ministers, without jeopardizing either their reputation or job? How can we all become more serious about accountability? How can we equip ourselves to suffer the consequences if that be our reality at the moment? What's the alternative to being nice?

Bruce Miles



In what
frame of mind
do you usually leave a
session meeting ?

On church and state

A few writers of recent "Record Letters" have decried the practice of church leaders commenting on such secular subjects as international trade, defence, foreign policy, etc. One writer asks, "by what authority" do our church people offer comment on these issues, particularly during a national political campaign?

It has always been beneficial for me to renew my understanding of our church's 1954 *Declaration of Faith concerning Church and Nation*. This Declaration is not of minor significance within our denomination but stands beside the *Westminster Confession* as a full-fledged subordinate standard to which all who are ordained must submit themselves.

It would be irresponsible for me to attempt to reduce the Declaration's scope down to a few pithy quotes. At the same time I would encourage all those who feel that they "don't go to church to have stuck in their faces what is on TV" read through this Declaration and note how the Church and Nation each has been ordained by God to exercise a common responsibility to Jesus Christ. They are not exclusive of one another in their affairs, and the church has an obligation to critique the way the state may at times choose to exercise its authority.

As one who has had occasion in ecumenical settings to produce our church's position with regard to the Nation, I am particularly proud of

this dynamic addition to our subordinate standards. *The Declaration of Faith concerning Church and Nation* may be found listed as Appendix 'E' in our *Book of Forms*.

(Rev.) Lance Weisser,
Huntingdon, Que.

A new deal for refugees

Your editorial in the January issue of the *Record* misses completely what the Churches "carping" is all about with respect to the new Refugee Determination Law.

From the first publication of Bill C55, the Churches, including The Presbyterian Church in Canada, through the Inter Church Committee for Refugees, have opposed some provisions of the Bill as being unjust.

You suggest that because fairminded persons like Gordon Fairweather and Conrad Dutchin (one of our own) are members of the Board, all is well. However, the Churches "carping" is not with the honest members of the Board, but with the Law itself. If the good Lord himself was a member of the Board, the Law in its present form would still be faulty and unjust. The Churches made several submissions to the Minister to change the Bill in order to make it more humane, and just. These were all rejected.

The Churches see this Law as being faulty in at least three areas:

1. The pre-screening procedure: Under this section an immigration adjudicator and a member of the Refugee Board will decide whether the

person claiming refugee status has a credible claim. They can be turned away at this point without even being allowed to present their claim . . .

2. The Safe-country Concept — whereby a person can be returned to an intermediate country deemed to be safe by the Cabinet. The question is, safe for whom and when? Refugees' need for protection and safety is an individual matter.

3. The lack of any meaningful appeal. Appeal is only by leave on points of law not the merits of the case.

You suggest that the Churches should stop their "carping" and give the new Law a chance to operate. By the time it is realised that the new Law is not working, many lives would have been put in jeopardy and suffering inflicted.

Your article tends to undermine the tremendous work the Churches are doing to secure a just and fair Refugee Determination Procedure and sends the wrong signals to our ecumenical partners about our commitment to this task. The Government would welcome your piece and no doubt use it to supposedly prove that the Churches are divided on this important matter.

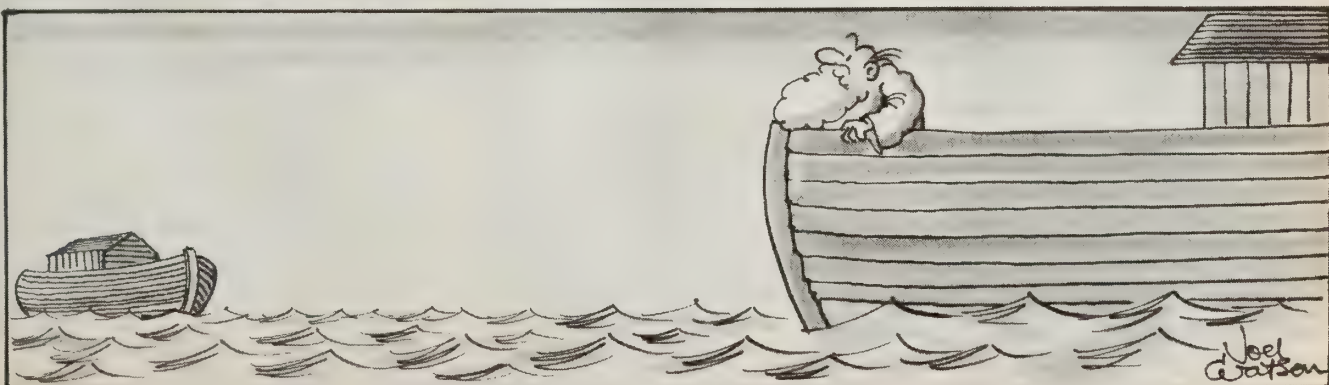
Your readers, and especially our ecumenical partners, should know that your stance on this matter is not that of The Presbyterian Church in Canada.

Joe Williams,
Toronto, Ont.

More letters on page 39

WATSON'S WORLD

Noel Watson



DAILY BIBLE READINGS

APRIL

Date	Book	Verses
1	Revelation	1:9-20
2	John	20:19-31
3	Revelation	4:1-11
4	Revelation	5:1-14
5	Revelation	6:1-17
6	Psalm	30:1-12
7	Acts	5:17-32
8	Acts	5:33-42
9	John	21:1-14
10	John	21:15-25
11	Revelation	7:1-17
12	Psalm	23:1-6
13	Acts	13:1-12
14	Acts	13:13-25
15	Acts	13:26-43
16	John	10:22-30
17	John	10:31-42
18	Acts	13:44-52
19	Acts	14:1-13
20	Acts	14:14-28
21	Revelation	21:1-8
22	Psalm	145:1-21
23	John	13:31-35
24	Revelation	21:9-27
25	Mark	1:1-15
26	Psalm	67:1-7
27	Acts	15:1-21
28	Acts	15:22-41
29	John	14:1-14
30	John	14:15-31

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PERSPECTIVE

Lloyd Robertson

A Very Canadian Controversy



Can you believe that we're at it again? Of course you can, because our sporadic, some would say perpetual, battles over language have become as Canadian as maple syrup, hockey, and loons on summer lakes. No matter what the season countless numbers of Canadians in various parts of the country will probably be arguing about language.

The latest debate, that takes us through the curves of notwithstanding clauses, Meech Lake and Bill 101, erupted because the Supreme Court of Canada decided that Quebec's French-only sign law was a violation of freedom of expression under the province's own charter of rights and ruled it unconstitutional. Premier Bourassa's response was to allow English on signs, but only on the inside of stores, keeping unilingual French signs on the outside.

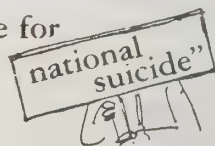
I have to admit that the Bourassa decision came as a surprise to your observer. Just after the Supreme Court ruling some correspondents from the influential Montreal newspaper *Le Devoir* were telling us the Premier should have no trouble complying with the high court's judgment. Yes, there would be noisy demonstrations from Quebec nationalists but it was explained that they do not represent a majority. One reporter told us the issue was irrelevant outside of Montreal because storekeepers would have no reason to put up English signs anyway. It was only some English merchants and tourist-oriented operations in Montreal that were clamouring for English signs. Two days after that conversation Premier Bourassa announced his policy in response to the Supreme Court ruling.

Naturally, we enquired of our analysts the reasons for the Quebec Government's new policy. We were told that Bourassa had decided to make his mark as the Quebec head of Government who kept Montreal French. He was also making an astute political move to pre-empt the territory of all but a militant fringe of Quebec nationalists at the same time. The English would have to learn to live with the bone they had been thrown of being allowed to post signs in their language on the inside of stores.

The fallout from Quebec's decision has created a storm of angry re-

sponses. Letters to the Editor on the subject proliferated in newspapers all across the land. Canadians everywhere criticized the heavy-handed action of the Quebec premier in trampling on the rights of the linguistic minority. Some went so far as to suggest a referendum among English Canadians to throw Quebec out of Confederation while others urged the end of what they described as the "costly and unworkable" bilingualism policies of the Federal Government.

"A recipe for



The backlash has meant a difficult time for the moderates in English Canada who remain in the majority. These are the people Official Languages Commissioner D'Iberville Fortier was referring to when he pointed out in his last report to Parliament that most Canadians "remain firmly opposed to a straight territorial solution to Canada's linguistic dilemma, as being, in the end, a recipe for national suicide. With all its imperfections, some form of official bilingualism is the only answer that does not point to a progressive dismemberment of Canada." He's right. If Quebec were to declare itself exclusively French and the rest of the country decided to become exclusively English our "two solitudes" would deepen, probably to the point of no return. History has brought us together here on the northern half of this continent: petty politics, narrow mindedness and racism should not be allowed to tear us apart. □

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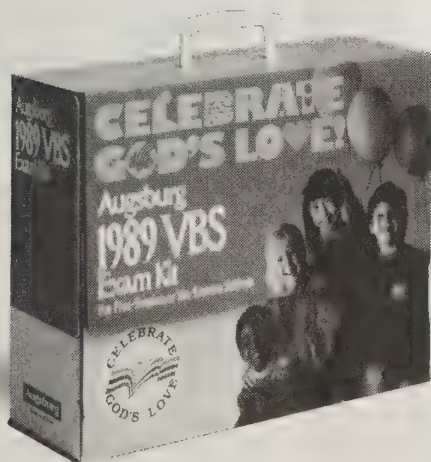
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Tony Plomp

Foot-washing

I have often wondered whether the church is obliged by John 13:14-15 to make an observance, (perhaps even?) a sacrament, of foot-washing. It seems to me that such an observance might be salutary, promoting humility and charity among us. It would seem fitting at least before Good Friday, and perhaps preparatory to all observances of the Lord's Supper.

It occurs to me that the Pope in Rome participates in this ritual at some point prior to the Easter celebrations at the Vatican. I gather that some of the poor folk of the city are invited and that the Pope does actually wash their feet. The annual news-reports of this event have never stirred me very much. Maybe this is due to the fact that I was never present to witness it. I suspect, however, that it has more to do with my feeling that it all seems to me to be very contrived. It is not a spontaneous act. It is just another obligatory ritual. I believe the present Pope is a man of conviction, charity and humility. His zeal for the Gospel and the mission of the church, as he understands it, is quite evident to me. He need not engage in an act of foot-washing to convince me of that. He seeks to be a servant of the servants of God in all that he does.

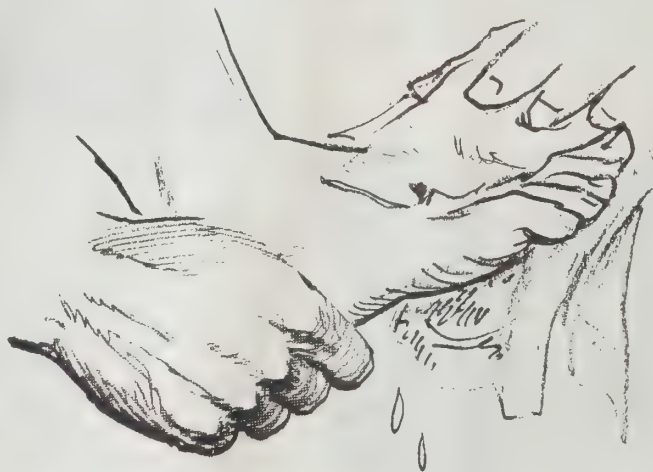
Should the ritual become a sacrament? I do not believe so. We believe a sacrament finds its origin and authority in the clear directive of Christ. This is true of baptism. "Therefore go and make disciples of all nations, baptizing them . . ." It is equally true of the Lord's Supper, "Do this in remembrance of me."

Ah, but you say, is not the directive clear in John's Gospel? "Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you." (John 13:14-15) Surely, however, this is to read a

"ritual" into what was intended as an "object lesson". These disciples had a problem, as we constantly have, in coming to grips with what the Gospel requires of us. They were apparently frequently arguing with each other about which one of them would have the places of authority when Christ established his new Kingdom. They wished to lord it over others. It was in this spontaneous act of foot-washing, part of the routine of daily life, that Jesus sought to teach them in unmistakable terms that the standard of the Kingdom is *servanthood*, not the wielding of worldly authority over others. Such

are more eloquent than the observance of a ritual, no matter how worthy the intent or ritual may be in themselves.

From my comments you may conclude that I do not believe the church is obliged to make an observance of this ritual. You are correct. At the same time I would respect any congregation which decided to perform a foot-washing ceremony prior to Good Friday or at some other appropriate time. I might even participate, although perhaps still feeling it to be a somewhat contrived event. Who knows, such participation might change my mind.



servanthood is more powerfully demonstrated, in my opinion, in the daily lives of the people of God than in any ritual act. It is demonstrated in clergy who love the people and give themselves freely and unconditionally in their preaching and pastoral ministry. It is demonstrated in congregations when the people seek to serve each other and their community at great cost to themselves. It is demonstrated by a Church which, in faithfulness to Christ, is prepared to lose its own life in ministry for Christ. Such works

Note: In Mr. Plomp's January column, when talking about the possibility of other than ordained clergy moderating church courts, it read: "The practice, however, should be changed . . ." The correct reading was: "The practice, however, can be changed . . ." □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.



Growing Views

TAKING THE CHURCH'S PULSE: WHAT DID WE LEARN?

The "Taking the Pulse Survey" which appeared in the July/August 1988 issue of the Presbyterian Record elicited responses from 1071 persons across the country. A sign of the times, 41 per cent of the responses came from members who had at one time been something other than Presbyterian. Having taken the pulse, what did we learn?

What became immediately clear was that the majority (60%) of those responding did not feel they had a say in the decision-making of the Presbyterian Church. The 'pulse' was an opportunity for people to be heard. There was thus a great deal of appreciation expressed for the opportunity to share hopes, dreams, fears and concerns. This was evidenced not only by the number of surveys returned but by the many thoughtful and sensitive written comments. What did they say?

Among the things learned was that the majority do not perceive a clear sense of purpose for their congregations and an even larger number perceive no unifying purpose for The Presbyterian Church in Canada. It is not surprising then, that in response to a question regarding the single most important issue facing the P.C.C., one-third of the respondents indicated that it was a lack of vision. Given this, however, those who described their feelings about the future of the denomination as "confident," "committed," or "determined" outnumbered the "scared," "worried," and "depressed" by a margin of two to one, a cause for some optimism.

When questions concerning the leadership of the congregation were asked, the vote was divided on whether or not leaders were fulfilling their pastoral responsibilities. The greatest impediment for elders was clearly seen as a lack of adequate training. In good Presbyterian tradition, the minister is seen first of all as teacher or preacher, followed by equippier and spiritual director. A marked change over the years in clergy has been observed by the church: they are de-

scribed as being more approachable and less dogmatic than in former days, a change that was regarded as positive by two-thirds of those responding.

What is the appeal that Presbyterians find in the church? The greatest source of satisfaction for 65 per cent of those completing the survey was worship. Relationships were singled out by another 20 per cent. When asked why they attend church, however, the response was almost equally divided among two answers: one that focused on the worship of God; and one that focused on fellowship with other people. But people also experience pressure from the church. The greatest pressure was seen as demands on time, followed at a distance by money and spiritual anxiety.

We Presbyterians are very clear about the greatest weakness in the church: its lack of personal commitment. Lack of vision pulled a far distant second place. We do not agree so strongly, however, on the church's strengths. One quarter of the people answering the survey chose theology, while another quarter selected people. Government and tradition followed.

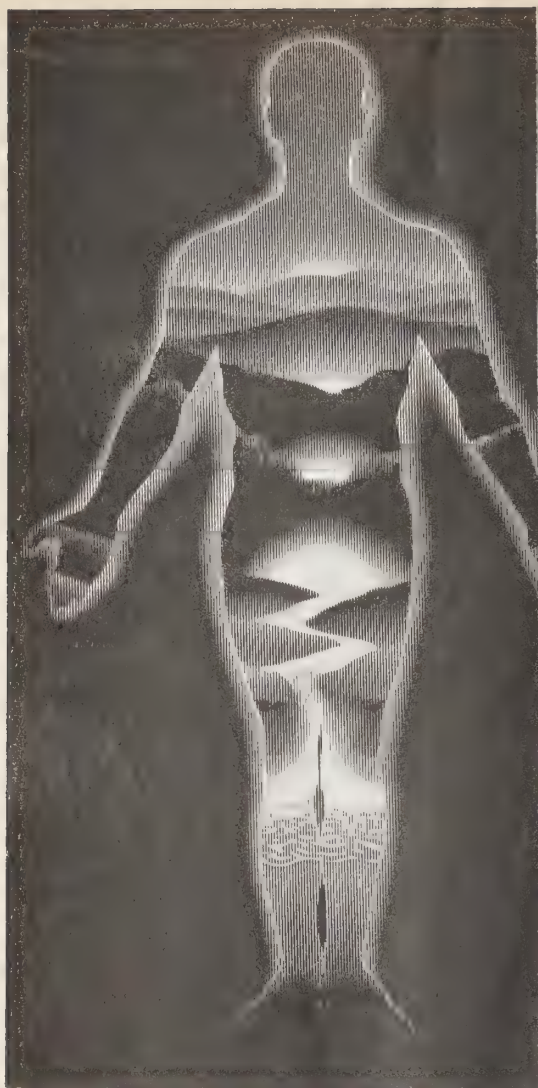
Perhaps the most surprising finding was that 52 per cent of respondents indicated that they felt at ease talking about their faith, while 76 per cent said they would like to feel more comfortable sharing their faith with others.

What did we learn from the survey? That the church has changed and is changing, that while cognizant of problems that face us and issues with which we struggle, we are a determined and committed lot who care, often deeply, about our God, our church and one another. This alone gives hope for the future.

A detailed printout of the responses to the "Taking the Pulse Survey" is available for \$7.66 (\$6.50 + \$1.16 postage and handling). Write to SURVEY, Resources Distribution Centre, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

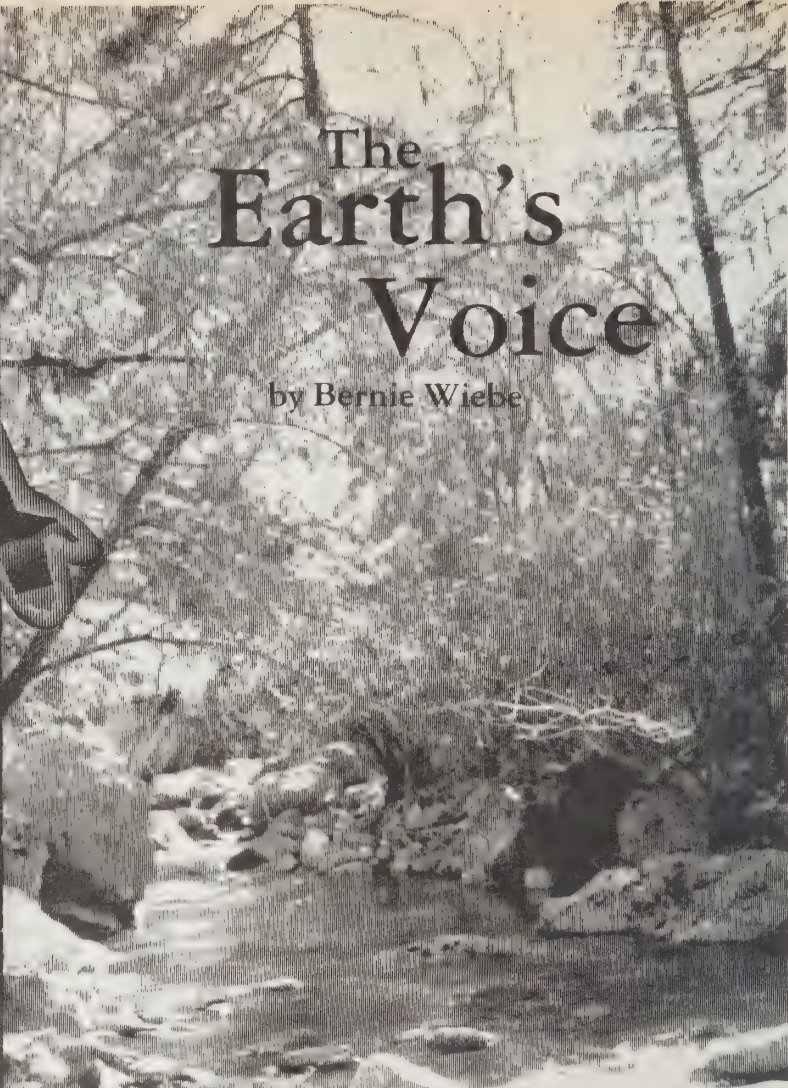
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The Earth's Voice

by Bernie Wiebe



Last June I lay in the Intensive Care Unit at a Winnipeg hospital. I recall much general activity, many voices, an array of high-tech gadgets, seldom a silence, family visitors came and went. Today it feels like a vague mist in my storage bank of memories.

On the third day I was transferred to a regular ward. Radical change! Peace, quiet, even tranquility came just from moving to the new environment.

As my renewed spirit gazed about, I saw several bouquets of flowers, plus a potted plant with flowers. Over the next few days there, I gained a fresh perspective on the spiritual qualities of nature. It was an invigorating revelation. That educational process continues with me and herewith I share it with you.

First, the flowers teased me and they tantalized my senses with their appearances and aromas. Then they spoke to me and invited me to reflect upon fundamental truths for living:

"Appreciate me as something from God, and you will likely find it easier to give God credit also for your life. Consider me only as a disposable decoration, and you will likely find it easier to put less value also on people — others as well as yourself. Keep and tend me in the right manner,

and I'll provide beauty and aroma for quite a while. Neglect or ignore me, and I will fade and disappear quickly. Plant me, care for me, and I will generate more life. Yes, my life will be in cycles of growth, withering, and rebirth. If you cut my roots, don't water or feed me, I'll wilt and die a forever death."

There is a whole baccalaureate/degree curriculum in nature. To graduate from its pedagogy is to receive more than a B.A., an M.Sc., or a Ph.D. It is to grow toward SHALOM (spiritual wholeness) in all of our being with all of our senses toward all of God's creation.

Too easily we have let nature become our adversary. We seek to subdue it by abusing it into total and impersonal submission. It becomes a property to be used for whatever need we can fabricate at the moment.

Trees and forests are assessed as so much potential pulp and paper for today's communications overkill or furniture for already cluttered houses. Rivers and oceans are dumping grounds for every imaginable garbage. Mountains seem obstructions to our transportation ribbons of sameness across the landscape. The most beautiful flowers are estimated for market potential when pressed into plastic commercial

products for the consumer market. Animal species are eliminated through insatiable appetites for recreation and for luxurious leisure clothing.

Because our life-styles prohibit us from learning the language of nature (usually silence related in stark contrast to modern living's noise orientation), we hardly notice what we are sacrificing. Nature stands silent, often has a mute character that seems opaque to us, and reveals to us nothing.

The eco-systems continue to be raped and resources plundered as though there will never be a reckoning.

But the signs are beginning to become unavoidable. Cracks in the ozone layer, acid rain, the greenhouse effect, waste crises on the beaches, radioactive garbage nobody wants in their world, smog-filled skies, strip-mined hillsides, are starting to get our attention. We cannot ignore the natural environment. We must learn to listen to creation. As that happens, our being and our world affirm sacred spiritual insights.

The risen son and the rising sun

History tells us that Ancient Near-Eastern Religion commonly worshipped divine mother earth. That danger has stayed among us. Roman civilization freely bowed down before gods of nature. They are responsible for "Sun"-day and "Moon"-day on our calendars even today.

It was never and is not now God's plan and will that we worship the rising sun. Our Saviour is the Risen Son!

God created everything and he pronounced everything "very good" (*Genesis 1:31*). Humanity rebelled at anything keeping us less than God (*Genesis 3*) and has declared independent autonomy ever since. We want to do it our own way!

William Shakespeare wrote in *As You Like It* (Act 2, Scene 1) that one could find in the forest of Arden:

*"Tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."*

That was God's intent from the beginning and remains so today. Nature declares God's magnificent creation.

God has taken the extra step so we might know this truth. In addition to the regular patterns of the rising sun, God sent his Son, Jesus, among us to live and to die like all of us must. But God raised his Son from death to new life.

There is hope for us today. We too must live the natural cycle, but, because of the Risen Son, our life has significance beyond that of the rising sun.

Listen for the voice of the earth

The apostle Paul tells us that "the whole creation has been groaning as in the pains of childbirth right up to the present time" (*Romans 8:22 NIV*). Creation wants to be born afresh among us; it wants to help us come to a fuller connection with the Creator. It acts as a veil which waits to be lifted so we can see true reality.

Henri Nouwen writes: It is sad that in our days we no longer believe in the ministry of nature to us... But we could do an immense service to our world if we would let nature heal, counsel, and teach again.

The refrain to the beloved Fanny Crosby hymn *To God Be The Glory* begins: *Praise the Lord... Let the earth hear*

His voice." Most believers can relate to that chorus. We want the whole universe to know the God of creation and of salvation.

But we need also to sing and to say the flipside: "*Let us hear the earth's voice.*" We let weeds and junk and billboards and technology surround us with ugliness and impersonal confusion. It becomes impossible to see our Creator God in the artificial conglomerations we occupy. Often they mirror, instead, the confusion and misguided goals that pre-occupy our lives and our relationships.

The veil becomes smog and sludge and erosion and urban blight. Voices of nature and of God become mixed and confused. Chaos replaces order, and violence is the consequence.

It becomes almost impossible even for believers to see or to hear good in anything.



Receive and believe the gift of creation

The less we hear the earth's voice, the more we continue to pollute God's magnificent creation. Environmental decay is a sad barometer to our abuse of nature and our indifference to its voice.

Chernobyl, Three Mile Island, the Love Canal, and Bhopal, are just a few scenes on the screen of contemporary history reminding us that there is a price tag to evasion of our God-given stewardship.

Somehow we must learn that the Garden Lost (Eden's Fall) can become the Garden Restored (Resurrection). We can receive God's creation of ourselves and of all the earth as a special gift. In it lies healing counsel, eternal orderly truth, purposeful vocation (stewardship), together with the Creator. It is not to be overcome, but to be understood and accepted.

Creation "groans" to be part of deliverance for all creatures. Because of the Risen Son, we can be partners in this SHALOM movement.

Let us sincerely remind ourselves:

*"The heavens declare the glory of God;
the skies proclaim the work of his hands.*

*Day after day they pour forth speech;
night after night they display knowledge.*

*There is no speech or language
where their voice is not heard.*

*Their voice goes out into all the earth,
their words to the ends of the world"*

(Psalm 19:1-4 NIV).



Bernie Wiebe, editor of *The Mennonite* 1976-86, is a Teaching and Research Associate at the Mennonite Studies Centre, University of Winnipeg, Manitoba.



Christianity in North Korea: *An Eye Witness Account*

by Glen Davis



Pongsoo Church in Pyongyang, the only Protestant Church in North Korea, completed in October, 1988, held its first worship service the following month.

A CANADIAN COUNCIL OF CHURCHES delegation visited the Democratic People's Republic of Korea (North Korea) for ten days in November, 1988. The delegation then went to the Republic of Korea (South Korea) to share its impressions with church partners and government officials.

This was an historic visit. It was the first group from an independent Canadian organization to enter North Korea since the Korean War (1950-53). Also, it was the first international delegation to be hosted exclusively by the Korean Christians Federation (KCF). The five-member group included representatives of the Anglican, Roman Catholic, United and Presbyterian Churches. I represented The Presbyterian Church in Canada.

The forgotten tragedy

More than one person has asked, "Why bother to go to North Korea. No mission work can be done there?"

The simple answer is that the situation on the Korean peninsula is in many ways the "forgotten tragedy" of the 20th century. The Christian church must not ignore tragedy wherever it occurs. A country which had been unified for 2,500 years has been split in half. People of identical cul-

ture, language and tradition have lived in isolation from each other for over forty years. Ten million members of separated families have no contact with each other. There is still no peace treaty between North and South, and the border remains the most heavily militarized frontier in the world.

The suffering caused to people on both sides of this division is tragic. Since the early 1980s an ecumenical process of contact and dialogue has blossomed and grown under the care and encouragement of Korean Christians and the World Council of Churches.

Goals of the visit

Our visit was a carefully planned part of that process. Specific goals included:

- 1) To build contact with and learn about North Korean Christians;
- 2) To understand the North Korean position on peace and reunification, and to contribute in some small way to building a climate of trust;
- 3) To discover North Korean attitudes towards Canada and its Korean policy;
- 4) To learn about life and society in North Korea.

For the remainder of this article I will focus on Christianity in North Korea, and next month will make some observations on North Korean society and the central issue of reunification.

First worship service

On Sunday, November 6, I awoke early with a great sense of anticipation. This was the day we would join North Korean Christians in the first public worship service in the newly completed Pongsoo Church, the only Protestant Church in North Korea.

We arrived at the impressive building just before 10:00 a.m. and found about one hundred worshippers quietly singing hymns prior to the service. As the service began I felt the privilege of being with sisters and brothers in Christ who had been worshipping faithfully for many years in small house groups. I also thought of the stories I had read of early Canadian Presbyterian missionaries in Korea whose work had concentrated in the north, and wondered if the parents of any of these worshippers had known them.

The service was simple. Four hymns were sung fervently. Except for the benediction and doxology, the congrega-

tion remained seated for the whole service, which would be natural for people accustomed to meeting in homes. As they presented their offering, each person stood and placed the money reverently in the offering bag. This was the old way of making an offering in Korea.

The Rev. Kim Oon Bong led the service and preached on Jer. 31:31-34, "A New Covenant". It was clear, biblical preaching, emphasizing the need for an inner covenant (total conversion of the inner person); the worldwide nature of God's covenant; and the redemptive aspect of the new covenant through Christ's sacrifice on the cross.

After greetings from our delegation, we all gathered on the steps for commemorative pictures. People greeted us with great warmth and kept saying, "Please come again!"

Roman Catholic Christians

We hurried off to catch the last few minutes of the Roman Catholic service in their new church which was opened in October. Because they have no priests, a lay person leads in a reverent service of songs, prayers and readings. Father Terry Gallagher, the Roman Catholic member of our delegation, assured us that the worship revealed that these were people who have been practising their faith for many years. A Korean Catholic Association (KCA) was formed in June, 1988 and it has so far identified about 800 Catholics in North Korea, but the survey is only partially completed.

Korean Christians Federation

In the afternoon we had a 2 1/2 hour discussion with our host group, the Korean Christians Federation. It was formed in 1946 and is a federation of individual members who wish to join. About 6,000 of the estimated 10,000 Protestant Christians belong.

There are twenty pastors in the KCF. Ten of them were pastors before the war, and ten have been trained in the

Mrs. Kim Hae Sook, an interpreter who recently became a Christian through contact with Korean Christians and visiting delegations.



Theological Institute. This Institute accepts a class of about seven or eight people every three years. It began in 1972 and many of the thirty graduates work as non-ordained lay leaders. There is a shortage of pastors, so often elders or deacons lead worship in the 500 house churches.

These and other Christian leaders made it very clear that they are passionately yearning for the peaceful reunification of Korea.

Life of Faith and Evangelism

The focus is on Sunday house worship and, in some places, there is a Wednesday prayer meeting. Evangelism is of a personal nature. Believers share their faith with relatives and close friends.

When someone decides to believe in Christ, they are given six months' training and are baptized if they request it. In some years there are fifty and some years up to one hundred adult baptisms. There is no infant baptism.

Many older Christians die each year, but they think the number of Christians is growing slightly. An interpreter, Mrs. Kim Hae Sook, has recently become a believer from contact with Christian groups.

At the great Study Hall of the People, our guide sang along with a tape recording of "Oh, Susannah". I asked where he had learned it. He said, "At a church when I was ten years old". Evangelist Cho (our host) said, "We will have to work on you so you become a believer!"

I have been told by some Christians of South Korean background that there are no Christians in North Korea. Both Canadian and South Korean government officials have stated that there is no freedom of religion there. They say that "so-called Christians" exist only as instruments of propaganda.

Our delegation recognizes that the public existence of religious groups might serve to enhance the international image of the North Korean Government, but we cannot dismiss the integrity of those Christian groups which clearly do exist. Our personal contacts, informal conversations and experience of worship with North Korean Christians had a clear "ring of truth" about them which we can not deny. We accept that Christian groups in the north must operate in fundamental agreement with the essential tenets of official national policy, but we cannot doubt the genuine commitment nor challenge the legitimacy of their faithfulness.

Therefore, we affirm that there is an authentic, practising Christian community in North Korea. It is neither large nor strong, but it is seeking to be faithful to the gospel within the North Korean context. It deserves our prayerful support, our friendship, and our efforts to bring an end to the "forgotten tragedy" of Korea's division. □



Mr. Davis is on the staff of the Board of World Mission of The Presbyterian Church in Canada.

Welcome Mats, Big Macs and Kayaks

(an elder's first year)

by Allen
Macartney



I reached for the doorbell with a sweaty hand that trembled slightly with fear. My mouth was chalk dry. The bell rang. I felt like running. Inside the house a hollow pattering said someone was coming. My pulse soared.

It was my first visit as an elder. Would I survive? Adrenaline pounding in my ears momentarily raised the hope that perhaps I really might die. Anything to avoid this first visit! A ridiculously comic vision flashed through my mind of being found stretched out on the welcome mat.

The door swung open and a smiling face said: "Hi! Come on in."

I stepped in, suddenly flushed with confidence, thinking, "Hey, this is easy!"

Easy? Well . . . different than I expected.

It is taking time to get to know the people in my flock but I'm discovering they are an interesting crowd. They *like* visits! Many even prefer long ones. The trouble is how to get beyond the "Fine thanks, and how are you?" How can I find out their real concerns? How can I pray effectively for them?

For me it starts back on the welcome mat. That first night when I stood fearfully at the doorbell, I felt awkward. After all, I had invited myself over and was a virtual stranger to this family. In the living room, as we chatted momentarily about the weather, I worried again. But, one or two ques-

tions about their interests sparked our conversation for the next forty minutes.

In one evening of visiting I learned some fascinating Chinese tea serving rituals, and also found out about weekend quilting conferences. On another evening I learned financial investment strategies, and also about summer geological survey work in northern Canada. This was a good starting point and helped me begin to pray for my people.

One Presbyterian elders' training manual says that "regular and systematic prayer for those in his district is the greatest single service rendered by the district elder." Paul talks of "continually (making) mention of you in my prayers" (Romans 1:9).

I find it's easiest to say short, frequent prayers throughout the day, but I'd really like to try devoting a larger block of time for their concerns. Perhaps a half-day alone in the country would give me solitude enough for concentrated prayer.

To help remember requests I have sometimes written them down on paper. *Seeing* helps to cement them into memory. My own elder gave me an invaluable tip. He keeps a folder of notes relating to people in his district: prayer requests, personal interests, special events like anniversaries, job changes, vacation plans, etc... It helps to keep track from one visit or phone call to the next.

Phone first!

Most people appreciate receiving a phone call to schedule a visit. That way I don't inconvenience them by arriving when the house is in a mess, they're going to bed early, or when they're entertaining friends to a fancy meal.

I've had to be flexible — and so has my family — to have people over for tea and dessert on a Sunday afternoon, or to meet with them for Saturday breakfast, or a late night hamburger mid-way through their evening shift.

Still, with people in my flock ranging in age from 15 to 77, it's a challenge to get beyond "interests," to relate Christ to each of them in a meaningful way.

Once last summer I spent a day kayaking with a young man in my district. It was simple discussing Isaiah and God while sitting in a bright red kayak, bobbing on a glassy lake. It's not always this easy.

From the beginning I wanted to firmly establish the spiritual side of visiting. I wanted my flock to expect a *standard* from me. I hoped this would prevent my getting lazy and becoming what one writer has called "an ecclesiastical postman," bringing communicants' cards and newsletters, but little else.

Consequently, I almost always visit with a purpose — something I want to achieve. It means a lot more work but it makes visiting much easier and more productive.

One way I attempt to do this is by visiting with the daily devotional *These Days*. No pressure, just a free pamphlet to read or discard when I'm gone. Sometimes we do a short Bible study that I prepare and leave behind, or we discuss some thoughts from a Christian periodical which I bring along.

Most visits end with prayer, although that depends on how the other person feels about this.

Share problems

George Wilkie in *The Eldership Today*, says an elder should be "more than a 'contact man'" for those under his care. Instead he should be "a man of God who will come alongside them, who will make the fellowship of the Church real to them and who will share all the problems of their Christian life with them."

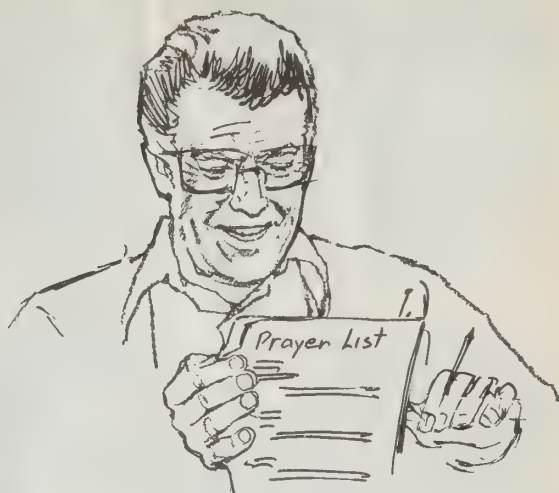
Carleton University professor Robert Osborne used to tell the story of a man who was asked to serve as an elder. He declined, saying that he didn't have enough money. When he was a child, his family was poor. After their elder's visit, during particularly hard times, there was always enough money to pay bills. The minister assured this man that these days he was not expected to look after material needs. But what strikes me is the degree of concern, of seriousness, with which that man took the call.

When writing to Timothy, Paul says leaders of the church "must be above reproach....sober, temperate, courteous, hospitable" (1 Tim 2:2). They are to be people of "the highest principle" (1 Tim 3:4) "not indulging in double talk" (1 Tim 2:8) and having a "clear conscience" (v.9). Paul told Timothy to "make yourself an example to believers in speech and behaviour, in love, fidelity and purity...." (1 Tim 4:11-12). He told him: "Make these matters your business and your absorbing interest" (1 Tim 4:15).

My business and *absorbing* interest?

Even in my first year I have found a tendency to be dis-

tracted by the unessential when failing to ask myself: What is my calling as an elder? Where is my ministry going? How am I leading my flock? What is their response? What more can I do?



Revised by reality

I began with some preconceptions of what was involved. Most were quickly revised by reality. Within several months of becoming an elder I was on *five* committees and had to sidestep the chairmanship of a sixth.

An elders' training manual says "the Kirk Session depends on each member to devote himself to his district." That is what I had hoped to do but I found tension between competing roles: pastoral care and committee work.

At one point, to help me sort out those priorities, I drew up a descriptive profile of an ideal elder. At the top of the list was a close personal walk with God. How could an elder encourage and challenge others in this if he wasn't growing spiritually himself? The "ideal elder" had other traits too: dedication to concentrated prayer, efficient and tactful committee skills, and so on. It was an interesting exercise. I left it fairly discouraged because it is a difficult model to follow. But, it does help me re-evaluate how I use my time. It keeps pulling me back to that welcome mat.

It's better now. For one thing, I'm usually confident that the person on the other side of the door is glad to see me coming. For another, after spending a half hour or more talking about the places they are encountering God or the ways our specific prayers have been answered, I have an exciting sense that the Holy Spirit is involved in this work. He specializes in encouraging the body of Christ.

That's what eldering is all about. □

(Quotations in the article are from *The Elder in Church and Community*, available from the Board of Congregational Life, and *The Eldership Today*, a pamphlet of the Iona Community, Scotland.)

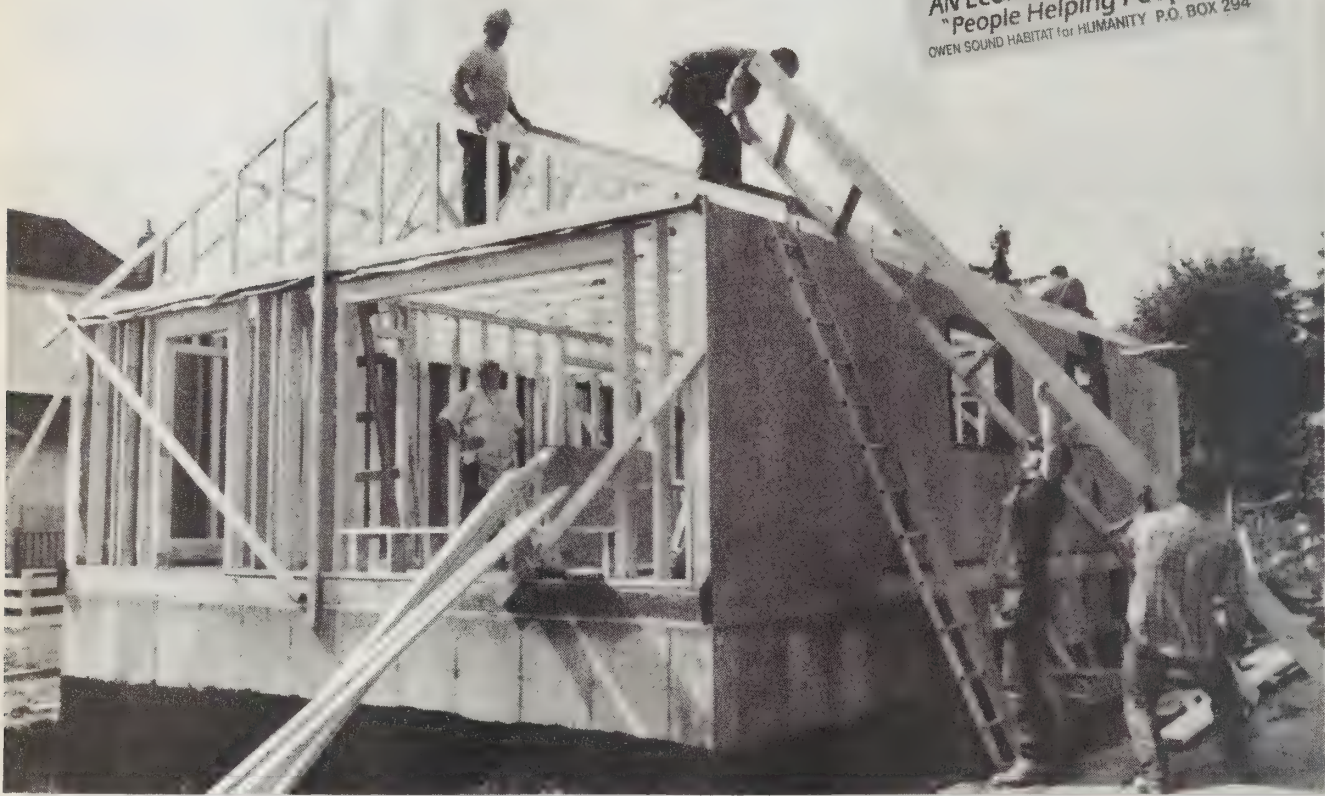
Mr. Macartney is an elder at St. Paul's Presbyterian Church in Ottawa, Ontario.



How Habitat Brings HOPE

by John Congram

A HOME BY...
HABITAT for HUMANITY
NO PROFIT
NO INTEREST MORTGAGE
NO GOVERNMENT FUNDS
AN ECUMENICAL PROJECT
"People Helping People"
OWEN SOUND HABITAT for HUMANITY P.O. BOX 294



Georgian College students at work on a Habitat home in Owen Sound, Ont.

Sun Times photo

IN 1986, having spent a half million dollars on the expansion and updating of their facilities, the people of St. Andrew's Presbyterian Church in Owen Sound, Ontario, were looking for a new focus for their life and witness.

THE LEADERSHIP of the congregation, especially, was concerned that the focus be turned outward rather than inward, having recently spent so much on their own needs.

The senior minister, Fred Miller, had read the book, *No More Shacks*, by Millard Fuller, which tells the story of the work of Habitat for Humanity. It was decided to invite a representative of Habitat to address the congregation. The person who came was George Anderson, a long-time worker in Faith at Work, and at the time the Canadian representative for Habitat. As a result of that encounter, in May,

1987, St. Andrew's called a meeting of representatives from all the local churches, at which the first Habitat project in Ontario was officially launched.

From the beginning St. Andrew's has been concerned to make this an ecumenical project of all the churches. The reality is that the bulk of the leadership and inspiration has continued to be provided by St. Andrew's.

The Habitat movement began with Linda and Millard Fuller, millionaires from Alabama. When Millard returned home one evening, his wife presented him with an ultimatum. Either they give away all their possessions and start fresh again or he could forget their marriage. They sold their business, gave the money to the poor, then joined Clarence Jordan at Koinonia Farms, a Christian community outside Americus, Georgia, in order to sort out their lives.

It was here that the idea for Habitat for Humanity was hatched, with its dream to eliminate homelessness from the face of the earth. The main target would be to provide homes for those too poor to obtain a conventional loan from the bank, but who were willing to contribute what they had,

both in terms of money and sweat, to see the dream of a home of their own realized.

Today, Habitat for Humanity operates in 277 cities in the United States, in Ontario and Manitoba in Canada and 26 other countries around the world. In 1989 it hopes to build 4,000 homes. Millard Fuller puts it this way: "We know that we at Habitat are not going to eliminate poverty housing in the world by tomorrow. But we can be a conscience about the plight of the poor . . . And besides the best thing is not just that we build houses, it's *how* we build houses."

The young couple who will benefit from Habitat in Owen Sound is Kathy and Steve Whittaker. They have two young children. Steve works as a cook in a local restaurant. Kathy babysits children in their home to supplement their income. They have a steady income, but not high enough to qualify them for a commercial mortgage. Their present, poor quality, rental accommodation eats up a high percentage of their income. Without Habitat's help they would have no chance of owning a home of their own.

The Whittakers were one of nine couples who applied to be part of Owen Sound's first Habitat project. They paid a small down payment, and after their house is completed they will make mortgage payments (principal but no interest) to Habitat of approximately one quarter of their income until they pay back the cost of the house. Of course, they will also work on the house themselves — what Habitat refers to as "sweat equity."

How do the Whittakers feel about what has happened to them? "It feels really good to have so many people helping us," says Kathy. "They're all giving without taking — it is kind of amazing . . ." She hopes that together with her husband they will be able to help some other couples build a home, to provide, as Habitat puts it, "a hand-up, not a hand-out."

The money to get the project going comes from donations of both material and labour, and money raised by the Habitat Committee through a variety of events. St. Andrew's sponsored a barbecue for 500 people and donated the proceeds. Fifteen people from Owen Sound participated in a Habitat Walk from Portland, Maine, to Boston. Through sponsors, much like Miles for Millions, they raised over \$12,000 — for the Owen Sound project.

“To eliminate homelessness from the face of the earth”

When completed the house will have cost between 65 and 70 thousand dollars. That includes the \$23,000 for the lot. the real estate firm that handled the deal donated their fees to the project. A local printer donated letterhead and envelopes. Many other companies also made donations of either materials or labour.

The Habitat project in Owen Sound has attracted some remarkable people. One is Ross Leigh, the present chairman of the Habitat Committee and an elder in St. Andrew's. Ross is a retired principal and teacher who works for a local real estate firm, that is when he's not pounding nails at the



Shown at a draw to raise money for the Owen Sound Habitat project are, left, Eleanor Flood, St. Andrew's Presbyterian Church, Marie Palmer, St. Mary's Roman Catholic Church, Libby Rea, and Mary Martha Hood, also of St. Andrew's



One of the first groups of Canadian Presbyterians to participate in a Habitat project, in Haiti, two years ago, was this group from Melville Church, West Hill, Ont.

house. That's where I found him the day I visited Owen Sound.

"I've been a committed Christian since I was eleven years old," Ross told me. "I've taken part in the whole gamut of Christian activity. Quite frankly, before this project, I didn't have a sense that what I was doing counted for much. For me Habitat has been the most practical expression of the Christian mandate I've ever had the privilege to participate in." Ross now believes what many others have been saying, that providing adequate housing is Canada's number one social problem.

Mary-Martha Flood grew up in Owen Sound and St. Andrew's Church. She left in her teens and two decades later had risen to the top of her profession. She had her own consulting firm with offices in Toronto and New York. But in 1986 she had had enough and decided to take time off from the "fast lane." She spent five months sailing, followed by nine months biking through Europe and Australia, before returning to her home town.

At that point she decided to offer herself and her talents to some worthwhile project for a year. Out of curiosity, she attended the meeting called by St. Andrew's to consider Hab-

How Habitat Brings HOPE

continued from previous page

itat. That meeting revised her life script from then until the present. Mary-Martha became one of Habitat's energetic supporters.

The day I visited the project, Bernie and Marg Merrett were working on the house. They recently moved to Owen Sound from Whitby, Ontario. "How did you become involved so quickly?" I enquired. Their reply that needed no explanation, once you have met Mary-Martha, was, "We live beside Mary-Martha."

Mary-Martha believes that Habitat has been a learning experience for everyone involved. It has sensitized people to the problem of housing especially for the working poor. It has given many new definitions of words like "mission," "necessity" and "luxury." People who, prior to Habitat, might have been content to live comfortable and insular lives, and feel housing was solely a governmental issue, have now some understanding of not only how tough a problem it really is but the opportunity it affords to demonstrate the love of Christ in your own community. "Instead of simply writing a cheque," Mary-Martha adds, "people who would never otherwise have looked into the eyes of need, have been given that opportunity."

For most participants Habitat became much more than just building a house. When Kathy Whittaker had back trouble and entered hospital, the Habitat community rallied around to help the family through this difficult period.

Most of those I talked to were too immersed in the present project to think much about the future. Those who do hope to build more homes in Owen Sound, to help fulfil, at least in their community, Millard Fuller's "modest" dream, "to eliminate homelessness from the face of the earth." □

Would you like to get involved?

HOW CAN interested people get involved in Habitat for Humanity? The procedure is the same whether the project is in Nicaragua or Owen Sound. You pay your own way to get there, make a donation towards materials, and add the sweat of your brow. If you are unable to contribute sweat, Habitat will still accept your money. The local project committee usually provides you with a billet while working on the job.

For more information, write to the national headquarters:

Habitat for Humanity Canada Inc.,
125 Brentcliffe Road,
Toronto, Ontario,
M4G 3Y7. (416) 429-4748
or

to the local Owen Sound group:
Habitat for Humanity,
Box 294,
Owen Sound, Ontario,
N4K 5P3.

Being Presbyterian Isn't Easy

by Jim
Dollar



Presbyterians stand in a tradition (the Reformed tradition) that had its beginnings with people (the Reformers) asking hard questions about the popular doctrines of their day. In keeping with that tradition, Presbyterians love questions more than answers, Truth more than truisms, and the trail more than the bunkhouse.

Presbyterians understand that the church must be more than a repository of old beliefs and hand-me-down dogmas. They understand that routine, standardized thinking about God is no way to keep up with the one whose name is "I Am Who I Am."

They understand that the God who calls us from death to life requires us to leave the comfortable concepts of the past in order to apprehend — and assist with — "the new thing" that is always happening in the present moment of our lives.

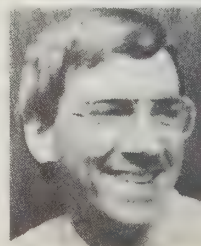
Presbyterians look on faith as an adventure of the highest order — an adventure based upon the realization that revelation continues, that all that can be known about God is not known. We know that our ideas, thoughts, beliefs and opinions must change and evolve if we are to be more like we ought to be than we are.

This means, of course, that we can never claim to have Truth cornered, captured. And that what we have to offer is not a stilted list of things to think and believe and do, but an atmosphere that encourages the examination of what is known and the exploration of what is unknown so that what is worth knowing might emerge.

This is a different kind of approach to faith, and some people might find it frightening and unsettling. It asks a lot of its adherents, and it is generally not suitable for those who are timid. But if it were easy to be a Presbyterian, it wouldn't be as much fun! □

Editor's note:

Mr. Dollar is from First Presbyterian Church, Amory, Mississippi. His piece first appeared in *Presbyterian Survey* and is reprinted with permission. We hope it will stimulate Canadian Presbyterians to consider what being Presbyterian means to them. Brief articles (500 words or less) on this subject would be welcomed.



"STRENGTH TO BEAR"

by Herb Gale

FOR A LONG TIME after my father's death, I felt like I was on cotton batten. I felt like I was being supported by others. It was like riding the crest of a wave. It felt like I was being carried around. I was floating with people. They were sending me something through the air to help me get through. It was a kind of energy; it was not my own strength. I didn't feel God's presence, unless . . . is this energy somehow connected with God?

Those are the words of a woman sharing her experience of grief and shock following her father's sudden death. She was one of the people I interviewed in my search to discover how people had experienced God's presence (or God's absence) in the midst of their suffering. Each person's experience was unique, but there were some common threads woven through people's stories. One such thread has already been highlighted by the woman quoted above: the special kind of strength that people felt in the midst of their distress and anguish.

Listen now to two other people's stories, and as you listen, keep the woman's question in the back of your mind: is this strength or energy somehow connected to God?

Another woman describes the experience of visiting her best friend who was hospitalized for some sort of mental or emotional disturbance:

I went to see her every day while she was in the hospital. It was very draining. One day I went in, and she was in a strait-jacket. She was just wild and yelled and screamed horrible things at me. This was one of the most painful things I had ever seen or experienced. It was more than I could bear. I ran from her room and went into the chapel to pray. I was just numb. I started to pray the Lord's Prayer: "Our Father . . ." that was as far as I got. Suddenly, I felt that God was there in the midst of it all. I felt that God is my friend's father as well as mine, and that somehow we'll get through it. I identified with God the Father seeing his own Son suffer. This was a source of strength for me. I thought that I would never be able to go back to the hospital again, but after that experience I was able.

A man, who watched helplessly as his son was hit by a car, shared that experience during the weeks following the

accident. The little boy was in a coma for several weeks, and the doctors were unsure whether he would ever regain consciousness. Unlike the woman whose story you just read, this man does not believe in a personal God, yet, he is certain that while his son was in the coma, he did experience the presence of "something."

Sometimes I'd sit in the hospital chapel. It was a quiet place. I guess in the chapel I got as close as I've ever gotten to feeling close to something. I certainly came out feeling better. I've never been one to sit and pray to God. I never ask for things. After all, to ask for something you have to think that there is someone there who will give; although I do think there is something there — an omnipotent being or something, but I don't see a God figure . . . I did pray, though, sort of. I would ask myself to stick with it. I hoped my son would be all right . . . "Give me strength!" Yes, I guess I was asking for strength." The greatest thing we gain from God is the inner strength to carry on.

Let us now return to the original question: Is the strength or energy these people experienced somehow connected to God? I believe it is. Indeed, I believe it is the very power of God. If we look more closely at the way each person described the strength they experienced we discover some common elements that tie their stories together: (1) All three experienced this strength as transcendent in nature — that is, it came from beyond them or outside them even when they experienced it as inner strength. They did not conjure it up through an act of their will. (2) The strength they received was a special kind of strength — not the strength of brute force, but the strength to endure their own pain and grief, the strength to be with someone else in their pain, the strength to face a painful situation rather than running away, the strength to get through, to carry on, to cope. It is a strength closely connected with the capacity to endure hardship and can be summed up in three words: *strength to bear*.

The verb "to bear" is interesting because of the many nuances of meaning it has in the English language. It means to carry or support, to endure or suffer, to produce or give birth. What is more interesting is that the Hebrew and Greek equivalents carry the exact same nuances of meaning. And what is still more interesting is that they carry all of those

meanings when *God* is the subject. Passage after passage in the Old Testament points to God as the one who bears all things.

In Numbers 11, we find Moses close to the breaking point as he finds the responsibilities of being the Lord's servant literally unbearable. He complains to the Lord:

"Why have you mistreated your servant? Did I give birth to these people that you should say to me, 'Carry them on your bosom as a nurse carries a sucking child to the land which you promised to give to our fathers?' Lord, I am not able to bear all these people alone. If this is what it means to be your servant, kill me now and put me out of my misery!"

(Numbers 11: 11-12, 14-15)

The strength they received was a special kind . . .

The Lord responds to Moses' complaint by directing Moses to call together seventy elders, promising his servant that God will "take some of the Spirit which is upon you and put it upon them; and they shall *bear* the burden of the people with you, that you may not have to *bear* it yourself alone" (Numbers 11:17). God's answer to Moses' anguished prayer is not to end his misery but to give him, with the mutual support of the elders, the capacity to bear. What Moses received in the midst of his suffering is the same thing the people I interviewed received in the midst of their suffering: *the strength to bear!*

In Isaiah 46, we discover that the Lord's capacity to bear is precisely that which distinguishes the Lord from mere idols. Ridiculing the idols because they must be carried or borne as burdens on weary beasts and have no power to save, God declares:

*Harken to me, O House of Jacob,
all the remnant of the house of Israel,
who have been borne by me from your birth,
carried from the womb;
even to your old age I am He,
and to gray hairs I will carry you.
I have made, and I will bear;
I will carry and will save.*

(Isaiah 46:3-4)

I am convinced that this strength to bear is the power God uses to create, to sustain and redeem the world. It is the power that we see revealed most clearly in Jesus Christ. What Moses was unable to do as God's servant (i.e. bear the people), Jesus as God's Suffering Servant is able to do:

*Surely he has borne our griefs
and carried our sorrows.*

(Isaiah 53:4)

He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. (I Peter 2:24)

I am also convinced that the reason that we don't experience God's power and presence more in our lives is because we are looking for the wrong kind of power and presence.

We pray, "God, fix this; change that!" When God doesn't, we feel He is powerless. We pray, "God, take my pain away!" and when God doesn't we feel that He has abandoned us — never realizing that *God is right there beside us, silently suffering with us in our suffering, patiently bearing us in our pain and giving us the strength to bear.*

The incredible mystery of it all is that as God bears us in our pain, He transforms our suffering from something meaningless and barren into something meaningful and fruitful — turning our suffering into the birth pangs of new possibilities for living and new fruits of patience, compassion and joy within us. Here we see the final nuance of meaning in the verb "to bear" — the sense of "giving birth." Christ himself urged us to understand our suffering in just this light when, on the night before his own death, he said to his despondent disciples:

You will be sorrowful, but your sorrow will turn to joy. When a woman is in travail she has sorrow, because her hour has come; but when she is delivered of the child, she no longer remembers the anguish, for the joy that a child is born into the world. So you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take you joy from you.

(John 16:20-22)

Yes, I am convinced that this *strength to bear* is the very power of God, a power that God makes available to all in need. I am reminded of a story another one of the people I interviewed told me:

My mom was dying of cancer. My father had died some years before and I am an only child, so it sort of all fell on me. I remembered I used to go to the hospital every day, and there were times when I felt it was more than I could bear. I was hoping that God would lessen my pain and my mom's pain, but he didn't. I just couldn't face seeing my mom and all the other people on her hall — yellow and gaunt and dying. But somehow — I don't know how — I kept going back.

*I remember one day shortly before Mom died, I held her hand for forty-five minutes in the Intensive Care Unit. I just squeezed her hand. I felt so much love for my mom, and I knew I would lose her soon. I whispered to her, "Mom, I love you." And somehow — how do I describe it? — somehow my words felt **strong**. They were more than an expression of love for her; they were a statement about life: "Death is not the end. Love is stronger than death!" I felt great **strength** there. I felt that God was very present there.*

I believe that God was present there, too — just as God was present to Moses in the wilderness, just as God is present to us all in our wildernesses — silently bearing us in our suffering and giving us the strength to bear. As our own *Living Faith* declares:

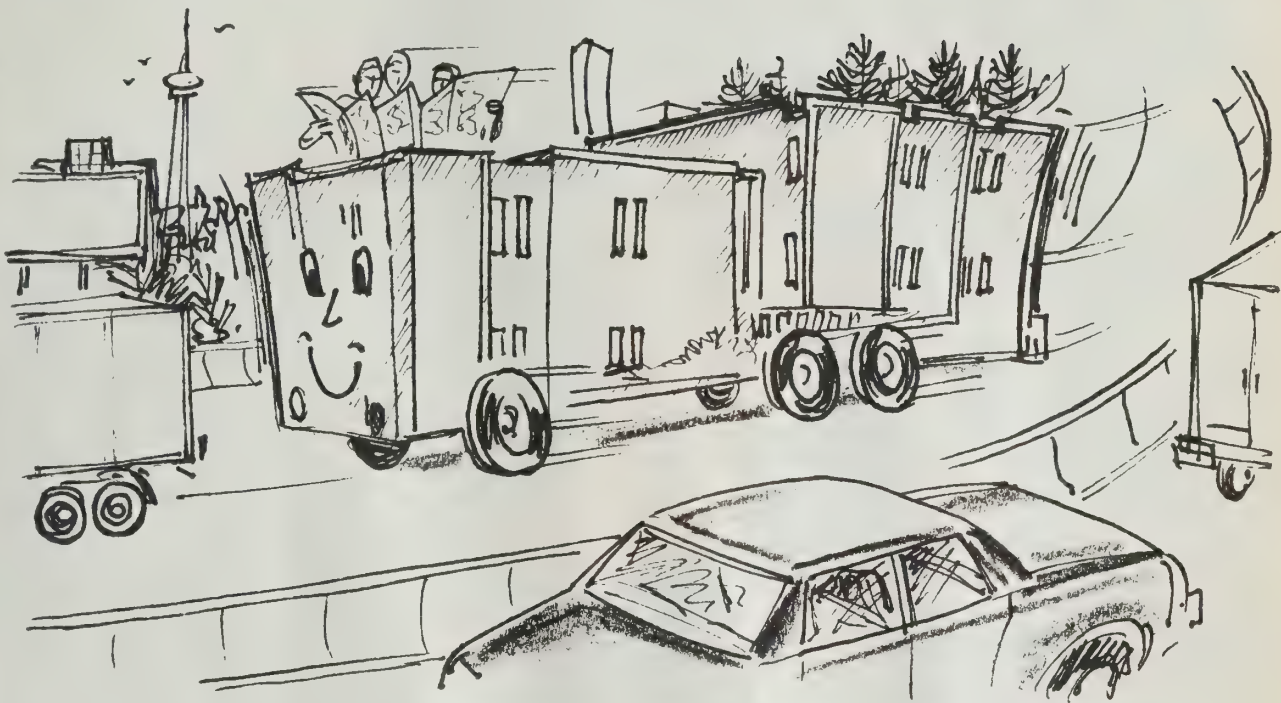
*The Bible witnesses to God in Christ
entering deeply into human suffering.
As we behold our Saviour on the cross,
we are convinced of God's love for us.
Faced with the pain and agony of the world,
only a suffering God can help.
God is with us in our anguish.*

(Living Faith 9.3.3)

Mr. Gale is minister of St. James Presbyterian Church, in Stouffville, Ont.

Should The Vatican Move?

by John Alexander Johnston



NO, NOT THE ONE IN ROME, but the one situated at 50 Wynford Drive! Dr. John Johnston, the chairman of the committee considering this question, tells us why his committee recommended church offices move, and why the Administrative Council accepted their recommendation. A new task force, under the chairmanship of William Fleming, is presently verifying the details and considering the practical implications of such a move, and will report to the March meeting of the Administrative Council. — the EDITOR

A RECOMMENDATION TO RELOCATE national Presbyterian offices on the basis of accessibility, acceptability and affordability, was passionately examined by the Administrative Council, November, 1988. It was the result of a twelve-month study by the Church Office Siting Taskforce (C.O.S.T.). The Council approved the proposal to move, virtually unanimously, and decided to bring its proposition to the 115th Assembly in Montreal, June, 1989.

Why was relocation supported? Generally, people who know the present facilities at 50 Wynford Drive all have their list of inadequacies, expressed again and again over the years. In particular the C.O.S.T. committee studied the "move/no move" question under three headings, recogniz-

ing that alternatives included whether or not to sell the present facilities, rebuilding, renovations or an addition to the present property, building in a new area, renting or leasing back, to mention but a few of the alternatives discussed.

ACCESSIBILITY

Many Presbyterians, including members of staff, stated from the time that the present building was constructed, a quarter century ago, that the site was not adequately accessible to its constituency. Elevators were non-existent, wheel chair access was impossible, while visitor and staff traffic flow patterns were not considered "user friendly."

Accessibility by public transport has always been time consuming, but now, in 1989, transportation problems have only proliferated, especially for those travelling by train, plane or private cars. Main arterial routes are becoming increasingly clogged, and a door-to-door trip from Hamilton to church offices, for instance, which took less than an hour only a few years ago, can now easily consume double that travel time. Pearson Airport is also facing serious delays, both in times of arrival and departure. Professionals agree that the situation is facing further deterioration in the future.

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Should the Vatican move?

continued from previous page

ACCEPTABILITY

Present facilities were designed in the early nineteen sixties. Inadequacies were quick to surface. Meeting rooms are often at a premium, with one windowless area known as a "ventilation nightmare." Many suggestions have been received for conference rooms of various sizes. Adequate storage areas are lacking. Freight and passenger elevators are needed for the three-level structure. Handicapped-access with ramps, washrooms, etc., is non-existent.

Additional audio-visual facilities are recommended as a priority for the future. Cafeteria, recreational, reading and study areas need to be expanded. Work areas for clerical staff, devoid of natural light, are criticized by many planners and staff alike.

When windows cannot be opened and an aging air flow system fails for days on end, as has happened in 1988, it is difficult for staff to operate with optimum effectiveness. The Church realizes that the present structure is aging. Capital repair costs in the future must not be minimized.

AFFORDABILITY

The good news! The Presbyterian Church in Canada, from an investment perspective, chose the present site with wisdom. Property values have greatly increased over the

years. It is estimated that 50 Wynford Drive is now evaluated in excess of 8 million dollars. As a result of lower land costs, a new building could be erected west of Pearson Airport or in the Guelph/Cambridge/Kitchener/Waterloo/Hamilton area for several million dollars less than would be received from the sale of the current site. Not only would dollars be freed up, but a brand-new facility would be available, specially designed to meet the needs of the church in the twenty-first century.

The Administrative Council also recognized the prohibitive costs of housing in the Toronto area. Indicators do not point to any relief in the future. The Council may well question the sizeable investment of the church's money needed for senior staff housing, when a site west of Toronto would offer similar housing at up to sixty per cent less. Supervisory and clerical staff would not be expected to face decreases in emoluments in a move west, and it is reasonable to assume that pay cheques would go further as a result of deflated housing costs.

PROCESS

The Administrative Council engaged the management consultant firm of Stevenson Kellogg Ernst and Whinney to develop a model for a "move/no move" study. Both the 1960s process and the 1984 Building and Property Report *re* the relocation of church offices was examined. All presbyteries were circularized, and responses were carefully studied. Questionnaires were completed by virtually all of the church office staff, and most boards and committees of General Assembly made submissions. Decentralization was rejected by virtually all who responded. Letters were written and visits made to key individuals and congregations in a thousand-mile radius of Wynford Drive. Commissioners to the 114th General Assembly expressed their views on relocation. Presbyteries situated in the western area of the Synod of Toronto & Kingston and the eastern area of Hamilton & London Synod were consulted as to church-owned buildings, etc., which could be adapted for a national church headquarters. Submissions from coast-to-coast were carefully examined. Chambers of Commerce, commercial real estate agents, consultants, development boards, etc., from such diverse centres as Ottawa, London and North Bay, had access to the committee.

CONCLUSION

By each of the three criteria — accessibility, acceptability and affordability, relocation was recognized as advantageous. The Administrative Council accepted the pro-move report of its C.O.S.T. committee, and a site proposal recommendation will be brought to the 115th General Assembly. ☐



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Dr. Johnston is minister of MacNab Church in Hamilton, Ontario.



MISSION UPDATE



COMMUNITY OF CHRISTIAN WOMEN..."

75TH ANNIVERSARY
OF THE W.M.S.

What a wondrous gift is the memory!
A letter comes. A question is asked.
Suddenly, scenery and events and
faces come to mind. And what a joy
it is to remember them!

This happened to me recently. A group sent a letter asking what I could tell them about van work, because they needed some information to use in preparing part of a pageant for their presbyterial's celebration of the 75th Anniversary of the W.M.S., (W.D.). Well, my summer on the Rocky Mountain House van in central Alberta was a long time ago - going on 34 years, in fact! But soon I was thinking of the schools my co-worker, Marie (Jack) Muth and I visited at Taimi, and Glacier and Sleepy Valley - and others, too.

I saw again the eager faces of the children as they listened to the Bible stories we told; felt their excitement when we invited them to come to Vacation Bible School; knew their gratitude, exemplified by the little fellow who, on the last day of his VBS said simply, "Gee, thanks Teach!"

Besides the schools, we visited in the homes of the area. Since we were the only church workers the parents had seen since the summer before, you can imagine the warm welcome we received - and living in such isolation as they did, there were so many things they wanted to talk about. We called on some elderly folk, too, and delivered used clothing to a family especially in need. Sometimes we

left a copy of the Glad Tidings or the Presbyterian Record, or information for enrolling the children in Sunday School by mail.

We learned about the warmth of western hospitality, the courage of homesteaders, - and about corduroy roads and axle-deep mud! We learned too of the challenge accepted by the women of the church when they answered a call to help the people of that area build a hospital. The closest one was some 50 miles away, and the roads were often impassable. The need was great. And the proposal was made by the W.M.S., that if the community would raise \$4,000, the W.M.S. would build, staff, equip and operate a ten bed hospital in the town of Rocky Mountain House.

It was an answer to prayer and the hospital committee pledged the sum requested, though in 1936 it was a big sum indeed, and no one on the committee had the faintest idea how they could raise that much. But raise it

they did, as citizens throughout the area worked together putting on plays, dances, teas, card parties, a land raffle, and even a buffalo dinner. Money was so scarce that even a \$50 profit was considered great. But by the spring of 1937 the goal was in sight, land was purchased, and late in the summer, building began.

You can imagine the excitement and pride when the official opening took place on July 14, 1938, with much celebration and rejoicing. It was the climax of the most ambitious project ever undertaken in the community and the citizens had a right to be proud of it and were very grateful to the Missionary Society and the tireless committee who made it possible.

By 1946, the town and district had grown a great deal and had become much more prosperous, so it was decided that the town, municipalities and local districts would buy the hospital from the W.M.S., who made the community a most generous offer, and so it became a municipal

GO
AND
TELL

OUR CHURCH EXTENSION STORY

This could be a sad story. Because of limited funds Canada Operations was unable to start any new congregations in 1988. In setting its 1989 budget, it was unable to allocate ministry funds for any new work, and the present financial projections do not indicate the availability of such funds for 1990.

Let us take a capsule view of our Presbyterian Church Extension story. The words "change" and "growth" characterize the Canadian scene more than any others during the past forty years. Large scale immigration from the British Isles and Europe beginning in the 1950's, together with the movement within Canada from rural to urban communities, overtaxed living accommodation in our cities. This necessitated the erection of new housing on the outskirts of our urban centres and saw many long-time city residents move to the suburbs.

The Church, endeavouring to be faithful to its Lord's Commission, followed the people into the new developments. "Extension was the keynote. . . in 1952," wrote Dr. J. Alan Munro, then Secretary for Home Missions, in his report to the General Assembly in 1953.

Throughout the first two decades of the second half of this century, new Presbyterian churches were established in many of our urban areas across Canada. The initiative came from within the Presbyteries concerned, with responsibility for the purchase of sites and building costs being assumed locally.

The need for full-time leadership in the extension programmes of the larger Presbyteries soon became evident. In early 1954, the Rev. David McCullough was appointed Director for Church Extension for the Presbyteries of East and West Toronto. Four years later, the Rev. A. Ross MacKay took



Trinity - Kanata, Ottawa

up a similar appointment in Montreal Presbytery.

The Rev. J. C. Cooper was appointed National Director of Church Extension, effective September 1963. The 1964 Assembly granted permission for a national survey with a view to evaluating opportunities for Church Extension across Canada. It also endorsed the policy of purchasing land in advance of community development and making it a gift to the new congregation. The Presbyterian Church Building Corporation and the Presbyterian Extension Fund (B.C.) Ltd. were established to provide the necessary guarantees for congregational bank loans for church buildings.

Accelerated growth in the "golden horseshoe" area of Ontario resulted in the appointment in 1966 of the Rev. J. C. Elder as Synod Director of Church Extension. Mr. Elder has given strong leadership in our Church Extension programme over the years.

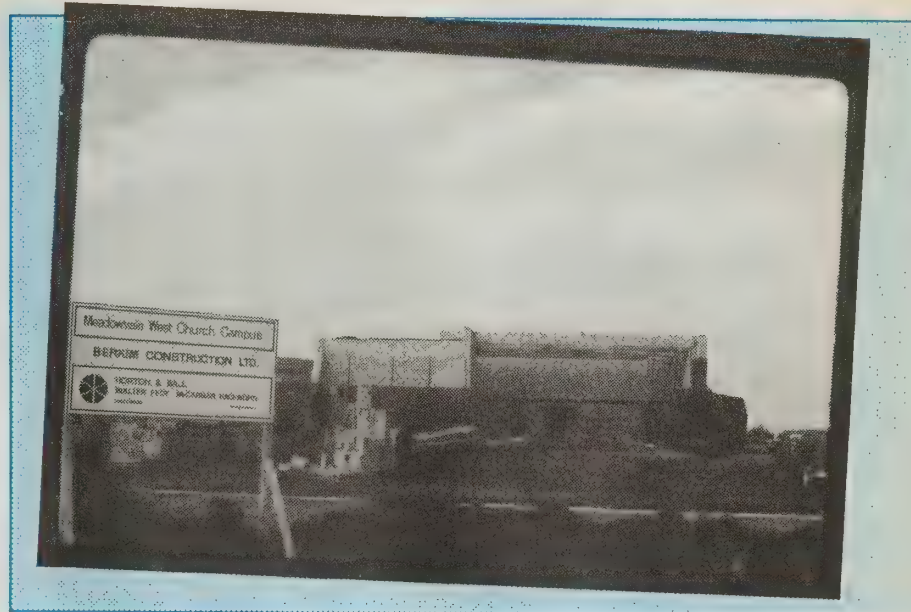
The 1970's brought a new impetus to Church Extension as many new towns and satellite cities were planned in the more populous areas of Canada. This resulted in the rapid escalation of land values - from the \$10,000 per acre of the 1950's to \$100,000 - and made site purchases increasingly difficult. This brought the denominations together to form Inter Church Regional Planning Associations from which came the Church Campus concept, and the proposal for land banking as a hedge against future inflationary costs. Presbyterian congregations became part of several Church campus locations, but we were not able to participate in the land banking proposal.

Mr. Cooper resigned in the latter part of 1971 to accept an appointment to the Board of Ministry. In 1972 national responsibility for Church Extension was shared by the two Secretaries of Canada Operations - Dr. Alex F. MacSween and Giollo G. Kelly - and our Superintendents of Missions became involved in our planning process. Following a study within their Synods, the Superintendents met with National

Staff in March 1973, at which time seventy-five potential areas were designated for the development of a Christian witness by The Presbyterian Church in Canada by the end of the century. It was agreed that we would have to start three new congregations each year to meet our goal.

By this time, we were no longer building neighbourhood churches. Our planning was for regional congregations to serve communities with projected populations from 30,000 to 100,000. A more restrictive definition was given to Church Extension to cover "development in rapidly growing areas with the expectation of self-support normally within ten years".

The General Assembly, on more than one occasion in the period under review, designated Church Extension as a high priority for our Church. Unfortunately adequate "tools" have never been provided to permit the job to be fully undertaken. Continually over the years, the problems of lack of ministers and lack of money have been re-iterated. We now have overcome the first problem, but are still confronted by the second.



Meadowvale West Church Campus

With the combination of higher land costs (in some areas church sites now sell for \$250,000 per acre) and dwindling national capital funds, the General Assembly in 1980 requested that "Presbyteries, congregations and individuals be encouraged to make gifts of sites to Church Extension con-

gregations". We are deeply grateful to those Presbyteries and congregations which have responded so generously in this way.

At the Assembly in 1980, our Church undertook with enthusiasm the "Double in the 80's" programme. According to this programme, there were to be ten new congregations each year of the decade, three of which were to be those Church Extension congregations initiated under the Board in consultation with Presbyteries. Our record was a creditable one in which we averaged our goal until 1988 when our capital funds were all designated and our annual budget, which provides support for ministry, arrived at the stage noted in the first paragraph of this article. Fortunately, we have been able to secure, with the assistance of some of the Presbyteries, church sites for all but two areas where work has been started.

Unless some affirmative action is taken by our Church, and taken

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Forest Glade Presbyterian Church, Windsor

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hospital. When we were at Rocky Mountain House in the summer of '55, the gratitude of the people was still very evident. And many many areas from Quebec to British Columbia have a similar story to tell.

Though I did not recognize it at the time - that summer we learned too, the story of the W.M.S.,(W.D.) - there is a need - a request is made for help - the Society responds - when that need is met, it is time to change direction and go on to the next need. From the very beginning of organized women's work in our church, it has been the same pattern, as we shall see.

For years there had been "interested groups of women who were organiz-



Going home near Rocky Mtn. House

ing in congregations with the desire to learn about and contribute to mission work". Then came 1864. In the east, the Fathers of Confederation held the first of the conferences that would lead to the union of the British North American colonies. In the west, the rush for gold was on in the Cariboo and was just beginning in the Kootenay district. And in Montreal, an organization for Presbyterian women came into being, when the Church of Scotland asked for help in their French Mission work and the women of the Montreal area responded by forming the Ladies' Auxiliary Association. Later it was known as the French Evangelization Society and still later as the Women's Missionary Society, Montreal. By then its constitution had been broadened greatly and their aim was to carry on Home, French and

Foreign work and to organize auxiliaries wherever possible.

The year 1875 marked the union of the branches that brought the Presbyterian Church in Canada into being, and it is recorded that "the idea of women throughout the whole Canadian Presbyterian Church united in one organized body to send the Gospel to their sisters in far distant places of the world, probably originated with Rev. Dr. McLaren, convener of the Assembly's Foreign Mission Committee, and Mrs. McLaren". An ad was placed in a Toronto daily paper inviting any interested women to come to Knox Church, Toronto, on February 17, 1876 to discuss the proposal. The result was a charter membership of 50 interested women who formed the Woman's Foreign Missionary Society and who made it their aim to have an Auxiliary and a Mission Band in EVERY congregation.

Within ten years, they had a membership of 6,191 with one or more auxiliaries in each presbytery from Montreal to Winnipeg - and 16 presbyteries had been organized. In 20 years they had grown to 20,000 members (women and children) with 900 groups and were supporting 16 missionaries!! They took as their motto - The World For Christ.

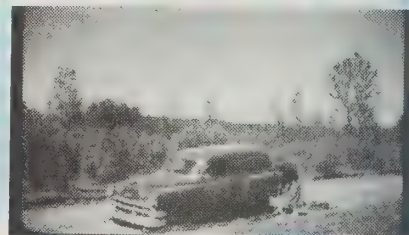
It is not surprising that it was from this organization's concern and awareness of the need for adequate training of missionaries, that the Ewart Missionary Training Home was opened in 1897 - named for the president of the Society who worked tirelessly to have it become a reality, but who died before it was opened.

Something else was happening in 1897 - a dream of gold! And a plea was received from Dr. James Robertson in the west, to send ministers to work with the miners as they headed into the Klondike. The plea was answered, but on their arrival, they were appalled at

the lack of medical help, and they in turn sent an urgent plea for nurses to go to tend the sick, injured and dying. So it was, that in 1898, the Atlin Nurses Committee was formed and the first two courageous nurses went to Atlin, B.C., near the Yukon border.

It wasn't long until Dr. Robertson noted a new missionary challenge in the west. Settlers were coming in great numbers and their needs for medical, educational and pastoral care were great. It was decided then, to disband the Atlin Nurses' Committee in 1903 and to form the Women's Home Missionary Society to take on a much wider responsibility. The time had come when both the WFMS and the WHMS knew they could no longer do the work with volunteer help alone, and so at this time, the first of the paid secretaries were hired to assist with the work of the Executive Boards.

The idea of the 3 organizations (WMS, Montreal, WFMS and WHMS) amalgamating was brought forward from time to time - and in fact the General Assembly of 1910 asked the WFMS to consider amalgamation at the national level to co-ordinate and strengthen the work. So it was, that negotiations were begun in earnest and plans were laid.



Stuck, Glacier Rd. near Rocky Mtn. House

Then came the spring of 1914. In the world, war clouds were on the horizon; the Panama Canal opened; Bee Hive won the Queen's Plate; Toronto downed the U of T 14-2 in the Grey Cup; milk cost 12 cents a litre,

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eggs 5 cents a dozen, a new Ford car \$650; people were dancing to Aba Daba Honeymoon, When you Wore a Tulip, and Twelfth Street Rag.

In the church things were happening too, and in the Foreign Mission Report to General Assembly in June of that year, we read:

"The Woman's Foreign Missionary Society has held its 38th and last annual meeting as a distinct organization. The amalgamation of the WFMS, the WHMS, and the WMS, Montreal has, after long and careful deliberation, been at last happily consummated. The meeting held in Knox Church, Toronto on the 15th of May, when the nuptials were celebrated will be historic. The splendid edifice was crowded with as intelligent and impressive an audience of women as the Dominion of Canada can produce. The new constitution was adopted without a dissenting voice, a representative council was elected, and all other necessary steps taken for immediate and aggressive action. Above all, was there in evidence a deep spiritual purpose giving promise of larger results than have yet been known, in their separate existence."

A glimpse of the scope of the work undertaken can be seen in the president's message as recorded in the Foreign Missionary Tidings that same month:

"The amalgamated Society is to be responsible for carrying on two of the main lines of mission work in our church - work in Canada and work in foreign fields. The former includes hospitals, homes for boys and girls of foreign families attending public schools, deaconesses in various parts of the Dominion, Jewish missions in Toronto and Winnipeg, Indian boarding and day schools, missionary work on Indian reserves, Chinese work in Toronto, Vancouver and Cumberland, French work in Quebec province, and

Home Mission stations in various sections.

The latter includes hospitals, boarding, day and industrial schools and orphanages in Central India, North Honan, South China, North Formosa and North Korea."

In any merger, there are bound to be problems. However, in the Board of Home Missions report (Western Section) as given to General Assembly in 1915, this note was made:

"The amalgamation of the Women's Missionary Societies has proved a notable success. Notwithstanding the difficulties of readjustment and the burden of the war, their report shows advancement in every department. The work has been carried on with a devotion and thoroughness of which it would be difficult to speak too highly."

The next major event in our history was that of Church Union in 1925. Prior to that time, women not planning to enter "union, had many talks together....There was a sadness because of severing of relationships between those who for years had worked together, but a determination that in the work assigned to the Presbyterian Church in Canada the women would take their part....Following 1925 it is noted that women of the WMS are on the Board of Missions and representatives of that Board on the Council Executive and Council of the WMS."

1945 saw the first of the Regional Secretaries appointed in the person of Helen (Scott) Sinclair who was appointed to Manitoba, and who later served the Society as Young Women's Secretary.

The constitution changed in 1948 so that the WMS was no longer a "Board" of the Church but a Society within the Church responsible to General Assembly.

In October 1952, Miss Margaret Webster was appointed the first Executive Director of Organization.

A major change came in the Church in 1966 when after much prayer and heated debate, General Assembly voted to allow women to be ordained as elders and ministers of the Church. It was a decision that has had far reaching effects for good in the Church - and has been felt in the W.M.S. as well.



C.I.G.T. group in Ottawa, 1959.

Another milestone was reached in 1971 when the integration of the mission work of the Women's Missionary Society (W.D.), the Woman's Missionary Society (E.D.), and the General Board of Missions took place under the new Board of World Missions (soon the 's' was dropped and it took on the broader term, Board of World Mission). Concerning the integration, Isabella Hunter, Recording Secretary of the Society at the time reported:

"The end of 1971 was the date on which National and Overseas workers became staff members serving the Church under the Board of World Missions..."

"The members of Council Executive, and of the whole Society, are facing a continuing challenge for change. Pray that we may meet it under the guidance of the Holy Spirit and move forward in the knowledge that His hand is upon us for good."

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continued from page 5:

Since that time, the emphasis of the work of the Society has been on Christian and Mission Education. We have been blessed over the years with a very fine, dedicated, strong, hard-working executive, field and support staff.

At the Annual Council Meeting in May, 1986 it was agreed to change the aim and purpose of the Society to be:

"The Women's Missionary Society (WD) is a community of Christian women whose purpose, in response to the love of God in Jesus Christ, is to encourage one another and all the people of the church to be involved in local and world mission through prayer, study, service and fellowship"

Now in 1989 we look forward to a gathering of over 400 women at the 75th Anniversary celebration of the W.M.S., (W.D.), to be held at the

University of Western Ontario, in London, May 26-28. As noted on the registration form for the event - "we will join together in worship and thanksgiving to God for 75 years of service of the W.M.S., (W.D.) and 125 years of service by Canadian Presbyterian women; we will learn about changes in Mission and in the world to which we are commissioned to GO AND TELL the good News of Jesus Christ; we will celebrate our faith and share with one another good things God has done, is doing, and will do; we will have opportunities for growth, challenge, and encouragement". Indeed, it will be a time of rejoicing and praising God!

And after the time of celebration and remembering? The words of Mrs. Cherry, editor of the Glad Tidings at the time of the 50th Anniversary are still true today - "Isn't it a glorious thought that, even as He has done in the past, God will surely point out the way He would

have us go in the days ahead? We have no doubts about that - provided we have the ears to hear, and the faith to accept and obey....In God's keeping, and as His chosen way is revealed to us, we shall go on from strength to strength, as the years of greater wisdom and judgement open up before us, with their infinite possibilities and needs. Only so, shall we be fulfilling the vision and ideals of those pioneer Missionary women...who left us this priceless heritage of Service and Faith."

Frances Nugent member of Council Executive, WMS, (WD) and convener Education for Mission Committee, BWM.

References and Excerpts from:

Call and Response: a History of the W.M.S., W.D., 1864-1964

General Assembly Acts and Proceedings

Glad Tidings

Foreign Missionary Tidings

W.M.S. Annual Reports

Rocky Mountain House Mountaineer historical supplement dated May 14, 1953

COMINGS & GOINGS

COMINGS

ALLEN, Dr. Richard. (Pakistan) -- returning to Canada in April after completing two-year assignment.

ELLIS, Rev. Ted and Mrs. Marilyn (Taiwan) -- in Canada on one-year furlough with study and limited deputation.

FEE, Rev. Richard (Nigeria - Africa Liaison) -- Returned in February for three-months' extensive deputation.

McLEAN, Rev. Paul and Mrs. Mary Beth (Taiwan) -- in Canada for one-year furlough with study and limited deputation.

McMULLEN, Mr. Clarence (India) -- in Canada May to July for deputation and special assignment under the Board of World Mission.

REED, Rev. Joe (Central America/Caribbean) -- In Canada for deputation until May 31st.

GOINGS

de VOOGD, Mr. Stan and Mrs. Kitty (Nicaragua) -- commencing new appointment in Nicaragua in May.

FARIS, Rev. Bob (Mozambique) -- proceeding to Mozambique in April, following language study in Brazil.

KIM, Dr. Myung-gi (Nicaragua) -- moved to new assignment in Jinotega, Nicaragua.

LOOM, Mr. George (Kenya) -- Returned to Kenya in February following two-month furlough.

LEADERSHIP DEVELOPMENT STUDENTS

DAVID, Dr. Rashna (India) -- studying at Centre for Christian Studies.

KIM, Rev. Young Soo (Japan) -- Studying at Knox College.

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IN THE EYE OF THE STORM

When Hurricane "Joan" destroyed the town of Bluefields in Nicaragua last October 21st, Dr. Myung-gi Kim, Canadian Presbyterian Missionary, was there. Here is his story.

"NICARAGUA - BAD LUCK AGAIN!" "How many times can this country get up from the natural disasters?" These are headlines in the newspapers in Managua after Hurricane "Joan" destroyed Bluefields on Friday 21st of October 1988. It seems unfair to have another disaster for Nicaragua where the people are already suffering from the Contra War for 8 years. It destroyed all the hope of the people in Nicaragua.

The government delivered all the food necessary to feed the people in each refugee centre. We were prepared.

I was in the Anglican church which was one of the refugee centres. I was working in the clinic in that church with one nurse and one dentist. It was raining on the morning of Friday 21st of October 1988 and the rain got stronger in the afternoon. At around 6:00 p.m. I could

feel the wind.

Then they turned off all the electric power to avoid possible fire or electric shock.

Then it was dark and I could hear the strong wind and the rain. The wind got stronger and at around 9:00 p.m. I was not able to walk outside because of the wind and the rain.

Whenever the wind blew, I heard the sound of something break-

ing. There were about 300 people in the sanctuary of the Church. People started to panic. Some people were screaming and the children were crying. I was in the choir room behind the sanctuary. I was afraid and praying. But the wind was getting stronger and stronger. Between 12:00 midnight and 1:00 a.m. the wind peaked at 200 km/hr. Then the roof of the church started to collapse. The rain was pouring into the room through the hole of the roof. And I could feel that the walls of the church were shaking. The people in the sanctuary began to move out. I let the people go out because I was sure that the structure of the church could not support itself. After most of the people went out, I came out of the church.

In less than 5 minutes, the whole church collapsed killing about 10-15 people. We were standing outside without protection. The rain and wind were strong and everybody was wet. We were there until 6:00 a.m. when the day broke and people started to move out to the street. It was terrible to see all the destruction. All the houses were destroyed except a few buildings which were constructed with concrete. I was crying because I knew that I could not see the beautiful Bluefields which I remembered before the Hurricane. I can remember everything clearly and it seems like yesterday. But it happened 2 months ago in Bluefields.

The preliminary report said that more than 400 people were either dead or injured severely, more than 300,000 people were evacuated. Almost 200,000 people do not have a place to live, nearly 30,000 houses were destroyed. There was also incalculable damage to crops, forests and fishing. The sad thing is, since Nicaragua is a controversial area, not much international aid is coming to help the people. After the Hurricane, the first response came from Cuba. The government of Cuba sent medications, foods, doctors and nurses to relieve the health workers.

Since then, there have been donations from church groups and private organizations in the U.S.A. and from other countries including Canada. But still they need more aid to recover from the destructions.

I thank the Lord who kept me safe from danger throughout the difficult time. But please pray for the brothers and sisters in Christ in Bluefields who are suffering from the destruction and isolation.

NOTE. Presbyterian World Service and Development has committed \$20,000 for relief and reconstruction.



We heard the news that Hurricane "Joan" was coming to Bluefields about 3-4 days before it hit. An Emergency committee was formed and the Ministry of Health had an emergency meeting with all the medical health workers. Their response was quick and proper. First we transferred all the patients to Managua to empty the hospital. Then we set up 6-7 refugee centres in the churches, schools and municipal buildings. The houses in Bluefields were made of wood and we knew they could not withstand the strong wind and rain. We evacuated all the people from their houses and put them in the refugee centres. In each refugee centre there was a clinic where one doctor, one nurse and one dentist were working.

YOUTH IN MISSION UPDATE!



"I think one of the things I've learned here in this time works through passion and how the children are affected by the things that we do because in their natural lifestyle they wouldn't think anything about such an action as do vacation while school they would really want to go. Young people are not used to summer jobs and just doing something. This is something that they would really grow through and learn to."

Scott Roper, from Toronto, volunteered at "Hot House" - an inner city community centre in Winnipeg. He discussed two months working with the children in the neighbourhood as part of a summer day camp programme.

"I really learned to depend on God a lot. When you're out on your own with a whole bunch of people your own age and younger and there is no one else around - the clock ticking down the minutes - you really have no where else to turn to but God. The long term effects of having great faith - it really pays off

and that's got to be the most valuable lesson I learned."

Kevin King, a member of Sorbusa 33, a YIM Project sponsored by the Young People of Toronto/Kingston Synod, and thirteen other young people flew out to Vancouver and travelled back to Southern Ontario by van, stopping off at fifteen different locations to perform their original musical drama, written by Rocky Dano.

"As secretary of this W.M.S. group I had the privilege of receiving their newsletter every week. It was just like having a pencil. I looked forward to hearing from them and wondering where that van broke down this time or how the various churches were receiving them. Two members of the group, Sharon Weber and Jennifer Miniham, are members of St. Andrew's (Kitchener) and that made our interest even greater. I hope the Youth in Mission in the future will continue with projects similar to Sorbusa 33. The future of Christianity is with our youth."

Last summer there were six different YIM Mission Projects. Right now, three projects are taking place. At the end of April six young people will leave for our first international project in Costa Rica. Stay tuned for our next update which may include you!

Joyce Hodgson, Co-ordinator for YIM

NEW DOCUMENTS

The following two documents recently received from the Korean Christian Church in Japan (KCCJ) are available upon request from:

The Board of World Mission
Education for Mission
50 Wynford Drive
Don Mills, Ont. M3C 1J7

1) EVENTS LEADING TO THE CIVIL SUIT OF J. H. MCINTOSH VERSUS JAPAN'S MINISTRY OF JUSTICE (IMMIGRATION BUREAU) SEEKING A REVERSAL OF THE DENIAL OF A MISSIONARY RESIDENCE PERMIT.

2) PIONEER MISSION IN JAPAN'S PUBLIC COURTS, 1988-CHRISTIANS' STRUGGLE TO DO JUSTICE, LOVE GOOD, AND WALK WITH GOD AMONG THE PEOPLE.

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continued from page 3:

quickly, our Church Extension programme will come to a halt. To permit this to happen is tantamount to aborting our Presbyterian family, as well as eliminating substantial potential resources from "Presbyterians Sharing..."

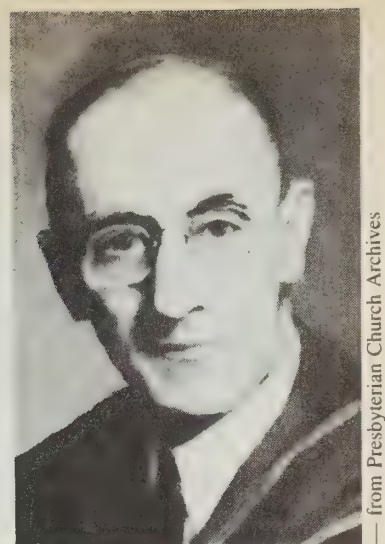
It is important to note that 21.47% of our present Presbyterian charges are the result of our Church's extension programme of the past forty years. All but four have been established in twenty-nine of our forty-four Presbyteries. They include Richmond, B.C.; Varsity Acres, Calgary; McKercher Drive, Saskatoon; Westwood, Winnipeg; Oakridge, London; St. Mark's, Don Mills; St. Timothy's,

Ottawa; and St. David's, St. John's, Nfld. According to the last available statistics (1987) their membership was 18.91% of our Presbyterian family and they contributed almost \$1,500,000 (20.10%) to our General Assembly Budget

In the light of these statistics, we must ask: "Can The Presbyterian Church In Canada afford to no longer be engaged in Church Extension? Have we forsaken our responsibility to share in the establishment of strong, viable Christian communities which will witness to Jesus Christ within our nation?"

by Giollo Kelly, Secretary, Canada Operations, Board of World Mission.

“*The Presbyterian contribution to Canadian Life & Culture*”



from Presbyterian Church Archives

by Roberta
Clare

Rev. Dr. Walter W. Bryden was Principal of Knox College from 1945-1952.

What goes on at the academic powwows of Canadian Presbyterians? Some answers emerged at the first instalment of a two-part symposium titled *The Presbyterian Contribution to Canadian Life and Culture* held at Montreal's Presbyterian College in October last year. Though in format no different from any other university-level conference, the event held unusual interest for the lay churchgoer because of the populist subject matter of some of the papers presented and the high public stature of the personalities discussed. And although the registration tally of 50 was slightly below the expectations of the organizers, they cannot have been disappointed by the quality of the papers, the liveliness of the debate or the range of topics covered.

The guest list was in itself intriguing. York University historian Ramsay Cook was on hand, as was United Churchman and scholar Keith Clifford of the University of British Columbia, and the Halifax NDP activist Tom Sinclair-Faulkner, another visitor from the United Church. An academic who's who of Canadian Presbyterianism was present, including the dean of Presbyterian biography, John Moir of the University of Toronto, and McGill philosophy of religion professor Joseph McLelland, who recently celebrated his 31st year on the faculty of Montreal's Presbyterian College. There were also newcomers to the academic scene already making their contribution to Presbyterian church history: U of T doctoral candidate J.F. Paul Laverdure, Ontario Theological Seminary professor John Vissers, and David Marshall from the University of Calgary.

But more impressive was the list of people living and dead who could in some way be said to have contributed to the growth of Canadian Presbyterianism or to the dissemination of its image. Margaret Laurence, Robert Falconer, Ralph Connor, Sir Alexander Macmillan, Stephen Leacock, Robertson Davies and Irving Layton are among them, and all made their mark on the three-day gathering.

How is Presbyterianism viewed in Canada? The discussion began necessarily with an examination of the question of how Presbyterians view themselves. As much as Canadians at large, Presbyterians are chronic self-underestimators. "Theology in the Canadian idiom — is it possible?" Presbyterian College Principal William Klempa rhetorically asked the participants. The answer is usually

sceptical, and the nerve centres of Presbyterian theology are usually thought to be in Scotland, the United States and Germany. The intellectual vitality of Presbyterianism in Canada, he said, is too often ignored.

No other Canadian Presbyterian was quoted as often in his day as McGill University Principal, Sir William Dawson, a staunch Presbyterian, who turned down offers from abroad to pursue his mission at home "to stamp out popery in French Canada." Although in this task he met with limited success, Dawson was one of very few Canadians approached by New Jersey's famous Princeton Theological Seminary. Richard Vaudry of the Camrose Lutheran College noted that the influence of this school on Canadians has been considerable.

Another possibly undervalued Canadian Presbyterian thinker was Walter Williamson Bryden, a faculty member of Knox College from 1925 to 1952 and principal from 1945. As John Vissers explained, Bryden revitalized the reformed strain in Presbyterianism in the crucial years after Union. Bryden wrote five books, and *Why I am a Presbyterian* has probably occupied a place on more Presbyterian bookshelves than any other theological work. Clearly his influence was felt by an entire generation of Presbyterian ministers.

Maritimers also made their mark, as John Moir reminded us with a portrait of James Frederick McCurdy, "the father of Biblical Studies in Canada." Born in New Brunswick, McCurdy was educated at Princeton and taught there until his liberal interpretation of scripture forced his departure. After further studies in Germany, McCurdy returned to Canada to establish the Department of Orientals at the University of Toronto. This, though a secular institution, set a high standard of linguistic biblical scholarship, and since University College was the typical arts grooming school for potential Knox students, McCurdy introduced the disciplines of "higher" or historical biblical criticism to many future ministers. Klempa noted that another Maritimer, Thomas McCulloch, was one of the most colourful Pres-

Presbyterian contribution,

continued from previous page



Author
Ralph Connor

At least one-seventh
of Canadian life . . .
is connected with
the history
of the Presbyterian Church

byterian educators, and a man who used humour to elucidate his essentially traditional message. According to Northrop Frye, McCurdy's humour "was based on the vision of society, not just one-liners," Klempa reported.

But perhaps the most influential of all Presbyterian educators was Robert Falconer, President of the University of Toronto from 1907 to 1932. Falconer defended the humanities and classics in the turbulent era when the "research ideal" represented by the natural and social sciences was threatening the liberal arts traditions of the colleges. McMaster University professor Michael Gauvreau attributed Falconer's defence of humanities to a "specifically Presbyterian, evangelical cast of mind which led him to subordinate all forms of human endeavour to the explicit criteria of Christian doctrine."

Not all the influences and counter-influences were confined to the academy. Every Sunday both Presbyterians and (to a lesser extent) United Church members carried out the wishes of Alexander MacMillan, editor both of the 1918 *Presbyterian Book of Praise* and the 1935 *United Church Hymnary*. The challenge of the latter task was formidable, noted Keith Clifford; Presbyterian psalmody and Methodist and Congregational hymnody were no easy things to compromise. The Methodist hymn book contained fewer than 10 psalms, the Presbyterian equivalent more than 100.

As for *The Book of Praise*, its large complement of Greek and Latin hymns and slim supply of gospel hymns emphasizing personal experience can be traced to MacMillan's exposure to the Oxford Movement in England. MacMillan's preference of traditional tunes over populist spiritual melodies of recent vintage also gives Canadian Presbyterian musical worship a distinctive (and distinctively non-American) character. MacMillan's influence on Canadian mainline Protestantism, however, was not altogether benign, Clifford concluded. His high-church tastes imposed class boundaries on hymn repertoire and kept many stirring Evangelical hymns of the *Old Rugged Cross* variety away from the low-income churchgoers who preferred them. This deduction prompted a spirited debate with Ramsay Cook, who wondered why good taste in music should be considered strictly

the prerogative of the well-to-do.

Another Presbyterian whose theological message was felt far beyond the academy was C.W. Gordon, better known by his pseudonym Ralph Connor. University of Calgary professor David Marshall reminded us that Connor's religious novels *The Sky Pilot*, *Black Rock* and *The Man From Glengarry* were among the most widely read of all books by Canadians before the First World War. Historians and literary critics have attributed the popularity of Connor's works to his ability to capture the romance of Canadian frontier life, but Marshall argued (as did Connor himself) that the religious themes, the "sermons in fictional form," had equal impact and appeal. Although Connor's novels sometimes relied excessively on predictable Victorian conventions — notably around deathbeds — they reassured Canadians of the simple truths of Christianity at a time when the Bible was becoming increasingly a scholar's book.

Connor's CanLit successors have not often cast Presbyterianism in a complimentary light. The winces were almost audible as Joseph McLelland recounted Irving Layton's celebration at having found "the one woman in this Presbyterian country" who can give pleasure to a man, Robertson Davies' depiction of Calvinism as a cruel way of life and Hugh MacLennan's mockery of Cape Breton Highlanders obsessed by a "guilt they didn't understand." McLelland did not criticize these critics or storm back with the expected affirmation of Presbyterian vitality and virtue. Rather he wondered whether the more observant authors, such as Margaret Laurence, have not said something fundamentally true about Presbyterians and whether Presbyterians will show the necessary flexibility in adapting themselves to new societal expectations.

Naturally the conference concerned itself mainly with the past of Presbyterianism. But one ancient Presbyterian initiative that still influences today's headlines is the 1906 Lord's Day Act, which was passed at the instigation of an ecumenical lobby group founded by a Presbyterian clergyman, J. G. Shearer. Twenty years before this the national church had promoted a Christian Sunday through the Toronto-based Lord's Day Alliance. As J. F. Paul Laverdure explained in his paper, *Guarding Canada's Sunday*, at least one-seventh of Canadian life is inexorably connected with the history of the Presbyterian Church.

The contribution of Canadians could not be exhausted in one conference. The second instalment of the symposium takes place May 17-19, 1989, at Knox College, Toronto. Among the contributors will be Ramsay Cook, Stanley Frost, Brian Fraser and Tom Sinclair-Faulkner, whose paper will ask the foundational question "What is Presbyterian About Presbyterianism in Canada?" □

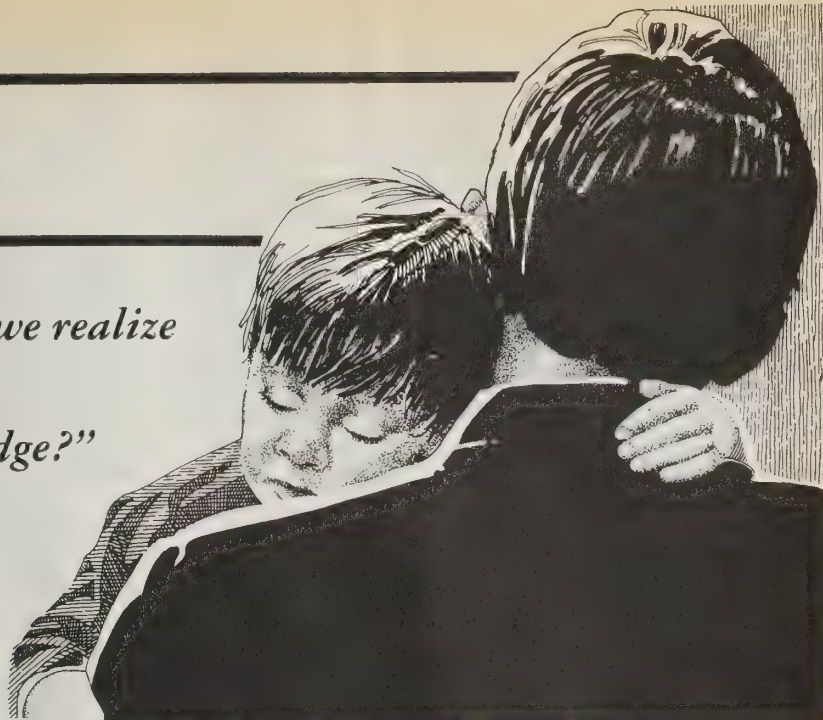


Roberta Clare is a chaplain at McGill University.

SUICIDE

*"Why didn't we realize
he was that close
to the edge?"*

by Victor A. Shepherd



He did it the night I went to the Maple Leaf hockey game. For several weeks he had been extremely depressed and had rarely emerged from his house. A neighbour in our congregation thought it would therefore be a good idea if I, a theology student at that time, went to visit him. I did. Once per week. One evening I phoned his wife and told her I wouldn't be over to their home that night as I had been given a ticket to the game. While I was at Maple Leaf Gardens the man did emerge from his house. He went to the garage, sat in his car with the motor running, and waited for the carbon monoxide to kill him. I blamed myself, and felt dreadful for weeks.

Several features of this incident bear comment. One is that people who are severely depressed are more likely to commit suicide. Another is that men commit suicide far more frequently than women (three times as often, in fact). Another is that survivors, especially family survivors, feel dreadfully guilty when it happens.

Guilt is not all they feel, however. Before they have reason to feel guilty they feel anxious. Anxious because someone dear to them is becoming more and more depressed, and they are worried about that person. At the same time they feel helpless; what can they do to elevate someone else's mood? When suicide does occur, then they feel guilty. "Why didn't we realize that he was that close to the edge? Why weren't we kinder to him over the past 20 years? Now we have no chance to be kind to him!" Guilt is what survivors feel for what they regard as deficiencies in themselves. Shame is what they feel for the condemnation they think society is laying on them for their deficiencies. Anxiety, helplessness, guilt and shame: it's a heavy load for any one heart to endure. But hearts do endure it.

Do they stagger under their heavy load, in part, because the church has reinforced their shame? I think so. For years Roman Catholics who committed suicide were denied burial

in church cemeteries. Protestants who committed suicide were deemed to have bought themselves a one-way ticket to perdition.

Severely depressed people are more likely to commit suicide. They don't expect their mood to improve and they feel that their depression has rendered life unendurable. But not everyone who commits suicide is depressed. Some people want to escape from intolerable pain. Others are so riddled with emotional conflict that they prefer peace at any price. (The suicide rate among schizophrenics, for instance, is significantly higher than among the general population.) Some people commit suicide out of sheer vindictiveness. They want to make another person suffer (usually a husband or wife) for a long time. Some people commit suicide impulsively. Great anger, great disappointment, great humiliation, great frustration — one of these overtakes them and they impulsively "decide to end it all." Some people commit suicide when they don't intend to. Thinking they were making only a gesture of suicide — a cry for help, a cry for attention, a cry for affection — the gesture accidentally turns into the real thing. They took extra sleeping pills, leaving the bottle where someone would be sure to notice it empty. This particular person was delayed in a traffic jam and, this time, arrived home too late.

As a matter of fact, few people who commit suicide simply want to die. Most of them are undecided about dying. They telephone a distress centre and tell a counsellor what they are thinking of doing. Suicidal people commonly drop hints as to what they have in mind. They may even talk openly about it. The fact that they are talking about it and not yet doing it indicates their ambivalence. At the same time, the fact that they are talking about it at all means that they must be taken seriously. If they are persuaded not to take their life on this one occasion, quite like-

Suicide

continued from previous page

ly they will be past the crisis forever. You see, most people who are suicidal at some point in their lives are just that: suicidal at some point, but not suicidal all the time. If they can be helped past this crisis they will be helped into emotional stability.

In the light of the gospel, what are Christians to make of all this?

First we resonate with the Hebrew conviction that life is good. While movies and books may romanticize suicide, the Hebrew mind can never romanticize it. Life is good; life is to be affirmed; life is blessing, and death is the enemy of life. Therefore it behooves us to intervene, even interfere, and bring people back from the edge of suicide.

Second, we must understand that we live in a world which is occupied by an upstart invader, evil. I am always moved at the story in Luke 13 of the bent-over woman whom Jesus came upon. She had been curled over for 18 years, always looking down at litter and unwashed feet. Jesus straightened her as he hissed through clenched teeth, "Satan has done this!" We live in a world victimized by evil. All of us are victimized. Some of us are victimized more dramatically than others.

The person whose brain physiology leaves her psychotically depressed has been victimized dramatically: she is recognizably ill. Our responsibility is to see that she receives proper medical treatment, in this case psychotropic medication. Often desperate family members will send a psychotically depressed person (that is, someone whose depression is rooted in a biochemical imbalance) to a counsellor. Counselling won't help. Biochemical imbalances must be treated with drugs. It sounds like a simple point but it is often ignored. I have also seen earnest Christians assume that the psychotically depressed person is spiritually deficient and needs spiritual help; greater faith, greater prayerfulness, greater resistance to temptation. To be sure, all of us need these things, but the biochemically-depressed person isn't depressed because of spiritual deficiency. She needs medical intervention as surely as the man with a broken leg needs a fracture clinic.

At the same time, I should never wish to give you the impression that all suicide victims are biochemically-depressed or otherwise mentally ill. When the stock market crashed in 1929 businessmen walked out of 10th-storey windows. Those men were not ill. Rather, their life had lost all significance. What they had lived for, what they had regarded as the only thing to live for, had suddenly disappeared on them. Their helplessness at the stock market collapse was matched by a hopelessness in their heart. It has been noticed that suicide often follows sudden financial reversal. People who live for financial superiority suddenly find themselves plunged into hopelessness and shame. You and I must always be asking ourselves several questions: what do we live for? what do we hope for? wherein does hope, born of the gospel, differ from wishful thinking or sheer fantasy?

If the truth were told, I think we would find that we live for superiority — financial or cultural or social — more

than we care to admit. We may not be crude about it. We would never say out loud what in fact is buried deep in our heart. Nonetheless, why is it that when people are unemployed they usually stop coming to Church? Do they feel — is it suggested subtly that they should feel — that they are unworthy or inept or just plain stupid in as much as they have been forced into adversity?

I am haunted by another of those verses which no preacher dares preach on in our acquisitive age, this time from the Book of Hebrews: "You joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one" (Hebrews 10:34). In other words, what they possessed in Jesus Christ — "a better possession and an abiding one" — so filled all the empty spaces of their heart that their goods (now plundered)

“How many, thinking
of suicide, might
be saved
if the Christian fellowship
lived the truth that
we are accepted by God
and know ourselves
cherished by him . . .”



seemed as unsubstantial and trivial as the script with which children play Monopoly. The Christians mentioned in Hebrews realized this when they were thrown into prison for their faith and while they were in prison their homes were ransacked. They didn't rage over what they had lost; neither did they write off their loss with stiff-lipped stoic detachment. They smiled: at last someone had done them the favour of ridding them of their junk — without the bother of a garage sale! They were possessed of a greater richness, a different richness. "You yourselves knew that you had a better possession, and an abiding one." People do become suicidal over the disappearance of what they have been living for. What do Christians live for? What is our "better possession"? Is it evident to anyone?

I used to be amazed that suicides decrease in time of war. You would expect the opposite, wouldn't you? War is dreadful. War is bleak. War inflicts terrible pain. War forces privation on everyone. Ah! Perhaps that's it! War forces privation on everyone. No one is left racing ahead in the materialist contest, inadvertently causing slower materialists to judge themselves failures, inferior, and worthless. Moreover, war gives everyone something worthwhile to do. Sacrifice is called for. An important cause is taken up. Just when things look hopeless final victory starts to shine brightly, I should expect the suicide rate to skyrocket in wartime; instead, it always falls.

As Christians is there not something about us, visible and irrefutable; is it not apparent that we are caught up in something so worthwhile, so uniquely worthwhile, that the races which other people run only to lose, hold no attraction for us? Is there any suggestion about us that we

don't have to play the games of "get ahead" and "look better" and "finish first" and "polish the image"? Remember, these are the games which most people play unthinkingly because **they assume it's the only game in town.** When they feel they have lost, and suspect that their loss is public knowledge, they are so ashamed that some often cannot go on living.

There is yet more of Christian truth which must seize us and seep into us as we reflect on the matter of suicide. I am speaking now of the Reformation conviction, the Pauline conviction, the biblical conviction of justification by faith. The doctrine of justification by faith states that we are accepted by God, held by God, cherished by God not because of any virtue we have managed to achieve nor because of any vice we have managed to avoid, but simply because we trust the cross-wrought mercy of God and *entrust* ourselves to him. Forgiven by God, accepted by him, cherished by him, we can accept ourselves. As often as I read Christian biography and church history I am moved afresh at the power justification by faith has had in people century after century.

George Whitefield was a contemporary of the Wesleys, and like them he was sneered at and branded a "Methodist" because of the methodical discipline in his life. One day George Whitefield was having breakfast with Charles Wesley when a woman rushed into the room and breathlessly told him that another woman had just tried to drown herself in the wintry water of the Thames River. A passerby had pulled the woman out of the river. Her suicide attempt was aborted. Now she kept calling out for Mr. Whitefield. She knew of the name inasmuch as her husband was a convict, and Whitefield had visited her husband several times in jail. With her husband in jail and her children hungry, the woman had found the cries of her starving children unendurable and she had tried to drown herself. Whitefield gave her money for food and began seeing her and her husband together whenever she visited her husband in jail. Patiently the young minister read her passages from the New Testament. One day this uneducated woman cried out to the Oxford University graduate, "I believe! I believe! I shall not perish because I believe in him now!" The year was 1733.

In 1989 how many people thinking of suicide might be saved from perishing if the Christian fellowship lived the truth that we are accepted by God and know ourselves cherished by him not because of virtue achieved or vice avoided but simply inasmuch as we trust God's mercy and *entrust* ourselves and our future to him?

Finally, however faithful the Christian fellowship might be in its witness and caring, some people are going to commit suicide. What can be said about them? We are not going to say that they ought not be buried in a church cemetery. We are not going to say that they have bought themselves a one-way ticket to perdition. We are going to affirm that they, like us, are in the hands of the God who alone searches the human heart, whose judgements are not ours, and whose mercy penetrates where no human caring seemed sufficient.

The Book of Hebrews tells us that Jesus Christ has tasted death on behalf of everyone of us. (Hebrews 2:9) "Taste" in scripture never means to sip delicately so as to give us the slightest flavour (you know how we say that there is just a taste of chlorine in the drinking water). "Taste," in scripture, always means to drink down so as to get the full flavour of something. Our Lord has drunk down the bitterest taste of death. He has also drunk it all up so that nothing of it remains to poison us. For this reason, and for this reason alone, we can entrust suicide victims to our God, whose steadfast love never ceases, whose mercies never come to an end, and whose faithfulness to us is new every morning. (Lamentations 3:23). □



Dr. Shepherd is the minister of Streetsville United Church in Mississauga, Ont.

Death from suicide for provinces by sex

	Male		Female		Total	
	no.	rate	no.	rate	no.	rate
Newfoundland	17	5.9	6	2.1	23	4.0
Prince Edward Island	10	15.9	4	6.3	14	11.1
Nova Scotia	78	18.1	16	3.6	94	10.9
New Brunswick	79	22.5	17	4.7	96	13.6
Quebec	885	27.7	263	8.0	1148	17.9
Ontario	854	19.1	276	6.0	1130	12.6
Manitoba	120	22.9	33	6.1	153	14.5
Saskatchewan	107	21.2	31	6.1	138	13.7
Alberta	342	28.7	82	7.0	424	17.9
British Columbia	337	23.6	88	6.1	425	14.9
Yukon	8	65.0	2	17.9	10	41.5
Northwest Territories	13	47.5	2	8.1	15	27.8
Total for Canada	2850	22.8	820	6.4	3670	14.5

(1. Rate is per 100,000)

— from the *Calvinist Contact*

Gregor Reid

Rattle and Hum



When an LP starts with a mention of the Beatles and a song entitled "Helter Skelter", you would be excused if you didn't realize the album was by U2. But their latest venture *Rattle and Hum*, a double album on Island Records, does just that. Marketed to accompany the film of the same name (directed by Canadian, Phil Joanou), the album combines live tracks with studio cuts, exploring the heartland of America. The music is not in the traditionally inspirational U2 style, but is rather a package of songs experimenting with different sounds (blues, jazz, country, rock) which depict the band's impressions of the USA.

Prior to writing the review, I found myself enjoying the tranquility and message of a Presbyterian church sermon. I asked myself what are the five most important things in life that sustain us. Ask yourselves the same question. Food, health, faith, interaction and safe shelter — do you agree? There are many facets to these. It seems to me that for society and Christian belief to fail (as is the Devil's wish) then each of the five factors must be exploited: *food* — being influenced by environmental pollution, being unavailable to millions of humans; *health* — changed so dramatically by drugs, and viruses acquired by promiscuity, and influenced by fears of nursing and medical disruptions; *faith* — with freedom we bring choices, with choices we dilute the strength of Christ's visit to our planet, with money we distort the message he came to proclaim; *interaction* — racial tensions in our back gardens, drug abuse on our sports fields, cheating and deceit on our TV soaps, hatred and chemical weaponry amongst our nations, computer viruses in our businesses; *safe shelter* — the homeless of our cities, and just when travelling was fun, a bomb blew up under someone's airplane seat, making us all afraid. The U2 record explores each of these issues.

The album's first side continues with *Van Diemen's Land*, featuring an unusual but enjoyable appearance of lead guitarist The Edge on vocals, playing a Rolling Stones-style guitar riff. (circa 1960s). One verse is strangely missing, discussing a gunman, blood, and sacrifice and saying

that "out of death bring forth a life." The first single released from the album, *Desire*, is a song which struggles for a tune, has a depressing video, but is saved by the harmonica playing and soul-searching lyrics. *Hawkmoon 269* closes off the side depicting the rigours of a world tour, "coming home and you don't know where you've been." The "red-eye flight" from out west to Toronto leaves a similar impression.

Side Two has the first of two tributes to Jimi Hendrix. Having seen U2 in the closeness of Massey Hall and as the untouchables in Exhibition Stadium, I have noted some changes over the years. Lately they have paid tribute to "so-called" greats. To be honest, people like Hendrix are better left in the past. Apart from some drug-stimulated guitar lines, and messages of desperation, probably brought on by drugs, he gave us nothing. The gospel song, *Still haven't found what I'm looking for*

follows on, with back-up vocals from high-pitched gospel screamers *New Voices of Freedom*. The Madison Square Garden crowd enjoyed it, as did I, in a way. Yet, the studio version really takes some beating.

The band's promotion of Amnesty International worries me a little. Their younger followers flock to the cause, yet often I wonder if this organization best "carries the cross." *Silver and Gold* demonstrates the more political stance of the group, by mentioning South Africa (a trendy target these days — why does no one sing about Libya?) before some explosive razor's edge guitar work. *Pride (in the name of love)* ends the side, with a solid version on this old song. The performance was refreshing, as often bands play extended mixes which totally ruin vintage songs. The publicity for the film *Rattle and Hum* included *Streets with no name*, yet this song was not included on the album. Along with *Two hearts beat as one*, this addition would have greatly enhanced the final product.

The third side really takes you to the soul of their American experience, with images of Memphis, New York, Chicago, New Orleans, California. *Angel of Harlem* is a catchy single which captures the romance of

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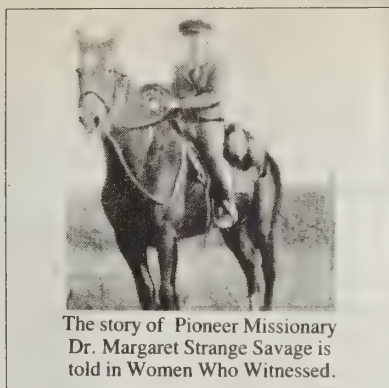


U2 has just released "Rattle and Hum."

Women Who Witnessed. Written and compiled by Mary Whale. Published by the Women's Missionary Society (W.D.). 1988. Price \$5.00.

History is a record of persons and events, acting and interacting to shape time and circumstance. In 1989 the Women's Missionary Society (W.D.) celebrates its 75th Anniversary and the 125th Anniversary of the formation of the first women's society in Canada. Written especially for this anniversary year, *Women Who Witnessed* records the witness and service of eleven women who faithfully served the missionary effort of The Presbyterian Church in Canada.

Selected biographical sketches span the entire 125 years beginning with two courageous women who answered the urgent call to minister to the health needs of men in search of gold in the Klondike. The Atlin nurses — Elizabeth Hope Mitchell and Helen Bone — typified the spirit of women everywhere who respond to Jesus' command to *go and tell* the good news. For three years and three



The story of Pioneer Missionary Dr. Margaret Strang is told in *Women Who Witnessed*.

months, they cared cheerfully for the sick under difficult conditions of weather and facilities. The hardships of the first winter were so great and their experience in Atlin, B. C., such that neither of them fully recovered.

Mission in Canada is further emphasized through the example of Dr. Margaret Strang, a doctor from Ayr, Ontario who "gathered an outfit, a few instruments, assorted medicines, warm clothing, books..." and headed for the Peace River country. This small woman became legendary. Riding the countryside on a tall horse

and carrying her medical bag and Bible, she led the pioneers of the 1930s into health of body and wholeness of spirit.

Another Ontario woman, Lucy Margaret Baker, was instrumental in bringing the message to Indian people in Prince Albert, Saskatchewan. Her story is intertwined with so much familiar Canadian and American history: operating a ladies school in New Orleans at the time of the American Civil War, the Red River Carts, the Riel Rebellion, the Sioux massacres. Reading her story, one is proud to be a Christian, a Presbyterian and a Canadian!

Those women who answered the call to serve in faraway lands include Agnes "Tweet" Dickson. Agnes left Vancouver in 1904 following her designation and travelled for twelve days on the old "Empress of Japan" to Hong Kong where she was picked up by a sampan and boarded a steamer for Macao, China. Agnes was a leader in the education and Christianization of the Chinese people. *Af-*

continued

Music

continued from page 32

a slum suburb in New York City. Having passed through Harlem, I could never say that its "streets sound like a symphony," but then obviously Bono had a different and longer lasting experience! *Love Rescue Me* is for lovers and friends. Supported by Bob Dylan, this is a superb slow blues track that says "the future is here at last." There is a glimpse of the responsibility felt by Bono, "many lost who seek to find themselves in me." *When Love Comes to Town* features B.B. King on guitar and vocals, and is a bluesy rendition of simple juke box sixties music. Interestingly, a verse, which has religious overtones, is also omitted here: "I was there when they crucified my Lord . . . I threw the dice when they pierced his side, but I've seen love conquer the great divide."

The final side starts with *God Part II*, dedicated to John Lennon, with lyrics that come from a very creative, vivid imagination. "Don't believe the devil . . . don't believe in rape . . .

or the gangs . . . in the Uzi (submachine gun) . . . in cocaine . . ." then a contradiction, "don't believe in the 60s in the golden age of pop." I must confess to agreeing with the last statement, but why spend so much music space reviving it? "I don't believe that Rock N' Roll can really change the world," a down-to-earth statement which supports my belief that their US tour is over and soon we will see a return to Irish roots. *Bullet the Blue Sky* is the second to last track, carrying the album's title in verse two. Funnily enough, this is sung in an American accent, live in Sun Devil Stadium, home of the Phoenix Cardinals football team.

They close their *Joshua tree* concert tour with a brilliant sing-along version of *Forty*. Sadly, it wasn't included on *Rattle and Hum*. However, they still left an excellent song to the end, my favourite track, *All I Want is You*, a melancholy, Celtic ballad, with a wonderful guitar solo. The song almost seems a farewell to a country that impacted on their very beings.

The Presbyterian faith asks us to learn from the past, revive ourselves and attack new goals in the future, with God's inspiration. This self-analysis is part of *U2*. It's part of us all. But more so, for some reason, it is part of the Celtic heritage. Bono probably realizes they cannot get to the heart of blues and jazz, for the people of the American south have different traditions and lifestyles. *U2* will never have that relaxed spirit. It just isn't in their blood, and that comes out in the album. You can perform well, make enjoyable sounds, say lots about life, but if your heart isn't in the music, it will shine through. For me, this is the message of *Rattle and Hum*. An interesting album with vision and lateral sounds. Yet still an album without a heart. I think I'll sit down and listen to some old *U2* and wait for the next production. So, as they say down south — "until then." □

Dr. Reid is Assistant Professor of Surgery and Microbiology at the University of Toronto, carrying out research at Toronto General Hospital.

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In 1987 the congregation of Armour Heights Presbyterian Church decided to recognize the 50th Anniversary of the Ordination of the Rev. Dr. DeCourcy H. Rayner and honour his outstanding contribution to the ministry of The Presbyterian Church in Canada by establishing a prize fund in his name. This award, which is open to all students in training for ministry in The Presbyterian Church in Canada, will both recognize the distinctive ministry of Dr. Rayner through the written word and, also, encourage those training for ministry to strive for excellence in the same field. It is intended to make the first award later this year.

Contributions to this prize fund can still be made through the Trustees of Armour Heights Presbyterian Church, 105 Wilson Avenue, Toronto, Ontario M5M 2Z9.

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Books continued from previous page

ter her return to Canada in 1919, Miss Dickson continued to work with Chinese people in Canada in Toronto and Montreal until retirement in 1942.

The final chapter in this exciting book is a more recent example of dedication and faithful witness. Most readers will remember Dr. Margaret Kennedy who spent half her life in India. She was the first woman missionary from the Canadian Presbyterian Church designated to do evangelical work among women in the Bhil area, and she was among the last of the foreign evangelists to serve full time in the Church in India. Through Margaret's witness, Bhil women learned to read and write. They developed better health habits. Their children were educated. Margaret helped to organize women within the Church of North India. In Canada, she interpreted the peoples, religions and cultures of India in all their diversity to the Canadian Church. To

the end of her life in 1986, Margaret actively communicated the message of love and salvation to the people of India and Canada.

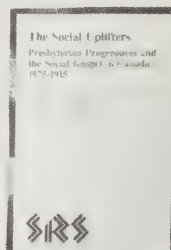
There is much more in this 65-page book, lovingly written and compiled by Dr. Mary Whale. Mary has served the Presbyterian Church and the Women's Missionary Society as Associate Secretary for Mission Personnel and as Editor of the *Glad Tidings*. Since her retirement in 1981 Mary has continued to serve the Church on committees and in projects such as the writing of this book.

Women Who Witnessed will not only excite and inspire you, it will challenge you to join the long line of women and men who have built, and continue to build, our great Church. It will stand as a permanent record in the history of The Presbyterian Church in Canada.

L. June Stevenson

Ms. Stevenson is the editor of the *Glad Tidings*, national publication of the Women's Missionary Society, W.D., of The Presbyterian Church in Canada.

**The Social Uplifters: Presbyterian
Progressives
and the
Social Gospel
in Canada,
1875-1915**



by Brian Fraser. Wilfred Laurier University Press, Waterloo, Ontario, 1988. \$15.95.

As we in The Presbyterian Church in Canada struggle with questions relating to where we are now and where we want to go in the future, it is also important to be aware of where we have been in the past. Brian Fraser's *The Social Uplifters* demonstrates how one group of Presbyterians dealt with their society in the late nineteenth and early twentieth centuries.

Broadly speaking, the book deals with the "social gospel movement" which emerged in the late 19th century and has remained a fascinating subject of study for historians. In particular, the book examines the life, ministry and

thought of six prominent Presbyterian "progressives" — C.W. Gordon (who wrote immensely popular novels under the name Ralph Connor), J.G. Shearer, James Alexander Macdonald, George C. Pidgeon, Robert A. Falconer and T.B. Kilpatrick. Dr. Fraser discusses the ideas which helped to formulate the thinking of these men, ideas whose origin is different from those most commonly attributed to the social gospel movement. The author does a good job in communicating some difficult concepts. For example, how the two words "liberal" and "evangelical" once fitted well together. The remainder of the book examines how these men put their ideas and understandings into practice: how they viewed the rising cities, the "problem" of immigration, as well as their solutions to the problems, and their influence within the Presbyterian Church as a whole.

The Social Uplifters is an interesting blend of corporate biography, intellectual history and social history. Dr. Fraser draws parallels and distinctions between the Presbyterian progressives and their counterparts in other Canadian

denominations and in the United States. He argues that these men were not so much interested in transforming society as they were in defending and perfecting it. Their solution to problems, for example labour disputes, was far from radical and almost always stressed reconciling conflicts. The institutions which most fascinated these men as they strove to build a Christian Canada were the church, the family, the press and the schools. Ultimately they failed, partly because of the changes wrought in society as a result of World War I and partly because they themselves were unsuccessful in having their platforms supported by the vast majority of Presbyterians.

One cannot help but feel how contemporary some of the issues with which these men were dealing are to us today, while at other times one is struck by how hopelessly outdated their solutions seem. Brian Fraser deserves credit for producing such a fine academic study which is at the same time fascinating and easy to read.

Stuart Macdonald

Mr. Macdonald is the minister of the pastoral charge of South Monaghan, Centreville and Millbrook, Grace Church in Ontario.

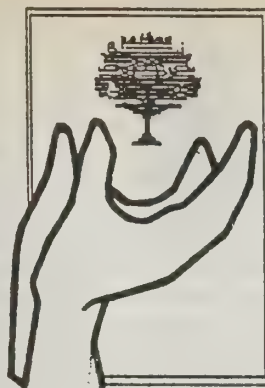
All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

First Person: A Biography of Cairine Wilson, Canada's First Woman Senator.

by Valerie Knowles. Dundurn Press, Toronto, 1988. \$24.95 (cloth), \$14.95 (paper)

Women in Canadian politics, though still few in number, have made significant contributions to Canadian history. *First Person*, written by Valerie Knowles, outlines the busy life of Canada's first woman senator, Cairine Wilson.

Mrs. Wilson was appointed to the Senate by Prime Minister William Lyon Mackenzie King in 1930, only four months after the debate about Section 24 of the BNA Act on the question of whether women were "persons" under the Act. The debate was settled by the Privy Council in Great Britain, who overturned an ear-



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Books

continued

lier ruling by the Supreme Court of Canada. A group of Alberta women led by Emily Murphy was responsible for this historic event and many people thought Mrs. Murphy would be named to the Senate as a result.

However this honour went to Cairine Reay Mackay Wilson, an active member of the Liberal party and herself a daughter of a senator. Mrs. Wilson was born in Montreal in 1885 and was a member of Montreal's English-Scot establishment. Her father Robert Mackay was a wealthy merchant and a devout Presbyterian. His daughter carried on the family tradition of using her wealth and social standing to help the less fortunate.

Mrs. Wilson was 45 years old and the mother of eight children, when named to the Senate. She was already active in the community and her church, but the pace of her life quickened after her appointment. Fortunately she was blessed with a high energy level and a strong physical condition. Mrs. Wilson definitely believed in the "Protestant work ethic" and never spared herself when she became involved in different projects.

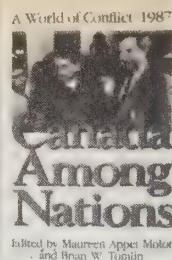
During her thirty years in the Senate, Mrs. Wilson saw many aspects of Canadian life that needed reform. One of her special interests was in the fate of refugees, especially those during World War II. Many refugees, classified as enemy aliens, were sent to internment camps in Canada. She made several visits to the camps and helped to arrange the early release of many of these people. Mrs. Wilson and her colleagues helped people to relocate in Canada during the war. One successful story involved Thomas Bata, who with 82 of his workers settled in Ontario and established the Bata Shoe Factory.

Valerie Knowles spent several years researching her book. She was able to work with several of Mrs. Wilson's children, as well as many of her colleagues. Although the author clearly admired her subject, Ms. Knowles has presented a balanced view of Mrs. Wilson. Readers interested in Canadian history or women's studies will enjoy this work. *First Person* is an interesting book about an outstanding Canadian, Cairine Wilson, our first woman senator.

Susan Hoffman

Ms. Hoffman is the Local History Librarian at the Kitchener Public Library in Ontario.

Canada Among Nations



edited by Maureen Molot and Brian Tomlin. James Lorimer, Toronto. \$24.95 cloth, \$14.95 paper.

This is the fourth in an annual series, this one dealing with Canada's international position in 1987. It was prepared by 12 authors, half of whom were located at Carleton University in Ottawa.

The book is organized in six parts comprising 11 chapters dealing with Canada's international policies, international security, political economy, development, and Canada-US relations, including a chronology and statistical profile. The focus is on Canada, but the treatment is international in scope treating summitry (*sic*), militarism, global trade, environment, north-south conflict and the Canada-US free trade agreement. In all areas the treatment is professional

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The Presbyterian Record welcomes letters from its readers.

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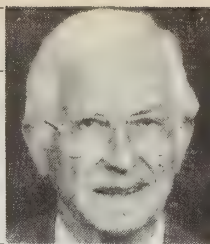
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GROWING PAINS

Burdett McNeel

Settling for God's agenda



If Christianity has the potential to provide peace, harmony and integration for life, why is it that all Christians are not also mentally healthy?

The short answer is that many Christians are not "in tune" — are not availing themselves of the resources available to them, sometimes through no fault of their own. However, a fuller answer is indicated.

As a body of doctrine, or set of rules, Christianity's effect on mental health depends on how it is applied or practised. It has been accused of serious damage to mental health because of its condemnation of sins (and often the sinner). A popular remedy for guilt is to declare sin to be quite acceptable. However, a few years ago one of America's leading psychoanalysts challenged that view in a book entitled *Whatever became of Sin*. Sin and Evil, are still realities, and one requirement for mental health is to face reality. When Christian doctrine adversely affects mental health it is usually due to lack of balance, to a one-sided emphasis, to some distortion, to lack of grace. Another of the requirements of mental health is to view life situations in perspective.

Sin and Evil are universal realities and unavoidable, but they are not the only realities. We are given rules to prevent us from participating in Evil, but, more importantly, we are given guidelines for coping with destructive forces within. Scattered throughout the Bible are many good pieces of advice which could improve our mental health if we would follow them. They have their counterparts in such homely phrases as "don't go to bed angry (Eph. 4:2b), "live a day at a time" (Matt. 6:34), "get it off your chest" (James 5:16; Col. 3:13), "think positively" (Phil. 4:8). These are guidelines similar to those advocated by Buddhists for achieving har-

ing, right action." These, and others, are rules that would make us better and healthier people if we followed them, but we don't, or are inconsistent in doing so. Why don't we do better? Is it lack of motivation, or resistance, or lack of ability, or laziness?

Rules for living can be as helpful to the Christian as to any one else, but they are not the basis of Christianity. Nor is Christian doctrine unless it is the "Good News" of the establishment (restoration), through Jesus Christ, of the possibility of a relationship to God. The primary action is God's action to which we respond. The peace, harmony, and sense of integration come from both God's action and our response. The Spirit operates (c.f. Gal. 5:22) and we co-operate, even if only by being receptive and thankful. Our co-operation, however, involves our willingness and our effort to change our attitudes, habits, goals, or whatever else is necessary to bring us into conformity (harmony) with the order of existence as God intends it to be. This includes relationships with others.

An appreciation of the co-operative process relieves us of the apparent contradiction between the psychotherapist's statement "You have to do it yourself" and the spiritual counsellor's statement "You have to depend on God." Both are right if taken together. However, we have to settle for God's agenda which means that we may have to wait, or accept or deal with the unexpected, or endure suffering. This does not mean that God has ceased to care. Even if you can't *feel* trust you can learn to think and act as though you do, and you can learn to relax, at least more than you thought possible. □

You are invited to send questions you would like Dr. McNeel to address, to him c/o the *Presbyterian Record*, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in "Strict Confidence."

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Books

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and as exhaustive as could be accommodated in 244 pages. Editorial control is good and the material is well balanced — so well balanced in the first half of the book that the authors might be mistaken for reporters rather than academic analysts. The second half of the book, however, makes for better reading.

The book has many strengths but one of its weaknesses is that Canadians writing from within Canada, particularly from Ottawa, tend to overstate our importance in world affairs. A much more realistic approach would be to move offshore for alternative perspectives where more commonly Canada frequently appears as a simple US "gopher" with essentially no independence of thought or action. Thus, in matters of the Middle East we hardly exist, in Southern Africa we talk a bit and in Central America we offer to harbour the Contras. . . .

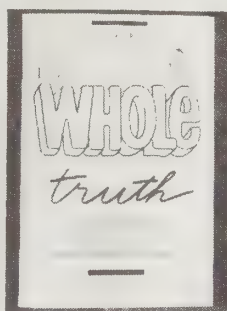
Much of the academic analysis appearing in the second half of the book revolved around the Brundtland report *Our Common Future* that appeared in 1987. This emerged from the work of the World Commission on Environment and Development, a distinguished panel of scientists, government officials, and development and environmental experts, chaired by Gro Brundtland, Prime Minister of Norway. While the report merely rediscovered things that had been discovered many times before, particularly since the late sixties, it was significant in the sense that this time the discovery was made by highly placed movers and shakers in the global scene. The essence of the discovery was a linked finding: that the global environment is being universally and irreversibly degraded, and that remaining global resources are simply inadequate to provide for the development of the present Third World nations to a first world standard of living. . . .

Canada Among Nations is an important book giving a good set of snapshots of the country during 1987, particularly at year's end. But it has a failing that is common to much current professional writing: it

treats the topic from the top down rather than from the bottom up. It regards the world as nations, resources, markets and institutions, rather than as 5-billion people each of whom is real, each with individual and community aspirations for food, clothing and shelter, and for fair shares of the sustaining resources of the world. It does not offer a solution to the lifeboat paradox wherein the western nations are beating off the Third World nations struggling to survive in a sea of diminishing resources.

Gordon Hodgson

Dr. Hodgson is Professor emeritus of environmental science at the University of Calgary, Calgary, Alberta.



The Whole Truth

(About Everything Related to the Church in twelve pages [if you don't count the introduction and the conclusion])

by *Loren B. Mead*. An Alban Institute Publication, Washington, 1988.

Is a booklet on church planning and problem solving consisting of twelve pages of print and twelve cartoons meant to be taken seriously? Yes. Except perhaps for the first page, it is a booklet which every minister and church leader should take ten minutes to read at least once each year. It is the antidote to idealism and most other forms of reality evasion to which most of us are subject. Facing the bad news squarely is the necessary base from which one can see the possibilities of the good news. The last page, "Ministry is the Journey, not the Destination," is worth framing for a prominent place beside one's desk. What I am inclined to see as interruptions to my work are my work.

Wallace Whyte

Mr. Whyte is the minister of Melville Presbyterian Church in West Hill, Ontario.

GLEANINGS

"... You might object that things like laughter and the touch of one cheek on another are too earthly, not spiritual enough for sound theology. And this too may be so. But I take comfort in the Gospel's account of the risen Jesus doing earthly things, like having a fish fry on the seashore for his friends.

All I know is that somewhere, somehow, a gift — called faith — was offered to me. And I accepted it. I don't deserve it, but it was given anyway. Much the same, I suspect, as it was given to those who saw a man on a beach, and when they got there suddenly realized it was the Lord. A risen Lord. A living Lord."

— **Kenneth L. Gibble**

"A few years ago, the priest at a North Carolina Catholic Church placed his usual array of Lenten crosses, draped all in black for Good Friday, out in front of his little church. Soon Father Ed received a call from the North Myrtle Beach Chamber of Commerce: 'Look preacher, we're getting complaints about those crosses out in your churchyard. Now inside the church, who cares? But out front, where everybody can see them, they are offensive. The retired people here don't like them — find them depressing. The tourists will not like it either. It will be bad for business. People come down here to get happy, not depressed.'"

— **William H. Willimon**

"Easter is the only day in the year when anyone may attend church without incurring any suspicion that he is deeply committed to Christian faith and life."

— **Bishop Angus Dun**

"I'm kin to these Jews, and they frighten me. Talk about their being Christ-killers is all rot. You can't get rid of the guilt that easily. It's the human heart that drives nails into the hands and feet of God: your heart and mine. It's eternity that is placarded on that cross; while time seems just to march on in front of it! — each generation giving a blow."

— **Paul Scherer** in *Love is A Spendthrift*

...

Congratulations on your excellent editorial on refugees that appeared in the January issue. I could not agree more with your thinking. I am sure the vast "silent majority" of our membership support your view.

As an elder in our church I am very upset with the stands taken by the Canadian Council of Churches on (a) the Canada-USA Free Trade Agreement, and (b) the new Immigration and Refugee Boards. The Presbyterian representatives on this body are not reflecting my views nor the views of my friends and neighbours.

Might I suggest that the \$300,000 being set aside to challenge these bills in the Supreme Court be diverted to helping those less fortunate already in Canada. Might I further suggest that the Presbyterian Church withdraw from this left-wing body and act responsibly to assist our Government in helping genuine refugees.

D. G. Kerr,
Etobicoke, Ontario.

Who speaks for the Church?

At the November meeting of the Session of Grace Church in Calgary, consideration was given to an article which appeared in the November 14, 1988, issue of the *Calgary Herald* relating to the release of a document by GATT-FLY which accused the Canadian Government of offering "to place restrictions on regional development subsidies during the free-trade negotiations with the Americans last year."

The release of this document took place during the Federal election and indicated that The Presbyterian Church in Canada was a member of GATT-FLY.

While our Session supports "economic justice" for all parts of Canada, it appears to us to be totally inappropriate that this organization should make public a document which touched on a very political issue which was at the centre of debate in the election process. It is especially embarrassing that the validity of

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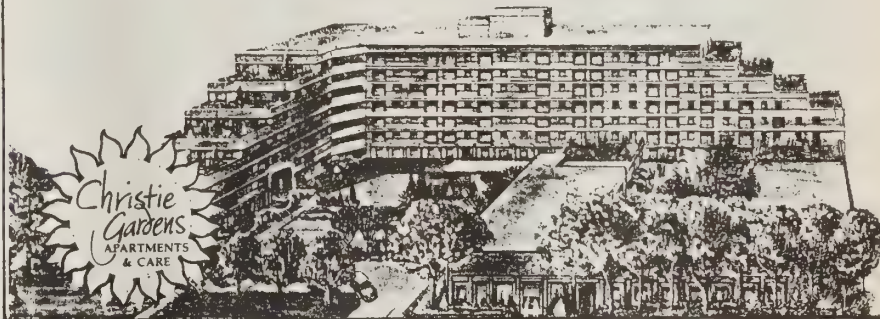
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Letters

continued from previous page

the accusations was not sustainable at that time, nor has there been any subsequent evidence to affirm it.

Our congregation does not differ from others in that we have people of various political persuasion, and it is offensive when an organization outside the discipline of our Church purports to speak for Presbyterians and unnecessarily intrudes in the political process.

It seems to us that, in the past year, certain organizations and individuals have directly or indirectly indicated they were speaking for all Presbyterians across Canada, when such is not the case.

The time has surely arrived when The Presbyterian Church in Canada puts in place firm guidelines for public statements and/or possibly even appoints an "official spokesperson" for our Church. This person would then be held responsible for accurately stating the position of the General Assembly. It should also be his/her responsibility to publicly disassociate our Church from the pronouncements of organizations with which we are affiliated when their position does not reflect our position.

It is our intention to submit to the Presbytery of Calgary-Macleod an Overture to the General Assembly to open this issue for debate in the National Church.

(Rev.) Samuel J. Stewart,
Grace Church,
Calgary, Alta.

The struggle of the Philippino Church

I refer to the news item "Churches involved in Political Struggles in the Philippines" by Dr. Theodore Olson (Dec. 1988). As a minister of the Gospel of the United Church of Christ in the Philippines (UCCP), a member Church of the National Council of Churches in the Philippines (NCCP), I am compelled to comment.

Dr. Olson said, "the churches . . . are heavily involved in violent political struggles . . ." (emphasis supplied). Does he mean the churches have taken up arms and fought the duly constituted government? Appar-

ently, the violent political struggles range from harboring political offenders to armed struggles waged by the "priests in arms with the NPA . . ." Such a portrayal of the involvement of the churches is simplistic, misleading and highly irresponsible. What are the facts?

As regards to NCCP's involvement, he mentioned two cases. I believe he was referring to the cases of the Rev. Klaus Schmidt, et al., and Mr. Noel Villalba. Both cases were handled by the Protestant Lawyers League of the Philippines (PLLP), an independent human rights lawyers' organization. In the case of Rev. Klaus Schmidt, et al., the lawyers requested NCCP to be their custodian while they were on bail. And why not? Mr. Schmidt is a fraternal worker from Germany and it is only proper for NCCP to have him and his companions under its custody while their case is pending in court. . . .

When he says the "church worker" was "authoritatively charged," perhaps he is referring to the confession forcibly taken from Mr. Villalba when he was tortured. We may well ask: What right has any authority to violate the sacred and inviolable rights of the individual to security and dignity? Is the torture of Mr. Villalba not enough reason for intervention? How many more Mr. Villalbas will have to suffer before intervention in this manner be taken by the church as a mission? Is it "left-leaning" to speak and act for and on behalf of the victims of human rights abusers? If the church will not speak and act, who will?

Mr. Olson refers to "the churches," so I would challenge him to be more specific. Which of the member churches are heavily involved in the violent political struggles?

(Rev.) Elias B. Ellar,
Graduate Student,

Emmanuel College, Toronto, Ont.



Fiddlers all?

Borius: O Most Excellent Caesar!

Nero: What is it now Borius?

Borius: It's these Christians.

Nero: What now?

Borius: It's their epiclesis

Nero: Don't get uppity with me, speak in plain Latin or we'll have your tongue for lion's food.

Borius: Sorry most noble Caesar; but it's their word not mine, I mean ours.

Nero: Speak Borius, enjoy your tongue while you can.

Borius: Some want one epiclesis, others two. It could cause trouble.

Nero: It's that important, is it? Can we tax it?

Borius: No, it's some religious word, and each side is

lining up scholars, citing precedents, accusing the others of obscurantism or neologism or . . .

Nero:

Plain Latin, Borius, don't forget your tongue. But it does sound like the kind of an issue that could turn the world upside-down. Our people may take them seriously if this spreads much further. We don't need any new challenges, do we? It's time for decisive action, Borius. I'll take over now.

Borius:

O, Glorious Caesar, I knew it was right to inform you. Oh, O Caesar, more trouble, I think I smell smoke.

Nero:

Smoke! Relax Borius, pass me my fiddle.

Epilogue:

And so history records that Nero fiddled while Rome burned. What did the Christians do? Debated epiclesis until the pressing need for lions' food silenced their tongues.

(Rev.) Ian Shaw,
Winnipeg, Manitoba



A Modern Parable, by Win Thomas

Behold a minister worked diligently to teach and to lead his congregation, ever seeking to show them the things of the Lord. And as it came towards the Easter season he carefully sought to bring his people to think of the life of the Lord, leading up to His death and resurrection.

On Maundy Thursday he prepared a service where we might think on His betrayal and the Last Supper. We partook of the bread representing His broken body and the wine, symbol of the new covenant bought at the cost of His blood. Some of the congregation came but there were many empty pews. It seemed that the Lord, looking down, could say, "Could you not watch with me one small hour?"

Again on Good Friday morning the congregation came together to think on the sacrifice of our Lord. The minister came and stood among his people and talked meaningfully of the price of our redemption. There was a goodly number present but still there were many more pews empty than filled. Again the Lord looking down could say, "Could you not watch with me one small hour?"

On Saturday a time was set for the congregation to keep vigil, to ponder on the hopelessness the disciples must have felt at such an hour and to praise God that he had not left the world in such a state. Few, very few, came to think on these things and it seemed again that the Lord looking down could say, "Could you not watch with me one small hour?"

On Easter Sunday, the crowd came and filled the pews. The bells rang out, the organ pealed, the choir sang and the people joined in the mighty Hallelujahs to greet the happy morning. Jesus is Risen!, Rejoice! They came, even those who could not watch with Him one small hour. □

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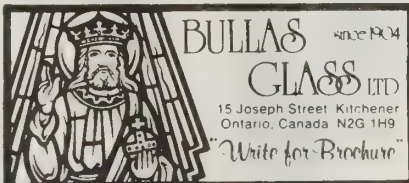
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PEOPLE AND PLACES



THE CONGREGATION OF Knox Church, Waterdown, Ont., honoured J. Norman Creen (pictured, left) upon his retirement as clerk of session after 27 years service. Mr. Creen has also served as treasurer, Sunday school superintendent and representative elder. The presentation was made by Keith Harvey on behalf of the congregation.



MISS CHRISSIE MUNRO was honoured on the occasion of her 90th birthday by the congregation of St. Andrew's Church, Pickering, Ont. Pictured with Miss Munro is Ian Munro, who recently turned 85, and the Rev. Jim Biggs, associate minister.



A FRAMED CERTIFICATE recognizing "more than fifty years of missionary leadership in our congregation and the wider church" was presented to Miss Jessie Craise by the congregation of St. Andrew's Church, Sackville, N.B., on Dec. 4, 1988. Over the years Miss Craise has kept the congregation aware of missionary projects, missions, and its responsibility to them. Last year she also retired as president of the St. Andrew's A.M.S. (formerly W.M.S.) group. Pictured with Miss Craise are Robert Harris, clerk of session, and the Rev. Herbert Hilder.



A SOD-TURNING CEREMONY was held at the Gracefield Presbyterian Centre, Gracefield, Quebec, Oct. 15. Some 50 people from throughout the Synod of Quebec and Eastern Ontario gathered to celebrate the Centre's new beginnings. The Rev. John Bannerman of Trinity Church, Kanata, Ont., officiated and is pictured with Rebecca Shortt, a frequent camper at Gracefield. In the background is Reid Hall, the building which is to be replaced by a new central hall facility.



IN RECOGNITION OF his 10 years of ministry to St. Andrew's Church, Sherbrooke, Que., the Rev. Blake Walker was presented with a monetary gift during the Christmas Eve service. The surprise presentation, packaged to resemble a pot of gold at the end of a rainbow, was made by Dr. John A. MacLeod, who spoke of Mr. Walker's "devoted and inspiring leadership and service." He also paid tribute to Mr. Walker's wife, Roxieanne, for her loyalty and support. Pictured, left to right, are: Dr. John A. MacLeod, Blake and Roxieanne Walker, and J. Ross Beattie, clerk of session.

Photo: Wendell Greer



THE CHILDREN AND TEACHERS of the Sunday School of Westminster Church, Estevan, Sask., constructed and presented a banner to the congregation. The banner was dedicated by the Rev. John Ferrier.



NEW CHOIR GOWNS were dedicated at Knox Church, Crieff, Ont., on Dec. 25, 1988 by the Rev. Anne Yee-Hibbs.



THE CONGREGATION OF Fairview Church, Vancouver, held a Recognition Dinner for the 25th anniversary of the ordination of their minister, the Rev. Jack Mills, on Nov. 26. Mrs. Betty Mills, sons, Brian and Colin, daughter, Karen, and son-in-law, Paul Dylla, joined the congregation and many friends present. Clerk of session William Walker presented Mr. Mills with new preaching robes on behalf of the congregation, and Karen Dylla presented a new academic hood on behalf of the family. Karen, Brian and Colin also performed a skit and a song for the occasion. The Rev. Andy Owens, minister of East Burnaby United Church and a friend from Mr. Mills' days in Ireland, was also on hand. Mr. Mills is pictured with his wife, Betty.

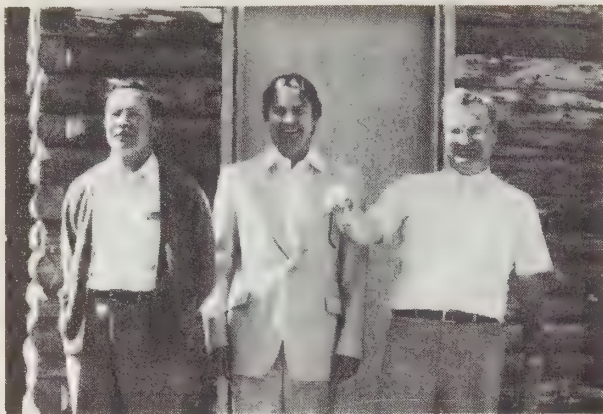
continued



A NEW SIGN for Renfrew Church, Renfrew, Ont., was dedicated by the minister, the Rev. Jost Kreplin, on Oct. 9, 1988.

People and Places

continued from previous page



THE NEW CHURCH BUILDING for St. Mary's Church, Dore Lake, Sask., was dedicated by the Presbytery of Northern Saskatchewan last summer. The building, which features a log exterior, received all its funding locally. Pictured, left to right, are: the Rev. Walter Donovan, interim-moderator; the Rev. Ian Shaw, moderator of presbytery; the Rev. Harvey Reichelt, clerk of presbytery (holding the keys to the church).



FOUR GENERATIONS participated in the Celebration of Advent at Knox Church, Selkirk, Man. Pictured, left to right, are: Mrs. Jean Oliver, her son-in-law and daughter, Steven and Lesli Malegus, holding their daughters, Kijrsten and Courtney, and their great-grandmother, Mrs. Jessie Bain. Mrs. Bain, at 90, is the oldest active member of Knox and also has the longest record of attendance, while Kijrsten was among the infants baptized at the church during 1988.



THE 50TH ANNIVERSARY of the building of Knox Church, Meaford, Ont., was held on Oct. 30, 1988. Two former ministers of the congregation, the Rev. H.F. MacNeill (left) and the Rev. J.J. Jennings (right), joined the current minister, the Rev. Ian Raeburn-Gibson, in the celebration.

A project designed to improve the lighting in the sanctuary of *First Church, Edmonton, Alta.*, was made possible through the donation of the late *Janet Logan Forman* and family and given in memory of Mrs. Forman's husband, Roy, who was an elder of First Church. The project provided new lighting for the choir loft and pulpit area and also allowed the existing light fixtures to be rewired with sodium components and retro-fitted. Before she passed away last October, Mrs. Forman also made a donation to the memorial fund of *St. John's Church, White Rock, B.C.* and on Dec. 11, 1988, 30 hymnbooks purchased through the donation were dedicated to the glory of God. More hymnbooks, supplements and psalters purchased with the gift had been ordered.

Correction: The caption to a picture included in the People and Places section of the January *Record*, (page 45) incorrectly identified Pineland Church, Burlington, Ont., as Pinewood Church. The *Presbyterian Record* regrets this error.



PICTURED PRACTISING the recorder at last summer's Presbyterian Music Camp is Mindy Rapson. The camp is held on week each summer at the United Church Camp on Golden Lake, Deacon, Ont., and is for both families and individual campers, with workshops ranging from beginner guitar and recorder to choral singing and the camp choir.



Korea-Canada Society commemorates arrival of Dr. Gale

The Korea-Canada Society in association with the Canadian Embassy in Korea held a series of events (Dec. 18-22) to commemorate the arrival of the first Canadian missionary to Korea, Dr. James Scarth Gale (1863-1937).

From a prominent Presbyterian family, Dr. Gale's forebears included the Rev. Alexander Gale, founder of the first Presbyterian church in Hamilton, Ontario, and the Rev. Henry Esson, associated with the founding of Knox College. He went to Korea in 1888 as a member of the Student Volunteer Movement in Canada soon after graduating from the University of Toronto.

Dr. Gale remained in Korea until 1927 and made a significant contribution to the modernization of Korea through his translation and interpretation of Korean language and culture. He translated several Korean literary classics into English, Bunyan's *Pilgrim's Progress* from English into Korean, produced a Korean-English dictionary and worked on one of the first Korean Bibles. He also contrib-

uted to the establishment of Kyungshin and Chungshin Schools, the Korean Christian Literature Society and the Korean Bible Society.

The commemorative programme began with a memorial service at Yondong Church, where Dr. Gale served as minister for 27 years. The service was followed by the unveiling of a bust of Dr. Gale at the Centennial Memorial Hall adjacent to the church. An exhibition of photographs, translations and manuscripts, collected from the Thomas Fisher Rare Book Library of the University of Toronto, and Yondong Church, among other sources, was on display throughout the four days of events.

In addition, a seminar on "Gale and his Contribution to Korea-Canada Relations" was held (Dec. 19) at the Institute of East and West Studies at Yonsei University. Yoo Youngsik, a leading Canadian expert on Dr. Gale and a student at Knox College, was guest lecturer. George Connell, President of the University of Toronto, was also present for the commemoration.

"Covenant communion" considered by nine US denominations

Church unity in the form of "covenant communion" is being proposed by representatives of nine US denominations of several traditions.

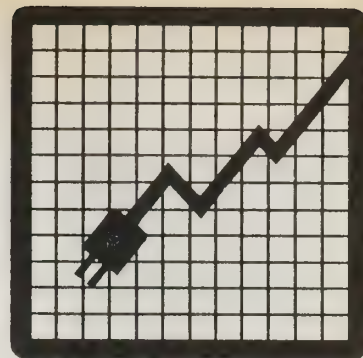
The unanimous vote on the covenanting plan — after more than 25 years of study and debate — came last December at the 17th Plenary of the Consultation on Church Union, held in New Orleans. In order to take effect, the plan must be ratified by governing bodies of the nine denominations, not expected to happen before the mid-1990s.

The nine COCU members are the African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal, Episcopal (Anglican), and United Methodist Churches, as well as the Christian Church (Disciples of Christ), Interna-

tional Council of Community Churches, Presbyterian Church (USA), and United Church of Christ.

Under the proposal, the nine could retain their own forms of church government, orders of worship, patterns of ministerial training and placement, and international confessional ties. However, they would agree that they confess the same faith, recognize each other's ordained ministers as being part of one ordained ministry, consider membership fully transferable, and add "Church of Christ Uniting" to their current names.

Congregations in a given area would celebrate the eucharist together regularly, and jointly plan some activities. There would be "covenanting councils" at national, regional and local levels because



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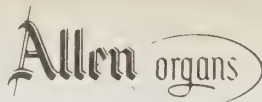
125th Anniversary, 21 May '89.

Rev. Dr. Frank Kik, guest speaker. Former members and friends are invited to join with the congregation in anniversary celebrations. Contact Mr. R. Lancing, 5028 Allard, Pierrefonds, Quebec H8Z 2B1, for information on special events.

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News continued

"church unity will be neither visible
nor organic if it is not embodied in
some tangible form."

The importance of a "truly inclu-
sive" church is emphasized through-
out the covenanting text. It expresses
"special concern" for "those whom
the world mistreats or overlooks: the
poor, the weak, the disabled, the op-
pressed, those excluded from full
participation in society . . ." (EPS)

Taizé sending New Testaments to USSR

Last month the monastic community
of Taizé in France began sending a
million pocket-size New Testaments
to the Soviet Union for free distribu-
tion through the Russian Orthodox
Church. (EPS)

Two seminaries recommended for accreditation

Ontario Theological Seminary in To-
ronto and Canadian Theological
Seminary in Regina have been rec-
ommended for full accreditation in
the Association of Theological
Schools in the United States and Can-
ada (ATS).

An ATS visitation team made the
recommendations to its accreditation
committee which was to consider
them at a meeting early this year.
Such recommendations are usually
accepted by the committee and
adopted by the organization.

Membership would place the two
schools with about 200 North Ameri-
can seminaries which have been
granted standing in the body. Most of
the 20 member schools from Canada
are affiliated with mainline Protestant
and Roman Catholic churches.

ATS acceptance is not based upon
the creedal statements of member
bodies, nor does ATS have a creedal
statement of its own. It is rather a
professional assessment of a school's
standing as an academic institution.

Recommendations for accredita-
tion come at the conclusion of
lengthy and rigorous scrutiny of an
institution's academic programme,

faculty educational competence, library resources, financial stability, student-teacher ratio, field education programmes and campus facilities.

Canadian Theological Seminary, which started in 1971, is operated by the Christian and Missionary Alliance, but its student body includes students from many denominational backgrounds. Ontario Theological Seminary is a trans-denominational institution established in 1976. (*Faith Today*)



Dr. Kenneth G. MacMillan

Former moderator appointed to global organization

Dr. Kenneth G. MacMillan, Moderator of the 105th General Assembly, currently serving as Minister-At-Large for World Vision Canada, has been appointed a Canadian Patron of Global Cooperation for a Better World.

Global Cooperation for a Better World is a non-political, non-fund-raising organization, which has as its aim the assembling of creative ideas and actions for the building of a better world. Janier Perez de Cuellar, Secretary General of the United Nations, is Honorary Chairperson of the International Advisory Committee. Former US President Jimmy Carter and former Australian Prime Minister Malcolm Fraser are members of the same committee, and Dr. George Ignatieff, former Canadian Ambassador to the United Nations and to Yugoslavia, is Honorary Chairperson of the Canadian Advisory Committee.

From the past RECORD

March 1964

I am now about to write once again the most important words that have ever been written by anyone anywhere anytime. I'd like to write them in mountain-sized letters of blazing ink right across the heavens. I'd like to finish with an exclamation mark that would sound like an H-bomb going off and shoot up like a space-rocket. **CHRIST IS RISEN!** The discovery of America, the invention of electronic voices, space-flights and atomic power belong in the back pages of the human story when rated with the best news ever: that death has been conquered.

— from an article by **John A. Ross** entitled, *My notes on the Creed*

March 1939

... "Since 1933 more than 150,000 Germans have fled Nazi Germany. Of these 125,000 were Jewish and 25,000 non-Jewish. Approximately 45,000 have found permanent homes in Palestine, 11,000 in England, and about the same number in France. The United States has permitted its German quota of 27,000 to be partly filled every year since 1933. This does not include the many thousands who have been granted temporary asylum in England, France, and Holland."

Canada's part thus far has been limited to the issue of "occasional visas to a number of refugees in the following categories: (a) First degree relatives of persons now in Canada; (b) bona fide agricultural settlers; (c) persons possessing substantial capital."

The Committee on Correspondence with Other Churches at a recent meeting, passed the following resolution:

"That this Committee place on record its conviction that with respect to these refugees wise and well-controlled immigration policy be adopted by the Dominion Government."

This is a course which the circumstances and the impulses of humanity imperatively demand. . . .

— from an editorial by **Dr. W. M. Rochester**

March 1914

... The First Presbyterian Church, Fort George, B.C., is one of the important frontier outposts of our Church. As with many another Western centre the powers of evil are insistent and strong, but the powers for good, in the person of Rev. C. M. Wright and his loyal co-workers, are not "lying down on their job," and are making steady and rapid progress. Steps were to be taken at their Annual Meeting for enlargement of their church, so urgently needed.

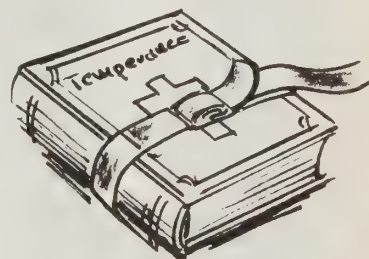
Who can measure what it means to the young men that "go west" — to have a church home, a Christian welcome and clean and uplifting friendships, where the saloon and the brothel seek to ruin and destroy.

May God keep the young men and help their saviours in their Christlike work.

March 1889

... Sunday Traffic — The Presbytery of Hamilton has sent a petition to the government against Sabbath-traffic on the Welland Canal. Mr. C. Rykert, M.P., and Senator Turner have taken charge of it.

Rev. Dr. Cochrane has received £200 stg. from the Free Church of Scotland, in aid of our Home Missions, and Principal King, Winnipeg, £100 from the same source, for the Manitoba College. Such generous gifts demand our warmest thanks.



All the congregations within the bounds of the Ottawa Presbytery are to be visited Presbyterially within the next four years. A committee has been appointed to ascertain to what extent Temperance text-books are authorized to be used in schools, and whether they are introduced as authorized. □

DEATHS

SHARKEY, THE REV. SIDNEY J., B.A., B.D., 77, a retired minister of The Presbyterian Church in Canada, died in hospital in Saskatoon, Saskatchewan, on December 19, 1988.

Born in Montreal, where he received his early education, Mr. Sharkey graduated from McGill University in 1934 with a B.A., and in 1936 from The Presbyterian College, Montreal, with the degree of Bachelor of Divinity.

He served pastorates at Penticton, B.C., St. Andrew's, New Westminster, B.C., and following a brief ministry at Lancaster, Ont., he entered the YMCA War Services, serving as War Services Secretary at Farnham, Que., and Ottawa, Ont. He later joined the Royal Canadian Air Force, serving overseas with the Bomber Group until 1945. On his return to civilian life, he served pastorates at Thedford, Warwick and Watford, Ont., and Creemore, Dundedin, Horning's Mills and Nottawasaga, Ont., before moving west to Carberry and later Wellwood, Man. His move to Saskatchewan in 1955 to serve at Indian Head and Qu'Appelle saw the beginning of ministry in that province that would last the remainder of his life. His call to St. Andrew's, Tisdale, which for a time included Sylvania and later St. James' Church, Melfort, would last for 17 years until his retirement in 1977, although he continued to perform pulpit supply and other pastoral duties. In 1986 the congregations of Tisdale and Melfort hosted a special event to recognize his 50th year of ministry, and in 1988 the Presbytery of Northern Saskatchewan appointed him *Minister Emeritus* of St. Andrew's Church, Tisdale, and St. James Church, Melfort, in recognition of his long and faithful service.

Mr. Sharkey was active in the community, serving as Chaplain of Tisdale Legion Branch and as a member of the Tisdale Library Board.

Always keenly interested in the courts of the church, over the years he served on various boards of the national church, and was Moderator of both the Presbytery of Prince Albert and the Presbytery of Northern Saskatchewan. In 1960, he was elected Moderator of the Synod of Saskatchewan.

Mr. Sharkey was predeceased by his wife, Bessie (nee Reid) in July, 1978, and by a brother, Norman. He is survived by two daughters; Gayle (Jack) Butler of Regina, and Andrea (Grant) Staples of Tisdale, Sask.; seven grandchildren — Sheila (Greg) Gnam of Prince Albert, Russell, David and Nancy Butler, Regina, and Greg, Kelli and Kerri Staples of Tisdale.

ATKINSON, MRS. MARGARET, 61, elder, and longtime member of St. Paul's Church, Prince Albert, Sask., member of the choir for 40 years, life member of WMS and active in local auxiliaries, the Presbyterial and Synodical, where she was President at the time of her death, Dec. 19, 1988.

BEGG, DR. HERBERT, 86, former elder of Westmount Church, Edmonton, Alta., latterly of Calgary, Alta., Jan. 3.

CASTLES, WILLIAM, elder of Erskine Church, Hamilton, Ont., Nov. 24, 1988.

CLARK, ASHLEY M., 73, elder of St. John's Church, Cornwall, Ont., from 1969 to 1974, Dec. 19, 1988.

COURVOISIER, GEORGE, longtime elder and member of Knox Church, Sundridge, Ont., Jan. 13.

COWAN, JOHN IRVING NELSON, 82, longtime elder, lifetime member and choir member of Stroud Presbyterian Church, Stroud, Ont.

CRANE, MRS. JANET, 89, lifetime member of Dufferin Street Presbyterian Church, Toronto, Ont., and longtime member of the choir, Dec. 14, 1988.

DAVIES, MARGUERITE C. (MRS. FRANK), 76, first woman elder in Fort St. John Presbyterian Church, B.C., active in WMS local groups, Presbytery and Presbyterial WMS, Synod and Synodical over a period of nearly 40 years, Jan. 30.

FERGUSON, JAMES (J.D.), 88, longtime elder and member of Renfrew Presbyterian Church, Renfrew, Ont., Dec. 21, 1988.

FORMAN, MRS. JANET LOGAN, member of St. John's Church, White Rock, B.C., and former, longtime member of First Presbyterian Church, Edmonton, Alta., Oct. 26, 1988.

FRASER, JOHN, 96, longtime elder, member, board member, trustee, and choir member of Bonar-Parkdale Presbyterian Church, Toronto, Ont., Dec. 8, 1988.

FRASER, ROBERT C., elder of long standing and former board member, Dec. 8, 1988.

GRAHAM, WILLIAM HENRY, longtime elder and former clerk of session for many years of St. John's Presbyterian Church, Windsor, N.S., Dec. 11, 1988.

HENDRY, ANDREW, elder, former clerk of session of Melville Presbyterian Church, West Hill, Ont., chairman of the board of directors for Evangel Hall for many years, Dec. 15, 1988.

JEFFERY, DOUGLAS FARLEY, elder of St. Andrew's Church, Beamsville, Ont., Dec. 31, 1988.

LINDSAY, ARCHIBALD, member for 50 years of Westminster Presbyterian Church, Toronto, Ont., Dec. 14, 1988.

MacGREGOR, MRS. ALPIN A. (MORA), 83, member of St. Andrew's Church, Martintown, Ont., daughter of the late Rev. and Mrs. Malcolm MacLeod, graduate of the Missionary and Deaconess Training Home (now Ewart College) in 1933,

taught at the Cecilia Jeffrey School, Kenora, Ont., past president of Synodical WMS, Synod of Quebec & Eastern Ontario, and of Glengarry Presbyterial, Jan. 11.

McDONALD, MRS. ALEXANDER (ESTHER L.), 78, member of Knox Church, Waterloo, Ont., formerly of Knox Church, Stratford, Ont., mother of the Rev. P. A. McDonald of Dartmouth, N.S., sister of Rev. Dr. Ronald A. Davidson of Saskatoon and the late Rev. Dr. Hugh F. Davidson; died in Dartmouth, N.S., on Dec. 29, 1988.

McDONALD, MRS. EMMA, 101, longtime member of St. Andrew's Church, Aurora, Ont., president of WMS, member of St. Andrew's Ladies, and organist, Jan. 16.

McLAREN, ANNIE MAE (MRS. FRED), longtime member of Burn's Presbyterian Church, Erin, Ont., formerly an active member of Ladies Aid and the choir, Nov. 16, 1988.

McLAUGHLIN, LLOYD, 78, elder and longtime member of Renfrew Presbyterian Church, Renfrew, Ont., Dec. 24, 1988.

MORRISON, DONALD F., 84, elder and church treasurer for over 25 years of St. Andrew's Church, Sackville, N.B., Dec. 19, 1988.

NICOL, MRS. UTE, wife of Professor Iain Nicol of Knox College. Mrs. Nicol was an active and enthusiastic participant in the community life of Knox College, Jan. 1st.

OAKLEY, MRS. DOROTHY, 85, elder, life member of WMS, choir member, for many years secretary of the board of managers of St. Andrew's Church, Melbourne, Que., Nov. 23, 1988.

PARKER, MRS. AMY, 97, longtime member of Knox Church, Port Dover, Ont., charter member of Knox Church Heather Club, member of the Ladies Auxiliary and founder of the WMS chapter in the congregation, for many years a Sunday school teacher, June 27, 1988.

SMITH, LOUISE McNEIL, elder of St. John's Presbyterian Church, Windsor, N.S., Oct. 2, 1988.

WALKER, DONALD DWIGHT, 73, longtime elder and member of Knox Church, Winchester Springs, Ont., and recently member of St. Paul's Presbyterian Church in Winchester, Nov. 2, 1988.

WATSON, MELVILLE, 76, member for many years of St. Andrew's Church, Pricerville, Ont., and, more recently, a member of Durham Presbyterian Church, Durham, Ont., Dec. 12, 1988.

WATT, JAMES, elder for 15 years and member for 18 years of Westminster Presbyterian Church, Toronto, Ont., Jan. 5.

WILLIAMS, JOHN, member for the past ten years of Westminster Presbyterian Church, Toronto, Ont., member of the board of managers, Jan. 4.

WILTON, MRS. NEILA, 91, most senior member of Knox Church, Normanby, Ont., having become a member there in 1910.

WRIGHT, LAWRENCE FORRESTER, 77, elder from 1964-1982, longtime member of St. Andrew's Church, Newmarket, Ont., former member of the board of managers, tenor in the church choir and in the Presbyterian Men's Chorus, Oct. 3, 1988.

Evidence

Water dusts the air,
fast frozen
by the chill.

No two the same,
Snowflakes fall —

God's fingerprints on the
atmosphere.

— Diane J. Strickland

TRANSITION

ORDINATIONS

- MacLeod, Rev. Lorne A., First Presbyterian Church, Lower Sackville, N.S., Nov. 26, 1988.
- McCutcheon, Rev. Beth, Thunder Bay, Lakeview Presbyterian Church, Ont., Sept. 4, 1988.
- Stoskopf, Rev. Joanne, Thunder Bay, Lakeview Presbyterian Church, Ont., Sept. 1987.

INDUCTIONS

- Clark, Rev. Diane Lynne Elder, Elmvale, Elmvale Presbyterian Church, Ont., Jan. 5.
- Fenshaw, Rev. Charles J., Kirkwall/Sheffield pastoral charge, Ont., Jan. 19.
- Min, Young-Key, Toronto, Choong Hyun Presbyterian Church, Ont., Jan. 8.
- Seaman, Rev. Shaun, Windsor, St. John's Church, and Noel Road, St. James Church, Nova Scotia, Sept. 20, 1988.

SERVICE OF DESIGNATION

- Hodgson, Mrs. C. Joyce, to the Order of Diaconal Ministries, at Rosedale Presbyterian Church, Toronto, Ont., Dec. 11, 1988.

VACANCIES & INTERIM MODERATORS

Synod of Atlantic Provinces

- Albion and West Point charges, P.E.I., Rev. John Dowds, Box 1, Tyne Valley, P.E.I., COB 2C0.
- Barney's River and Marshy Hope, N.S., Rev. J. M. Grant, Box 1078, Westville, N.S., BOK 2A0.
- Boularderie, St. James & Knox Presbyterian Churches, N.S., Rev. Raymond L. Gillis, 3 Queen St., Sydney Mines, N.S., BIV 1K4.
- Moncton, St. Andrew's Church, N.B., Rev. Basil Lowery, 13 Torwood Court, Riverview, N.B., E1B 2K4.
- New Glasgow, First Presbyterian Church, N.S., Rev. Charles E. MacPherson, General Delivery, Hopewell, N.S., BOK 1C0.
- St. Andrews, Greenock Presbyterian Church, Pennfield, The Kirk, N.B., Rev. D. A. Dewar, Harvey Station, N.B., E0H 1H0.
- Tatamagouche and Wallace pastoral charge, N.S., Rev. Murray Graham, Box 207, River John, N.S., BOK 1N0.

Synod of Quebec and Eastern Ontario

- Dunvegan, Kenyon Presbyterian Church, Ont., Rev. R. Martin, Box 41, Vankleek Hill, Ont., KOB 1R0.
- Montreal, Korean Presbyterian Church, Que., Rev. Dr. Don Neil, 6225 Godfrey Ave., Montreal, Que., H4B 1K3. (Any candidate must speak Korean and English.)
- Montreal, Maplewood Presbyterian Church, Chateauguay, Que., Rev. W. Hong, First Presbyterian Church, 501 Fifth Ave., Verdun, Que., H4G 2Z2.
- Pembroke, First Presbyterian Church, Ont., Rev. Tim Purvis, 73 Selkirk St., Petawawa, Ont., K8H 1P3.
- Ste. Foy, Eglise Ste. Marc, Que.; Apply to the Presbytery Commission: Rev. Blake Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.
- Town of Mount Royal (Montreal) Presbyterian Church, Que., Rev. Wm. C. MacLellan, 1235 Ste. Foy, St. Bruno, Que., J3V 3C3.

Synod of Toronto and Kingston

- Ajax, St. Andrew's Church (Pickering Village), Ont., Rev. Tom Gemmell, 83 Holliday Drive, Whitby, Ont., L1P 1E7.
- Arthur, St. Andrew's Church, Gordonville, St. Andrew's Church, Ont., Rev. William Lamont, Box 652, Palmerston, Ont., N0G 2P0.
- Baden, Livingston Presbyterian Church, Ont., Rev. Wm. G. Johnston, 54 Queen St. North, Kitchener, Ont., N2H 2H2.
- Boston-Omagh pastoral charge (Milton), Ont., Rev. Angus Sutherland, P.O. Box 58, Norval, Ont., LOP 1K0.
- Cambridge, Central Church, Ont., Rev. J. M. Laurenson, 360 Tower St. N., Fergus, Ont., N1M 2N7.
- Cambridge (Galt) St. Andrew's Church Ont., Rev. Harry Klassen, 248 Westmount Rd. E., Kitchener, Ont., N2M 4Z1.
- Cobourg, St. Andrew's Church, Ont., Rev. Dr. Alex Calder, 1314 Barlesan Rd., Peterborough, Ont., K9H 6W3.
- Fenelon Falls, St. Andrew's Church, Glenarm, Knox Church, Ont., Dr. John McMurray, 5 Northlin Park Road, Lindsay, Ont., K9V 4P2.
- Kirkfield & Bolsover, Ont., Rev. Ted O'Neill, R.R. 4, Sunderland, Ont., L0C 1H0.
- Orangeville, Tweedsmuir Church, and Waldegar, Ont., Rev. John Deyarmond, R.R. 4, Belwood, Ont., N0B 1J0.
- Oshawa, St. Paul's Church, Ont., Rev. Ian Gray, 97 Burcher Road, Ajax, Ont., L1S 2R3.
- Peterborough, St. Stephen's Church, Ont., Rev. Stuart Macdonald, R.R. #1, Bailieboro, Ont., K0L 1B0.
- Scarborough, Bridlewood Presbyterian Church, Ont., Rev. Dr. George C. Vais, c/o Leaside Presbyterian Church, 670 Eglington Ave. East, Toronto, Ont., M4G 2K4. (Effective Sept. 1st, 1989).
- Timmins, MacKay Presbyterian Church, Ont., Rev. Lillian J. Wilton, Box 1394, Cochrane, Ont., P0L 1C0.
- Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont., M9V 1G9.
- Toronto, Coldstream Presbyterian Church, Ont., Dr. Brian Ross, 1579 Royal York Road, Weston, Ont., M9P 3C5.
- Toronto, East Toronto Korean Church, Ont., Rev. Glen Davis, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.
- Toronto, Knox Church, Ont., Rev. Dr. K.G. McMillan Apt. 604, 80 Inverlochy Blvd. Thornhill, Ont. L3T 4P3.
- Toronto, St. Mark's Church, Don Mills, Ont., Rev. Peter Ruddell, 271 Centre Street, Thornhill, Ont., L4J 1G5.
- Toronto, Toronto Korean Church, Ont., Rev. J.E. Williams, 1183 Dufferin St., Toronto, Ont., M6H 4B7.
- Toronto, Willowdale Presbyterian Church, Ont., Rev. Dr. Ed. McKinlay, 43 Broadbridge Drive, Scarborough, Ont., M1C 3K5.
- Waterloo, Knox Church, Ont., Rev. Wallace Little, 125 Avondale Road, Cambridge, Ont., N3C 2E5.

Synod of Hamilton and London

- Brussels and Belgrave pastoral charge, Ont., Rev. Paul Chambers, R.R. #1, Listowel, Ont., N4W 3G6.

- Corunna, St. Andrew's Church, Ont., Rev. Ernest Herron, 10 Derby Lane, Apt. 508, Sarnia, Ont., N7T 4S4.
- Fort Erie, St. Andrew's-Knox Church, Ont., Rev. Dr. Clyde Irvine, 8280 Willoughby Drive, Niagara Falls, Ont., L2G 6X2.
- London, Elmwood Presbyterian Church, Ont., Rev. Terry Ingram, 862 Freele St., London, Ont., N6H 3P3.
- London, Knollwood Park Presbyterian Church, Ont., Rev. Leslie Files, 760 Wellington St., London, Ont., N6A 3S3.
- London, St. Lawrence Presbyterian Church, Ont., Rev. Ivan Dambrowitz, 342 Pond Mills Road, London, Ont., N5Z 3X5.
- Moore, Knox Church, Ont., Mooretown, St. Andrew's Church, Ont., Rev. T.A. Rodger, Paterson Memorial Church, 120 Russell St. E., Sarnia, Ont., N7T 6R2.
- Niagara-On-The-Lake, St. Andrew's Church, Ont., Rev. John Mark Lewis, 340 Lock St. W., Dunnville, Ont., N1A 1A5.
- Owen Sound, St. Andrew's Church, Ont., Rev. F. Neill, Box 1632, Walkerton, Ont., N0G 2V0.
- Swinton Park, St. Andrew's, Erskine and Dundalk pastoral charge, Ont., Rev. W. Lennips, Box 609, Chesley, Ont., N0G 1L0.
- Thamesville and Kent Bridge pastoral charge, Ont., Rev. Margaret Kirkland, 20 Argyle St., Duart, Ont., N0L 1H0.
- Woodstock, Knox Church, Ont., Rev. Don McCallum, Box 99, Innerkip, Ont., N0J 1M0.
- Wyoming, St. Andrew's Church, and Camlachie, Knox Church, Ont., Rev. Glenn Cooper, 311 Michigan Avenue, Point Edward, Ont., N7V 1G1.

Synod of Manitoba and Northwestern Ontario

- Flin Flon, St. Andrew's Church, Man., Rev. Reg. McMillan, Box 433, Dauphin, Man., R7N 2V3.
- Kenora, First Presbyterian Church, Ont., Rev. Mabel Henderson, 923 - 11th Ave. North, Kenora, Ont., P9N 3K7.
- Thunder Bay, St. Andrew's Church, Ont., Rev. Sidney Chang, 633 Grey St., Thunder Bay, Ont. P7E 2E4.

Synod of Saskatchewan

- Biggar, St. Andrew's Church, Sask., Rev. Terry Hastings, 1602 Sommerfield Avenue, Saskatoon, Sask., S7K 5M4.
- Rosetown, Rosetown Presbyterian Church, Sask., Dr. Michael Tai, 530 David Knight Way, Saskatoon, Sask. S7K 5M4.

Synod of Alberta

- Calgary, Knox Church, Alta., Rev. R.W. Cruickshank, 4612 Varsity Drive N.W., Calgary, Alta., T3A 1V7.
- Calgary, Korean Presbyterian Church, Alta., Rev. M.J. Morris, 703 Heritage Drive S.W., Calgary, Alta., T2V 2W4.
- Red Deer, St. Andrew's Church, West Park, Alta., Rev. Andrew Burnand, P.O. Box 248, Eckville, Alta., T0M 0X0.

Synod of British Columbia

- Salmon Arm, St. Andrew's Church, B.C., Rev. Lorna Raper, 504 Sutherland Ave., Kelowna, B.C. V1Y 8J7.

continued over page

Transition

continued from previous page

Vancouver, Central Presbyterian Church, B.C., Rev. David W. Stewart, 2733 West 41st Avenue, Vancouver; B.C. V6N 3C5.

Vancouver, West Point Grey Presbyterian Church, B.C., Dr. Brian J. Fraser, St. Andrew's Hall, 6040 Iona Drive, Vancouver, B.C. V6T 1J6.

Vancouver, West Vancouver Presbyterian Church, B.C., Rev. George M. Philips, 14375 - 19th Avenue, White Rock, B.C. V4A 7S9.

Victoria, Knox Church, B.C., Rev. Peter Coutts, 2031 Northbrook Drive, Sidney, B.C. V8L 4J3.

ORDER OF DIACONAL MINISTRIES VACANCIES

Area Educational Consultants for the Synods of Manitoba, Northwestern Ontario, and Saskatchewan. Write to the Executive Secretary, WMS (WD), Room 100, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

OVERSEAS PERSONNEL NEEDS

Guyana	— Christian Educator
Central Asia	— Orthopaedic Surgeon
Nepal	— Primary School Teacher
	— Nursing Educator
	— Teacher Trainer
Africa	— Health Professionals
	— Doctors
	— Nurse Midwives
	— Agronomist

Those interested should contact the Rev. Chris Costerus, General Secretary, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

WANTED FOR GUYANA

Christian Educator: Tough-minded, flexible, committed.

The job: curriculum adaptation; teacher training; youth camps; adult education; training a successor.

Qualifications: Diaconal minister in P.C.C. or equivalent. Minimum three years experience.

Level of need: urgent

Level of difficulty: high

Level of job satisfaction: very high

Length of term: 2-3 years

Apply to: Personnel Secretary, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

VOLUNTEER OPPORTUNITIES FOR YOUTH

Youth in Mission is looking for quality projects for 1989 to attract the young volunteer between the ages of 16 and 29. Projects should include real work, under the oversight of a caring project supervisor who is willing to be a counsellor and spiritual guide. We suggest work with refugees, in rehabilitation centres, with chaplains, with native people, in camps and seniors' residences. You may specify the age range and experience or skill level required.

Opportunities for teams of youth to travel to different regions of Canada are also required. Projects must provide a small weekly living al-

lowance, room and board usually with a host family, often in partnership with a local congregation. Congregational or community visitation or special projects are also welcome.

Currently, youth in mission has requests for this Summer for:

- a mission assistant for Flora House in Winnipeg to share in inner city ministry;
- a mission assistant for Tyndale — St. George's in Montreal to share in inner city ministry;
- a recreation assistant for a seniors' residence in Toronto;
- resource help for Presbyterian church camps across Canada.
- four young people from 16-20 years of age who wish to learn more about the church's work in Southern Alberta.
- International Ecumenical Work Camp in Ghana, July 25-Aug. 25, 1989, age 18 to 35.

For more information, or to put forward ideas or suggestions for the Youth in Mission programme, please contact Mrs. C. Joyce Hodgson, 50 Wynford Drive, Don Mills, Ontario, M3C J7 by mail or phone (416) 441-1111.

CHEYNE PRESBYTERIAN CHURCH

Applications are invited for the position of Assistant Minister. We are looking for a self-motivated, creative individual. Primary responsibilities will include leadership recruiting and equipping for Christian education and social ministry. Contact: Jack Duncan, c/o Cheyne Presbyterian Church, 7 King Street West, Stoney Creek, Ontario L8G 1G7. Tel. (416) 664-6043.

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Lorna Raper

Shattering our tombs



Christographia 31

Christ came juggling from the tomb, flipping and bouncing death's stone pages, tossing those narrow letters high against the roots of dawn spread in cloud.

This Jesus, clown, came dancing in the dust of Judea, each slapping step a new blossom spiked with joy.

Hey! Listen — that chuckle in the dark, that clean blast of laughter behind — Christ comes juggling our tombs, tossing them high and higher yet, until they hit the sun and break open and we fall out, dancing and juggling our griefs like sizzling balls of light.

— Eugene Warren

"Reprinted from *A Widening Light: Poems of the Incarnation*, (c) 1984 by Luci Shaw. Used by permission of Harold Shaw Publishers, Wheaton, IL 60189."

"They found the stone rolled away from the tomb . . . but they did not find the body."
(Luke 24: 2, 3).

This is the first clue that the Lord's promised resurrection had taken place. But the disciples did not believe the report of the women! An idle tale, they thought.

Disbelief seems to be woven into the warp and woof of our lives. The resurrection has taken place but we prefer the dank comfort of the tomb. The *Living Faith* says this (10.3):

"To say 'no' to Christ is to refuse life and to embrace death."

It is not that we are not Christian. It is not that we have not put our faith in Christ — initially and again and again! It is just that we prefer to keep some corners of our lives dank and entombed — away from the searing resurrection light, away

from the fresh smell of life and newness which encircle a new body and a new beginning.

What are some of the areas of our lives which we keep entombed? Our economic lives, because we feel faith has to do with spiritual issues rather than the hard, cold facts of economics. The way we spend our money, the places we invest our money, the way we apportion what is ours and what is the Lord's. The material demands of life entomb us.

Our professional and business lives control us. We are sometimes caught in a bind and yet we are able to compartmentalize. We feel that our working lives, the dividing of our time and schedule, the professional shrine where we worship degrees, stature, and prestige are ours to control.

We are sometimes entombed in our personal pain, feeling that it is a burden which we ourselves must bear. It has become a part of our baggage. We are used to its insight, its encumbrance.



The Garden Tomb, Jerusalem.

We would like to be free of our pain, whether it comes through the loss of a spouse, a career, a marriage or a personal burden which we have borne for the whole of our lives. We would like to walk tall but somehow the weight of the burden has become a part of our body weight. We would like to be free of the oppressive pain but we do not know how to be free. We are afraid of the exhilaration of integration and healing.

And yet, the tomb is empty! Resurrection has happened! As Karl Barth says, "Easter is the breaking in of a new time and world in the existence of the man Jesus who now begins a new life as conqueror, as the victorious bearer, as the destroyer of man's sin which had been laid upon him. The becoming new at Easter is a becoming new once for all. God's victory in mankind's favour in the person of His Son has already been won!"

Easter with its victory is here! The tombs which we made for ourselves or which others made for us are shattered, juggled; the stones no longer fit together! Christ has shattered our oppressive tombs and breaks into our pain, our lives, our hope with new, sparkling, inextinguishable light!

Easter is a celebration of victory, a reiteration of newness, a restoring of our hope in God's promise to us.

To say "yes" to Christ is to embrace life, and to refuse death.

Easter is the opening up of our entombed, compartmentalized lives to the light, healing and celebration of Christ's continual presence with us, to the awesome directivity of the Holy Spirit in our lives, to the freedom which God, alone, gives. Easter is celebration! Walk tall in Christ's newness! □

Lorna Raper is the minister at St. David's Church, Kelowna, B.C.

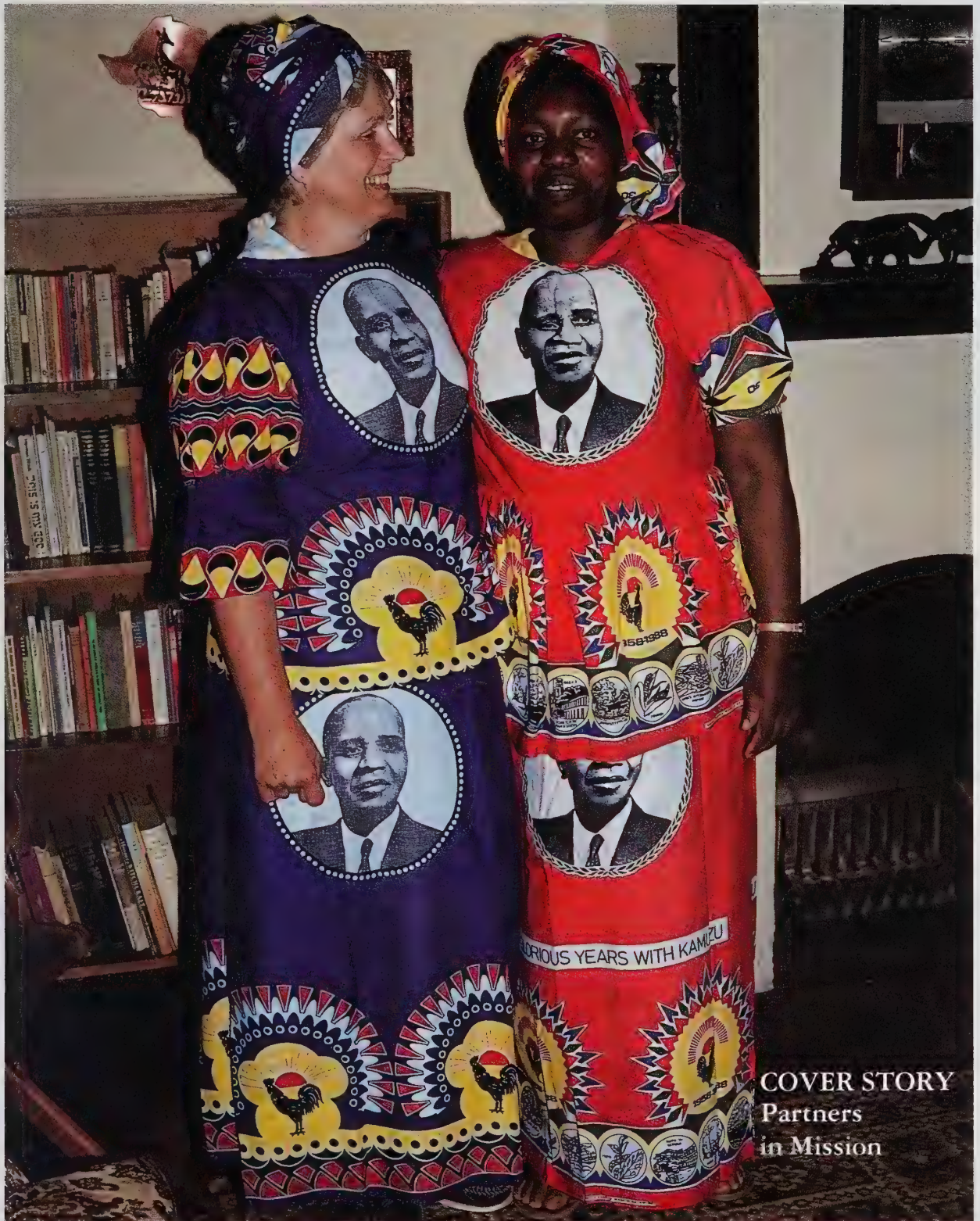


— Photo — Allen D. Macartney

*“O death, where is thy sting?
O grave, where is thy victory?
. . . thanks be to God!”*

PRESBYTERIAN RECORD

April, 1989



COVER STORY
Partners
in Mission



Rev. Saul Chitsulo and Rev. Wally Little perform one of 77 baptisms at Ekwendeni Presbyterian Church, Malawi.

These visitors to Malawi discovered we and they are partners.

Made for each other

by John Congram



What Canadian Presbyterian can boast that he has attended a 7:30 a.m. worship service with 700 people, in a sanctuary without a roof? Or stood in line hoping to be able to get into one of the three services in the local church? What Presbyterian minister has participated in a service where 77 babies were baptized - a small number by local standards? Or what minister has ever had 27 preaching stations under his care?

This and much more was experienced by the Rev. Wally Little and his wife Audrey, from Cambridge, Ontario, when they visited the Church of Central Africa, Presbyterian, Blantyre Synod, Malawi, during the summer of 1988. They were part of the E.H. Johnson Exchange Program, which in the spring of 1987 brought the Rev. Saul Chitsulo, Mrs. Edah Chitalo, and Mr. Willia Tsokonombwe from the Church of Central Africa, Presbyterian, Blantyre Synod in Malawi, to visit The Presbyterian Church in Canada.

What the Littles saw and experienced in Malawi has permanently changed them and the way they perceive life. "I

Margaret Ncoyana and her two children, with Audrey Little, pounding the maize at the Ncoyana home. (Dr. Silas Ncoyana is general secretary, Blantyre Synod.)

have come home with a new definition of the word 'necessity', "says Audrey. "Although we frequently use the word in Canada, compared to most of the people in Africa there is nothing that we really need." "Poverty and starvation," adds Wally, "are often lurking just below the surface, barely one crop failure away."

WON THEIR HEARTS

Despite the physical hardships many endure daily, the people of Malawi soon won the hearts of the Littles. "If it were not for our families at home," reports Audrey, "we would have been tempted to stay."

Even though they spent only six weeks in Malawi, the Littles soon found that the separation between "us" and "them" had disappeared. The warmth of the people won them over immediately. "In Canada," say the Littles, "people give what they can spare; in Malawi they give you everything they have. To experience that changes your total outlook on life!"

Before they took this journey, the Littles were told that in Malawi they would find that people are more important than time. That indeed was what they found - a joyful, faithful and generous people, many of whom lived out their lives barely above the poverty line.

Although the Littles love nature, they find it hard to justify spending great sums of money, and exerting great amounts of energy, to save two or three whales caught in Arctic ice, when the same resources could feed and clothe several hundred children in Malawi for a lifetime.

The Littles have returned to their home and congregation at St. Andrew's Hespeler, Cambridge, filled with a whole range of emotions - gratitude, that they have been given this wonderful opportunity to share and receive from Christian sisters and brothers in Malawi, but also anger that there remains such a disparity in opportunity and advantage in our world. They also feel frustrated that there seems to be so little they can do. Part of their struggle is to find ways that Canadian Christians can make a positive contribution to the lives of people living in Malawi.

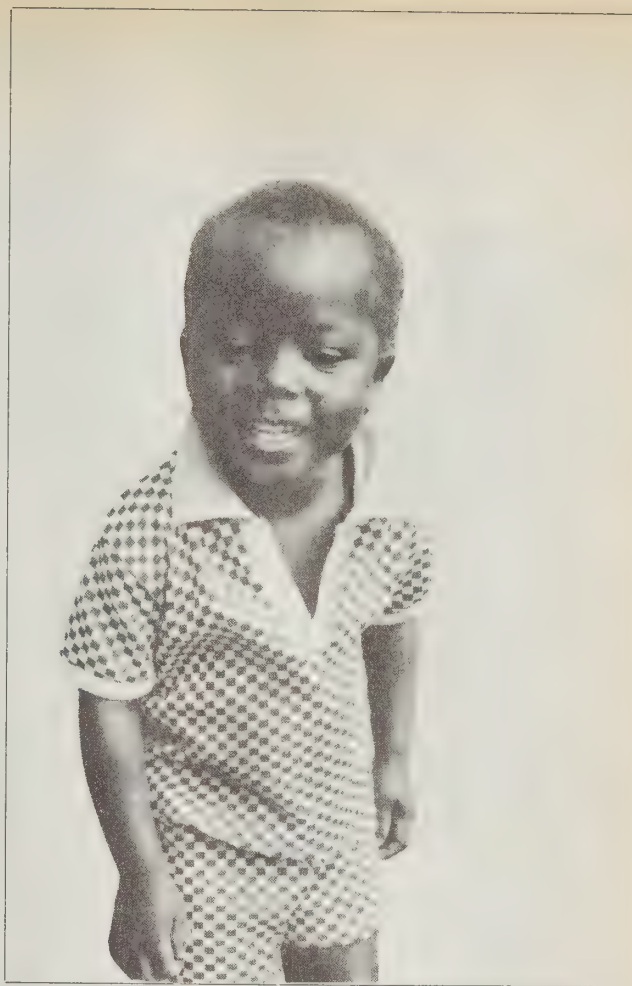
POSSIBLE ACTION

Being people of action, they have already come up with some tentative conclusions and proposals, "a few beginning points and ideas for people to think about."

Here are some of the things they would like our church to consider:

- A youth exchange between our two churches with a possible work project in Malawi.
- Strengthening the partnership between our two churches, by congregational twinning, engaging a Malawian minister as an associate minister in one of our churches, or inviting elders from Malawi to conduct Elder Workshops in Canada to broaden our vision of the work of the eldership.
- Exploring the possibility of having a visiting professor from Malawi teach in one of our colleges on a short-term basis.

One of the areas the Littles feel that we could learn from the church in Malawi, is in their use of the Prayer House. It is like a satellite congregation established in an area where eventually a church will be needed. It is under the supervi-



— photos by Wallace Little

sion of an established congregation and their minister, but in the worship and work of this satellite congregation or Prayer House, the elders play the primary role. When the Prayer House reaches a viable size, a minister is appointed.

Continually, the partnership needs our prayers and financial support. Everywhere in Malawi the Littles found great need - in hospitals, in churches, in schools. But in the midst of their great physical need, the Christians in Malawi have much to share with us about joy, faithfulness and generosity.

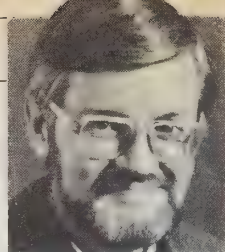
"We visited a church," says Wally, "that often must struggle to exist physically. We returned to a church that is also struggling to exist - sometimes physically, often emotionally and spiritually. We are partners, made for each other." □

The next E.H. Johnson Exchange will be held with the church in China. For more information about it and how you might participate, contact:

**E.H. Johnson Trust,
c/o The Presbyterian Church in Canada,
50 Wynford Drive,
Don Mills, Ontario, M3C 1J7**

John Congram

Mainline no longer?



What happens when the so-called mainline churches become disenfranchised? It seems to me we may soon find out. This, despite the claims of Reginald Bibby in *Fragmented Gods* that nothing much is changing in terms of denominational allegiance in Canada. He even claims, that despite the popular perception otherwise, the evangelical fundamentalists are ineffective in mission and evangelism. His contention is that their perceived growth is a simple case of the reshuffling of the deck among these groups.

I, for one, find this hard to believe, especially after a recent visit to British Columbia. There, it seemed to me, the mainline churches probably come in a poor third behind the Secularists and the Evangelical Fundamentalists. This is not a very accurate or fair designation for this latter group but I think you know what I mean.

The religion page of the *Toronto Star* on February 18th carried a story from *Faith Today* that helped confirm my suspicions. It noted that Broadway Pentecostal Tabernacle in Vancouver raised 2.5 million dollars in a building drive. Saskatoon has the largest Christian and Missionary Alliance Church in North America. Maybe we can take some small satisfaction here from the fact that this de-

nomination was started by a disgruntled Presbyterian cleric in Hamilton, Ontario in the late 19th century.

It notes as well that budgets for these denominations have jumped dramatically — Pentecostal Assemblies to 11 million in 1987, Christian Reformed to 27 million, and the Missionary Church to 9 million.

Vancouver School of Theology, which I visited, has a lively and creative student body of 120. However, just down the road from them on the University of British Columbia campus is Regent College with many

more students. It is only one of several colleges in the area with similar conservative leanings.

No, it seems to me we will soon have to give up our claims to being mainline, at least in terms of holding the allegiances of the majority of Christians in Canada. Our experience of 1925 might have prepared us for the required adjustments, even allowed us to provide some leadership among the other mainline branches. However, I don't think we ever really came to terms with our true position after that event.

All of this may sound terribly gloomy but it need not be. If my reading of history is at all accurate, the most effective periods of the Church's life have occurred when it has been a minority, often a tiny one. When Jesus said his followers were to be like leaven in the world, I don't suppose he ever envisaged a time when the leaven would be greater than the dough.

Rushton and the problem of equality

Recently, University of Western Ontario psychologist, Philippe Rushton, shocked the scientific world by suggesting that there was a relationship between intelligence and race. Specifically, he suggested that Orientals, whites and blacks rated in that order in terms of intelligence. He was immediately attacked both scientifically and emotionally.

The whole thing took on comic overtones when broadcaster/scientist David Suzuki jumped into the fray. Suzuki (of declared mental superiority by Rushton's theories), mounted a furious emotional attack against Rushton (declared mentally inferior by his own theories). Suzuki, without the help of science, pronounced Rushton completely "out to lunch," so to speak. Interestingly, if one were to accept Rushton's theories, you

would be forced to conclude that Suzuki is right. But then that would mean you accepted the theories of a possibly crazy man. It all gets very complicated and confusing.

But there are some serious sides to this event as well. Christians must always be concerned about any theories that might inflame racial injustice or hatred. The Holocaust must never be allowed to escape from our memory. Although in fairness to Rushton, unlike the Nazis, he was not suggesting his own race was superior.

Having established that as the primary fact, such events also provide evidence that increasingly in our society there are certain principles and values that must not be challenged or questioned. In times past, the majority of these were often the dogmas of

the Church. Today it is more likely to be dogmas held by science or society at large. This event suggests that one of these is that all races are created equal, at least in those aspects that society has determined to be essential, in this case mental capacity.

Christians often mistakenly assume that this is also part of Christian doctrine. True, we do affirm the equality of all people — but not on the basis of their intelligence. From our perspective an Einstein and a mentally retarded person are essentially equal — at least in the category that we believe counts most — God's love, forgiveness and acceptance. This principle of equality on which Christians are called to base their lives and action would remain unaffected even if Rushton's theories were proven accurate! □

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OUR COVER

Audrey Little and Margaret Ncoyana are wearing national dress for Malawi's Independence Day celebrations.

Photographed by Rev. Wallace Little. See article on page two.

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Bruce A. Miles

Business as usual



This is the sign that could be sitting in front of many of our churches today. In other words, what is being said could be construed as, "Don't look for any surprises, any bold steps, any great ventures of faith, any signs that the congregation is entering the dangerous activity of risk, any indication that this group of people is putting its life on the line, its future in God's hands."

Business as usual? It means that most of what we do is predictable. We continue to have our annual meetings, our worship service is the same from Sunday to Sunday (the sermon always starts by 11:40 a.m. or at least it should!). There will always be meetings that say, "Everybody welcome". (Can you imagine what the coffee person would do if "everybody" ever turned up?). We are constantly needing new choir members, better attendance at church, more people for Bible Study and more money. Am I sounding cynical? You think of where you are and then think of the predictability factor in your particular situation.

Many people like things to remain the same, at least as far as church is concerned. After all, everything else in the world is changing. Please don't let God change. And that means that "church" must not change. What do we need new hymns for? Nothing like the old ones to stir the memory!

Business as usual. It means that there has been little or no change in the past number of years. There has been a constant, a factor of steadiness, dependability. Now before you think that I have been abducted into another cloud cuckoo land, let me assure you that I am for consistency as well.

In our church life there should be a constant probing of the word of God, diligent efforts made to make worship relevant and meaningful and even exciting sometimes. There should be a steady seeking of ways of witnessing and serving in our present context. There should be a digging into the issues of life in the late 80s that affect people and dehumanize them and cause them to be treated unjustly.

There is a constant resistance to change on the part of most of us. We feel more comfortable when things are the same, we feel safer when we know what to expect.

I am almost daily amazed and intrigued by Abraham and Sarah. Can you imagine the consternation of their neighbours when they saw the name change on the mail box in front of the farm? "Abraham! Where are you going? Why? What? A journey? You don't know your destination? You are saying that God actually spoke to you?"

This is what I don't see — ventures of faith, leaps into the unknown, projects that arise from imagination and a desire to boldly venture, journeys into the unknown where the final outcome can be vague, if seen at all, excitement that captures a congregation because each person, as part of the Body of Christ, has a deep sense of ownership.

Business as usual. It is fast becoming apparent that we cannot "afford" the luxury of such a state of either mind or being. We need some signs changed, "The Lord's Business! Look Out!"

In quiet contemplation, read again, Genesis, Chapters 12, 17 and 18 and, Hebrews 11:8. □

Bruce A. Miles



We need a
desire to
boldly venture

The Farthing Tapes

I have been accused of many things in my lifetime, many of them deservedly! The creation and promotion of satanic philosophy however, is something new, and I hope, *undeserved*! (Letters, January 1989, *The Record*)

If my brother minister Rev. Robert Bettridge would take the trouble to actually listen to the meditation tapes and child's story that I have recorded, I believe that he would discover that the material is not quite as bad as he fears. In fact, it embodies the sort of imagery and spirit that is fundamental to the Psalms, and other Wisdom Literature of the Old Testament. But most of all I hope, it reflects the mind, spirit and heart of Jesus of Nazareth, who loved so deeply and who expressed that love so powerfully.

Our creation is a rich and beautiful gift of a loving Creator. To know this and to enjoy its abundance is the essence of life. This cannot be experienced however, out of the context of a theology obsessed with judgement and name-calling.

(Rev.) Al Farthing,
Penetanguishene, Ont.

I am annoyed with Robert Bettridge (Letter to the Editor — January *Record*)

Mr. Bettridge gives no indication (or evidence) of having listened to the tapes by Albert Farthing, which I reviewed for the November *Record*.

It seems hardly fair to criticize the *Record* and my review, without attempting to understand the tapes themselves.

Secondly, he imposes on the words which Al uses, and which I quote, his own preconceived notions as to their meaning, rather than understanding them in context . . .

Thirdly, he lets fly with the manipulative statement that he is "reviewing the advisability of recommending the *Record* to the members of his congregation." Come on, Robert! Do you really think that you have a responsibility to protect the people to whom you minister from theological perspectives with which you don't happen to agree? You must have a pretty low view of their intelligence

Finally, I believe that Christians need to be careful about embracing the new "isms" which emerge as human beings look for meaning in life, or strive towards justice and wholeness. I *don't* believe that we need to approach these "isms" fearfully. Al has approached ideas and methodologies which some folks find helpful, as a Christian pastor and theologian, seeking ways by which persons, already in relationship with Jesus, may develop their sense of wellbeing, and thus their energy for the work of the realm of God. To that I say "Amen!" and "Hooray!"

(Rev.) John C. Carr,
Visiting Fellow, Pastoral Counselling
and Education,
The Campbell Centre,
Christchurch, New Zealand.

Worship for the Way

Thank you for the February, 1989 issue of the *Presbyterian Record* on the theme "A Time to Weep."

I noticed that in his article, "Learning about death from the Maori," Douglas Herron made several references to the book, *Worship for the Way: Prayers and Services for the Life Journey*, to which he made an important contribution. The book was published in 1988 for study and use by clergy and laity in The Presbyterian Church in Canada. Your readers should know that the book is available from the Resources Distribution Centre, 50 Wynford Drive,

Don Mills, Ontario, M3C 1J7 at the price of \$9.00 per copy, plus handling.

(Rev.) E. Margaret MacNaughton,
Program Director — Worship,
Board of Congregational Life.

Inclusive Language

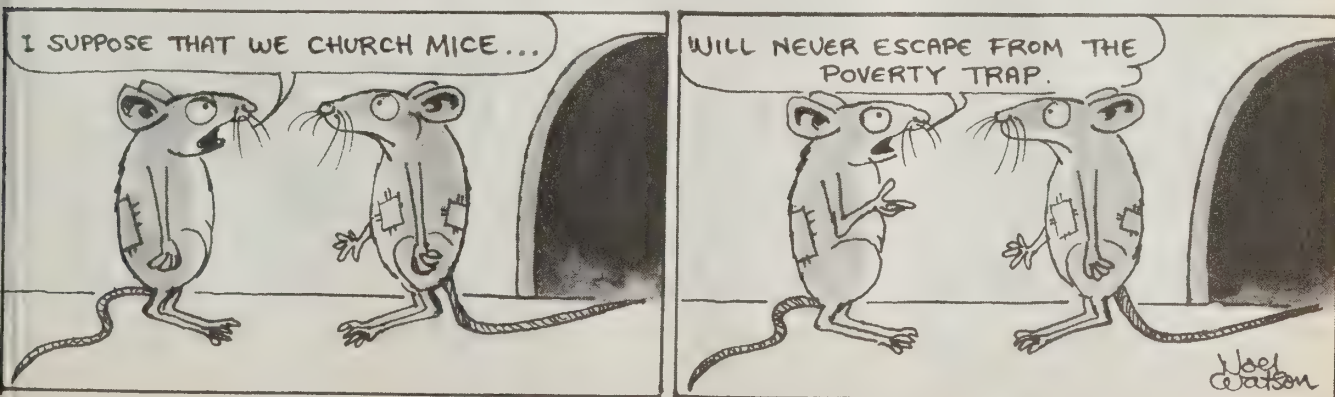
We the undersigned students of Knox College, feel it is our responsibility to respond to the letters of Elsie Pitman and Eileen MacDonald concerning the issue of inclusive language.

Inclusive language is an emotional

Continued on page 40

WATSON'S WORLD

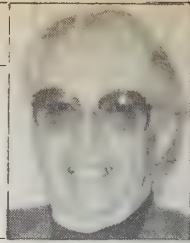
Noel Watson



REVOLVING COLUMN

Gordon Hodgson

View from the hard pew



PRODIGAL PIZZA PARTY

“What I want to know is what’s going to happen when we finish destroying the environment and run out of resources?”

Oh, dear, I thought, George is here again, flogging that tired old story — it’s been around for the last 25 years, but I greeted him as usual, inquiring as to the state of his health, his present condition of gainful employment, and if he was managing to stay out of trouble for long this time.

“Thank you for asking,” he said, “but what I really want to know, is did you see that story on the tube last night about a guy who made off with his half of the family fortune, blew it all, and came back home expecting . . .”

“That story has been around for thousands of years,” I said. “It appears in the Bible as the story of the prodigal son, sometimes referred to as the PS story. And no, I didn’t see it. Did they treat it with a new wrinkle this time?”

“Well, yes and no; the ending was kind of weird . . .”

“It was in the Bible, too,” I said. “At least it appears weird to us . . .”

“How come?”

“Well, this clown comes back, the father greets him as a long lost friend, he gives him a new pair of jeans, new Reeboks and a nice Hawaiian shirt, and throws a big pizza party saying it’s good to have you back! Naturally his brother coming in from ‘the back 40’ — the farm was a big spread and the crops were lush and green — was badly bent out of shape with all this!”

“But,” I added, “that wasn’t really the end of the story.”

“Sure it was!” George insisted. “All was forgiven and they lived happily ever afterwards.”

“No way!” I replied. “Sure, the dummy was forgiven for his riotous living and squandering his half of the family fortune, but everyone knew what happened after that. The story teller, Christ, didn’t have to finish the story because his listeners all *knew* what happened without being told.”

“Well, I didn’t . . .” George said. “Nobody ever told me there was any more to the story.”

“The end,” I said, “was that while the PS got his new clothes and

a nice party, that was *all* he got. His inheritance was all gone. Remember this was a very highly structured, authoritative society. He asked for his inheritance at the outset. He got it. He squandered it. ‘Fine’, the father said, ‘welcome back, but you are finished as a son in this family. This is not my decision, this is the way things are in this part of the world. You have squandered all your birthright, you have lost everything of material value — your half of the estate — and you have squandered your half of my authority. Everything that’s left belongs to your brother, and when I retire he owns everything and he’s in charge.’

“The father might have added, that since the son dealt himself out, he was roughly in the same position as an unemployed labourer down at the local coffee shop looking for a job. And his brother didn’t have to

hire him anymore than he had to hire anybody else.”

George looked pretty startled, I thought. He turned to look at my bookshelf and idly pulled a book from the shelf near the top. It was a small little book, one that had been written 15 or 20 years ago and included a number of quotations from Gandhi in the forties. He flipped it open to the front page.

“Planning as though people mattered,” he read aloud. “What’s that supposed to mean?” he asked.

“Let me tell you a story,” I said. “Once upon a time there was created an EARTH, and the earth was well supplied with a beautiful environment and lots of natural resources. Two groups of people were placed on the earth, and one group said, ‘Let us take our half and use it.’ And they did, and they squandered it in riotous living and left behind a terrible mess, and before long they came back and said, ‘Let us take the other half because we have nothing left and this place looks pretty awful — it’s hardly fit to live in.’

“And the Creator said, ‘It’s good to have you back, welcome back, indeed.’”

“‘Thanks,’ the people said, ‘Now we’d like to have the resources from

“Did you see
that story on the
tube last night?”



the other half and we want you to make sure that those other people don't foul up the earth like we did with our part.' "

"So, what," George asked, "did the Creator do?"

"It isn't so much what he did," I replied, "but what he is going to do! What we are talking about, of course, is the way the industrialized (First) world has squandered all the resources in Europe and America and has almost terminally destroyed the natural environment in the northern hemisphere."

"But who is the other group of people?" George asked.

"If people and resources had been distributed roughly equally across the surface of the land, the other group of people would be principally those in South America, Africa and Asia, those people commonly known as the Third World," I replied.

"Just like the Prodigal Son, the First World ran out of money."

"Okay, okay, I can see that, but what has all this to do with the prodigal son story?" he demanded.

"So who is represented by the brother who was working on the back 40, who came in and found the PS back and expecting more of his father's estate? Clearly, the Third World!" I concluded triumphantly.

"You'd better run that by me again," George mused. "I think you must have left something out."

I thought for a while and then said, "Look, the First World — Europe and America — claimed the resources in that part of the world that they could conveniently reach, their own lands and those nearby, and they consumed those resources — energy resources, mines and minerals as well as all agricultural resources. With the proceeds they built up a very high standard of living."

"So what's wrong with that?" George asked.

"Just this. The standard of living got so high that they couldn't afford it any more. As a result, just like the

prodigal son, they ran out of money. And just like him, they left a terrible mess behind."

"Terrible mess?" George asked.

"They fouled the waters, they destroyed the soils, they left heaps of garbage, they killed the wildlife. In short, they destroyed the environment!"

"Tough bananas!" George concluded. "Out of cash and out of a decent place to live — time to go home to daddy! Gotcha," he concluded.

"But wait," he quickly added. "What's with the brother from the back 40?"

"Well, obviously the PS people are looking to the residual estate that is now effectively in the hands of the brother for continued high living and a new place to leave garbage."

"And the brother isn't very happy about that, I bet!" George added. "So what does he do?"

"He's pretty stressed up, because dear old dad says welcome home to the PS people and on the surface of it, that sounds like they get to take over the rest of the estate."

"Translation?"

"The First World takes over the resources of the Third World."

"But you said the real ending of the PS story was that while the PS came back, he came back to a position of servitude — he was no longer part of the management system, in fact he was just another potentially unemployed labourer. Right?" George demanded. "So, the First World has absolutely no claim on the resources of the Third World if we are to follow the teaching of this parable?"

"Yes, of course. It is natural to conclude that the people of the First World (we, ourselves) have no right to Third World resources, and in addition, we have no right to try to prevent the Third World from fouling up the environment as it goes about using up its resources," I added. "We (the First World) simply squandered our way out of the whole management process, just like the original prodigal son. We can claim forgiveness but we get to live with the consequences of our irresponsibility. □

Dr. Hodgson is a semi-retired professor and administrator, and an elder at Varsity Acres Presbyterian Church in Calgary, Alberta.

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Lloyd Robertson



The Soviet's New Face

Old ideas die hard. That is certainly true of our responses to the most fundamental kind of change in global thinking that is being thrust upon us by Soviet leader Mikhail Gorbachev. It is hard for some of us to think of the Soviet Union as having moved beyond the brutish, sullen society that was responsible for shooting a Korean airliner out of the sky, killing all on board, and prompting former U.S. President Ronald Reagan to utter his famous "evil empire" phrase.

Since coming to power Gorbachev has put a new face on the Soviet Union through his policies of "glasnost" and "perestroika," representing openness and reform. He has made some truly remarkable overtures to the West regarding nuclear arms reductions and cuts in conventional forces. Indeed his actions would seem to confirm a theory posited in some quarters that Gorbachev has stumbled upon the greatest single secret of the Cold War. He has realized that the West will never launch an unprovoked attack on the Soviet Union. This has allowed him to move speedily toward his own stated policy of "defensive sufficiency" with the knowledge that he need not burden a fragile Soviet economy with massive defence budgets that give him more tanks, planes and weapons than could ever be required under even the most critical circumstances. Instead, he can busy himself with the truly awesome job of trying to improve the daily lot of the Soviet people who must still endure food shortages, excessively low wages in many areas and exorbitant prices for what is available.

Gorbachev can only tinker with the Soviet political system and there is certainly no chance he intends to move it beyond a one-party structure. The Communist Party will continue to be supreme with all of the negative aspects of that condition. But if the cumbersome state apparatus can be made more flexible to better serve the Soviet people, a more relaxed society will be the result and the leadership will be less inclined to divert attention from internal problems by involving itself in foreign adventures for the alleged purpose of spreading the glories of its socialism around the world and foisting it upon countries that don't want it.

The new-look Soviet Union has

**"The new look
Soviet Union
has caused a wide range
of reactions
in the West."**

caused a wide range of reactions in the West. First, of course, there is happiness that we can all breathe much easier than in the deep, dark days of the Cold War. From many quarters, though, there is a mixture of scepticism and confusion. Some political analysts who are not swayed by what they describe as Gorbachev's "charm offensive" warn that underneath the flashy smiles are the same sharp teeth, and the whole program is designed merely to encourage the West to drop its guard while the Soviets reorganize and become even more bellicose in the future. Even such luminaries as Dr. Henry Kissinger and our own External Affairs Minister Joe Clark warn about becoming too trusting of the Soviets. These people are probably correct in emphasizing the point that the same old Soviet system is in place beneath the shiny new wrappings of the Gorbachev regime.

But it took only one comment from Yelena Bonner, wife of Soviet Nobel Prize winner Andrei Sakharov, to point to the reality of the present situation. During their recent visit to Canada Bonner said she wouldn't bet ten rubles on Gorbachev's long-term survival. His enemies in the Soviet bureaucracy are legion because he is shaking their comfortable chairs like no one since Khrushchev.

Is it in the interests of the West to have a relatively more vibrant and open Soviet Union under the current leadership or is it better to have it sliding into the economic backwater it was becoming during the stagnant tenure of Leonid Brezhnev? This is a question we must confront. To this observer, among many others, it would seem there is ample reason for giving Gorbachev the encouragement he needs to continue his reforms.



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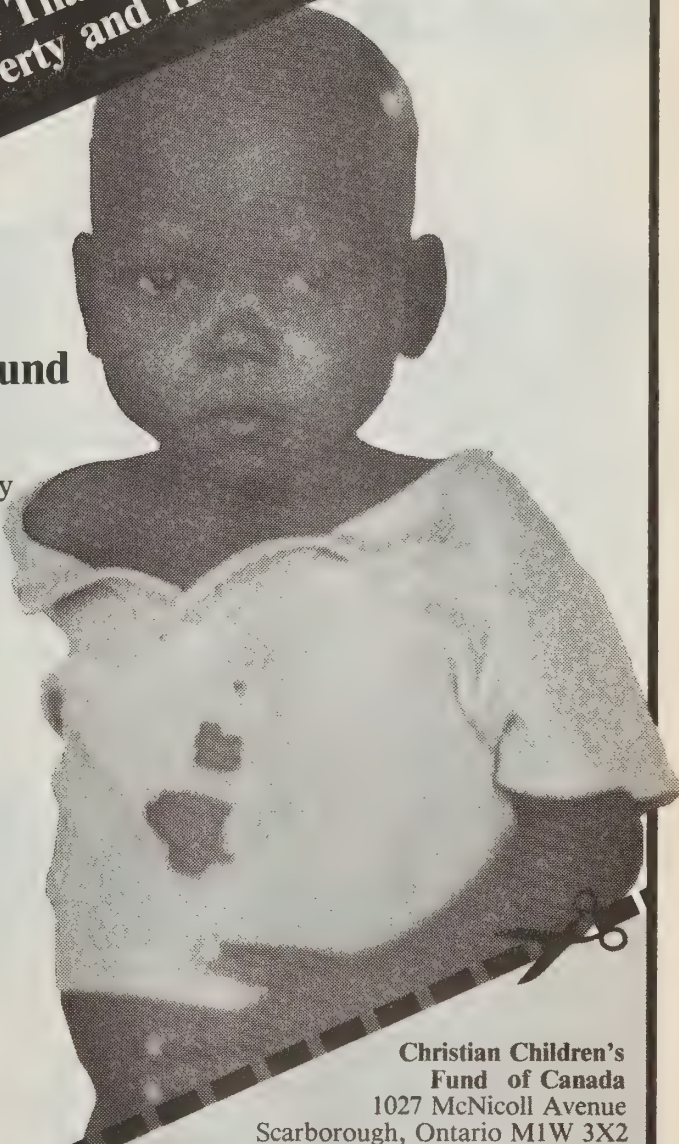
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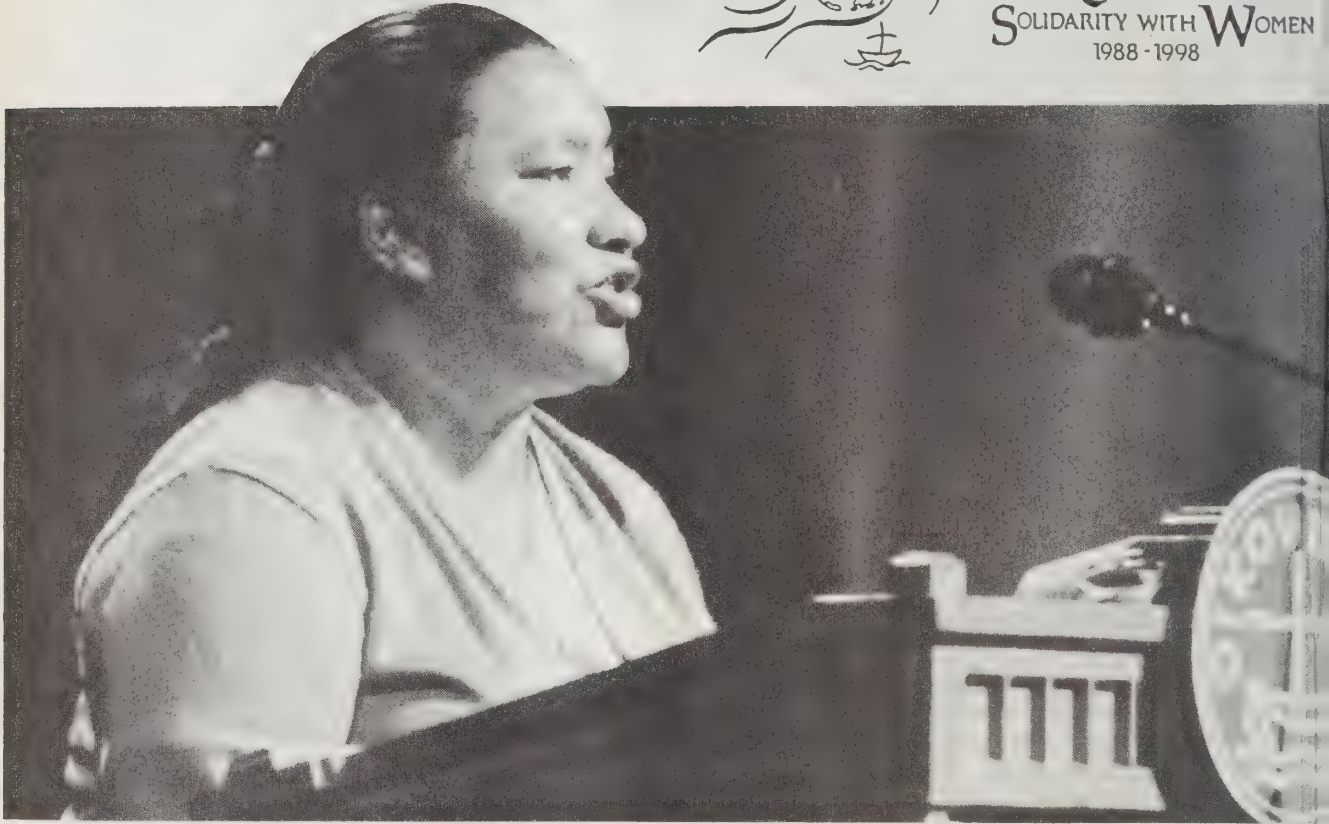


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Whatever happened to "Neither Male nor Female"?



ECUMENICAL DECADE
CHURCHES IN
SOLIDARITY WITH WOMEN
1988-1998



Domitila de Chungara, Bolivian labour organizer, speaking at the Sixth Assembly of the World Council of Churches, in 1983.

by Heather Johnston

MARK, IN THE NEW TESTAMENT tells a story of a woman who crashes a dinner party given in the house of Simon of Bethany. She breaks open an alabaster jar of precious ointment and anoints the head of Jesus. Other guests reproach her for such extravagance - "... this ointment might have been sold ... and given to the poor?" But Jesus simply says, "Let her alone ... She has done a beautiful thing to me ... she has anointed my body be-

forehand for burying. And truly I say to you, wherever the Gospel is preached in the whole world, what she has done will be told in memory of her."

A moving story, but one with bitter irony. The woman remains anonymous! We know the name of the host of this party, the name of the man who betrayed and denied Jesus, but we do not know the name of this faithful woman! This woman whose deed, Jesus said, would never be forgotten, was not judged important enough in her own person for Mark to remember her name.

Another story. A Presbyterian Congress is held in Winnipeg, Manitoba. A friend writes: "I find a place at the back

of the large, filled hall. I look at the audience: the majority are women. I look at the podium - not a woman in sight. I wander off and visit the book display, where a lone woman is in charge. I pick up a copy of Anne Wilson Shaef's *Women's Reality*. With renewed hope I return to the hall. Explanations satisfy, but images haunt, comments Herbert O'Driscoll, on the topic of who Christ is for us. What is the image that haunts me? A faithful woman who tends the bookroom, while men speak the words. Thank you, sister in the bookroom, you were Christ for me . . ."

As creatures made in God's image, human beings are story-making creatures. We live in a story-shaped world. God created human beings so that God could tell us God's story! Therefore, one of the most important ways we come to understand our world and ourselves is through stories. The failure to preserve the names and heroic stories of women means that for women their own experience of God acting in their story is not validated in the community's story. The story is not entirely told when only one set of experiences is marked and shared as significant and normative.

Will we, in our lifetime hear the *whole story*?

There are icons of hope: Pope John XXIII identified the women's movement as one of the three distinctive characteristics of our age; ". . . since women are becoming ever more conscious of their human dignity, they will not tolerate being treated as mere material instruments, but demand rights befitting a human person . . ."

Community of women and men

The World Council of Churches in 1978 launched a study on "The Community of Women and Men in the Church." This "community study" named the church as a community of women and men characterized by mutuality, justice, fundamental equality and dignity. Where the Church is, there are signs of a new humanity and solidarity with women. But where there are no such signs, is there, can there be church?

In response to the growing call of women from around the world for recognition and equal rights, the United Nations declared 1975, *International Women's Year*, culminating in the first world conference on women in Mexico and leading to the *UN Decade For Women*.

Listen to the poem of an Asian woman:

The Mighty Woman . . .

The historical reunion
With the Mother
The estranged
So so long.

Dear sisters and brothers
Who still groan
In despair
Or in sleep

Awake, awake
And hear
The mighty woman's

Footsteps	Coming for all
Coming for you	In this time
Coming for me	In this world.

(from *In God's Name*, publication of Christian Conference of Asia)

This mighty woman does not carry a gun, but a baby on her back. She watches her son being tortured, her daughter burned. She bakes communion bread. She joins with women and men around the world to combat prostitution, hunger, oppression. She sings, prays, dances, paints, weaves and writes theology. She is farmer, factory worker, church historian, homemaker, poet. She is more than 50 per cent of the world's people.

Are churches recognizing the footsteps of "mighty woman"? A world-wide study of churches done in the mid-eighties would indicate not. It shows that traditional perception about the position and role of women has hardly changed. The vision of the "community study" remains just that, a vision!

So, in January 1987 the Central Committee of the World Council of Churches declared 1988-1998 the

Ecumenical Decade of Churches in Solidarity With Women.

In his address to that Central Committee, General Secretary Emilio Castro reflects, "How can one fail to affirm the community of women and men, willed by God in creation and affirmed by Jesus Christ in his death on the cross? . . . How can we experience the quest for church unity without facing the basic factors of racial, social and sexist alienation which continue to defy the saving will of God?"

For Dr. Una Kroll, medical doctor and deaconess of the Anglican Church in Great Britain, solidarity represents:

"to value - to want justice for - to desire fulfilment for - to be willing to suffer for."

Women are shaking away old symbols and systems which have had such a one-sided monopoly in life. Women are working for inclusive language - which is no small matter in the struggle to raise them from invisibility to dignity and value. I realize that many sisters in the developing world feel that this concern is a luxury. Having lived in Africa, I can understand that, and yet, make no mistake, what is not in the mind will never be in the structures, and what is not in the language will never be in the mind!

Churches in solidarity with women are called to take on a task, a task not faced by them until this last quarter of the twentieth century - a task which will have repercussions for all times to come, but a task impeded by a painful division. No trivial division this, the challenge of feminism vis-à-vis the passionate traditionalist reaction against it.

History proves that progress for disadvantaged groups consistently produces a backlash. In North America the social advance made by women during the last few decades has produced exactly that. Some of that backlash is violent and frightening, such as the proliferation of "snuff films." Most of it simply reflects the longing to return to a familiar social order, such as REAL WOMEN, a group which believes that society now denigrates the role of women in the home.

And yet, ask any teenage girl in Canada if she intends to be paid, all her life, 64 per cent of what the boy sitting next to her will be paid, or if she intends to be an unwed mother, or if she intends to be abandoned by her husband or be left a middle-aged widow unprepared or unable to work. The answer invariably comes, "No, not me!" But that is exactly



Sister M. Teresa Kane
"asked the Pope politely but firmly" to treat women with respect.

what the majority of teenage girls can look forward to if present expectations and attitudes continue. We even have a name for this sociological trend. It is called "The feminization of poverty."

The Ecumenical Decade of the Churches in Solidarity with Women used Mark 16:3 as its theme to introduce its challenges to the churches, "Who will roll away the stone?" This theme raises the whole question of power, particularly women and power. There is a Swiss proverb which says, "Man is the head, but woman is the neck." For centuries, mothers taught their daughters how to make use of "neck turning" power: avoid discussion and dispute with your husband, use feminine wiles (tricks) to get what you want. When this kind of game, this hidden power is used in public life as well, it leads to a "psychic mutilation of both women and men, because it destroys frankness and loyalty," states Marga Bührig, President of the World Council of Churches.

A Roman Catholic women's conference gives us this definition of power: "Our power shall not be destructive, it shall not live by dominating others, but it shall be a *power of being alive for ourselves and for others.*"

The story of the life of Harriet Tubman illustrates this so well: Harriet, that remarkable black woman who escaped slavery and fled to the north during the sorry days of slavery in the US, Harriet who organized "The Underground Railway" that road to freedom, oftentimes into Canada, Harriet and friends who made the necessary money by the back-breaking work of washing and ironing for others. Frustrated by the hard work and small monetary gain, one of the friends says, "I believe in freedom and I understand, but it's so hard . . ." Harriet challenges her:

"Ain't no such thing as only understanding. Understanding mean action. You have to look after what you do . . . and if nobody else do nothing, you got. Freedom is just a baby, and you its mother. You don't stop loving and caring for it just because others don't care."

Something happened — new life

Freedom is just a baby — the metaphor of pregnancy comes to mind when discerning the emerging genesis of the women's movement. A *pregnancy* begins before a woman knows it . . . Then one day she becomes aware that something is different. For me, it was the strong scent of an Easter lily! When a woman learns that new life is definitely present, she and those close to her may still have uncertain feelings about it. But if the child is wanted, there will be great joy — conversely, if the child is not welcome, great agonizing struggles ensue. A few decades ago something happened of which most of us were barely aware — we certainly could not name it or understand its significance. It hardly entered our heads to think of it for what it was — *new life*.

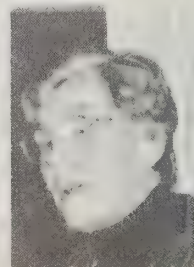
And then came: *Pauline Webb* — first woman to hold a major decision-making position within the World Council of Churches — who strongly objected to being complimented in the words, "You have a man's brain, you preach as well as a man!"

And then came *Domitila de Chungara*, wife of a miner in Bolivia. During the military dictatorship life was hell for many, especially those who are organized and demonstrate through trade unions. In the seventies, just before Christmas, Domitila and three other women go on a hunger strike! Twenty-one days of eating nothing! The peasants supported them, the workers were behind them, students and factory workers were in sympathy — there was international backing — and they won!

And then came *Teresa Kane*. She spoke with the Pope and asked him politely but firmly to treat women with respect and to recognize the pain of being women in the church.

During the second trimester of pregnancy there are active signs of life — but also discomfort and pain. We are at this stage now. A stage in which we are aware of a variety of voices and conflicting values. A stage when some deeply held beliefs as well as those structures of our churches and the world that maintain women in a secondary and dependent status are and must be challenged!

As we enter the last trimester and begin labour, our major task is to bring about equality by reconstructing the centre to include the margins. Indeed, to establish a centre which includes the margins we women will have to change as much as we know men must. Enlarging the margins to include the centre — telling the whole story — is the work of justice. It is what the Ecumenical Decade of the Churches in Solidarity with Women is all about! □



Mrs. Johnston is a member of MacNab Street Presbyterian Church in Hamilton, Ontario, and active in a variety of ecumenical activities in Canada and abroad.

DR. OH — *father of the Korean Christian Church in Japan*

by Robert K. Anderson



Dr. Oh views Niagara Falls with Dr. Alex Munro, then Moderator of General Assembly, in 1959.

The death of Dr. Yun Tei OH, Minister Emeritus of Tokyo Korean Church, marks the end of an age, not only in the Korean Christian Church in Japan, but in the mission connection between that Church and The Presbyterian Church in Canada. It was through Dr. Oh's ministry that the present Korean Christian Church in Japan was brought into being following the Pacific War.

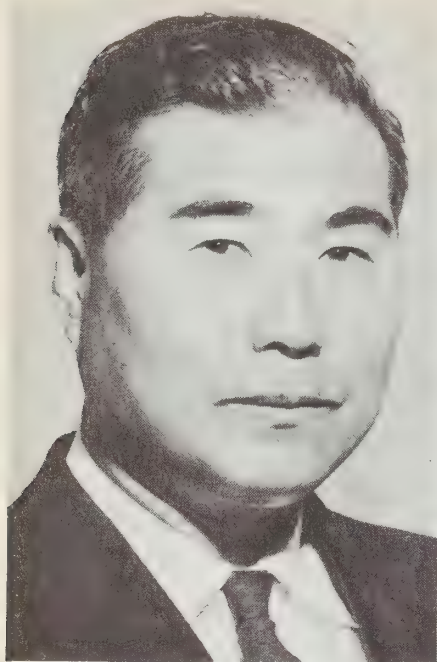
Dr. Oh was born in 1908, in Songjin, a town in what is now North Korea. When he was six-years-old his father, who was an activist in the Korean Independence Movement, took the family to Manchuria. It was an age when patriotic Koreans engaged in armed resistance to the Japanese annexation of their country. His father was an Elder in the Church, and a respected leader in the Korean resistance movement.

While in Manchuria, the young Yun Tei learned to speak and read Chinese fluently. It was there, also, that his interest in Korean history was kindled as he heard the stories of

his homeland told and retold by his parents and the other members of the Independence Movement.

When he was sixteen he returned to Sonjin where the Canadian missionary Dr. Grierson was located. There he became acquainted with many members of the Canadian Presbyterian Mission, who often were visitors in his home. After graduating from high school, he attended Normal School, and was engaged as a teacher under Dr. Grierson, where he served for several years in the school connected with the mission.

In 1937 Dr. Oh responded to a call to the Christian ministry, and when the way was open, entered Itchi Shingaku Daigaku, a Christian seminary in Japan, which was then jointly supported by the two main Presbyterian Churches in the United States, and the Church of Scotland. With diligent study, he graduated in two years. Part of the reason was his thorough knowledge of the Bible, taught from boyhood by



Dr. Yun Tei Oh

his parents. Even in his senior years, Dr. Oh was able to quote long passages of Scripture from memory.

Upon graduation, Dr. Oh returned to Sonjin in the spring of 1941, where he was ordained by the Korean Presbyterian Church. At about that time pressure from the Japanese government forced the amalgamation of all Protestant Churches. Dr. Oh retraced his steps to Tokyo, and was received into the United Church of Christ in Japan in the fall of the same year.

During the Pacific War, Korean-speaking Churches in Japan, now absorbed into the Japanese Church, had a difficult time. Watched by the Japanese special police, they were forbidden to preach in the Korean language. Many pastors who defied the order were arrested. Some were imprisoned, while others were sentenced to work in munitions factories. However, Dr. Oh was employed by the Japanese Education Ministry, and being given a security clearance, was allowed to preach in Korean in Tokyo Churches.

He and his wife, whom he had met and married in HamHeung, North Korea, had their share of grief. Of the four daughters and three sons born to them in the early years of their marriage, none survived. In later years they were blessed with other children. A son, Tei Suk, is now a teacher, and a daughter, Soo Hei, who is a theological graduate, is married to a Korean Pastor. In 1988 Soo Hei, together with her daughter, Sara, visited the General Assembly of The Presbyterian Church in Canada.

Following the Pacific War, thousands of Koreans left Japan for their homeland, leaving the Korean Church membership widely scattered and greatly reduced in numbers. Only two Korean pastors, Dr. Oh and a Japanese pastor who had served as a missionary to Koreans, Rev. Yong Bok

CHON, were left, along with three evangelists. However, through their efforts the remnants were gathered together.

Dr. Oh used his connections with the American occupation forces to plead for funds for Church re-construction. He also contacted the North American Churches asking for funds and missionaries to help in the work. As a result of the appeal, the veteran missionary Dr. Luther Young and his wife were recalled to Japan and resumed the work, living in Kobe, and travelling with Korean evangelists throughout the length of Japan. Other missionaries followed, and the Church regained much of its pre-war strength.

The post-war Church was reorganized along new lines. The Church withdrew from the United Church of Christ in Japan, the General Assembly was re-convened, and Dr. Oh became Moderator, an office he held at various times for a total of twenty years. While serving as Moderator he was instrumental in having the Church become a member of the World Presbyterian Alliance. It was on his return from the meeting of the Alliance in Brazil in 1959 that he was accorded an honorary degree of Doctor of Divinity by The Presbyterian College in Montreal.

Dr. Oh was first and foremost the pastor of a congregation. All the years of his pastoral ministry were spent in Tokyo Korean Church. Originally situated in a burned-out section of Tokyo, the church has been recently re-built on the same land, which is now the central part of the city. It has been the "Mother Church" for half a dozen Korean congregations in the metropolitan area, and has given sons and daughters to the Christian ministry.

Along with his pastoral work, Dr. Oh wrote extensively on Korean Church History. In 1966 he published *The History of Korean Christians in Japan* (in Japanese), and at the time of his death was completing work on a five-volume *History of the Church in Korea*, three volumes of which have been published. In addition he wrote many magazine and newspaper articles, and prepared an unpublished series of lectures (in English) on the Church in Korea and Japan.

A world traveller, Dr. Oh made friends in every country he visited, often inviting those he met to see the Church in Japan for themselves. Always the gracious host, he would meet his guests for breakfast, and act as their guide during their stay in Tokyo.

Dr. Oh died on October 27th, 1988 a symbol of the Korean Christian Church in an age of transition, but best remembered as a caring pastor, and faithful friend. □



Mr. Anderson is minister of Wexford Presbyterian Church in Scarborough, Ontario and former missionary of our church in Japan.

Lament for a Notion

by James Ross Dickey

This started out to be a straightforward and simple report on the National Conference on Evangelism, held in Oakville, Ontario, over Remembrance Day weekend last year.

The whole experience began with some curious signs and portents, an almost Shakespearian opening act: Remembrance Day services on the car stereo complete with the "Last Post"; the signs denoting "Oakville, population 77,000 — the next seven exits" and an immediate association with the seven churches in the Book of Revelation; the conference locale — the Briarwood Inn, apt site for a thorny problem.

Still, it promised to be a worthwhile gathering. The Evangelism Committee of The Board of Congregational Life had secured the services of two of the most knowledgeable people on the subjects of church growth, evangelism and the state of the Church in Canada today — Dr. Reginald Bibby of The University of Lethbridge, author of that seminal study "Fragmented Gods," and Dr. James Sauer, minister of St. Martin and St. David Presbyterian Church, Ottawa, first Co-ordinator of the National Committee on Church Growth.

The conference was divided into four sessions. Dr. Bibby divided his presentation into three sections: the context of ministry — the sociological backdrop in Canada today, the Presbyterian situation, and strategy for the next ten years. Dr. Sauer was engaged to supply a response to each of these themes, while drawing on his own data and experience and adding a theological perspective to Bibby's sociological research.

Bibby's first session drew largely from his book.

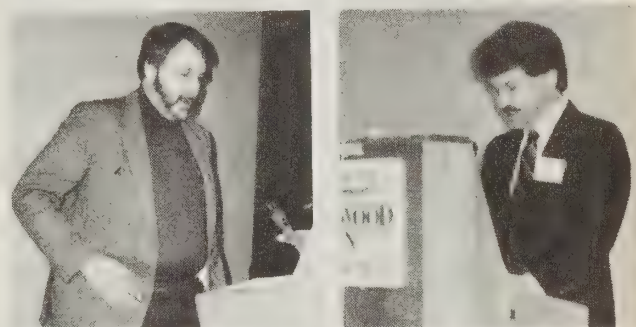
Though most Canadians admit to praying at one time or another, and fully half consider that they have "experienced the presence of God," only 10% affirm that religion "is important" in their lives. Though an astounding 80% still identify with a specific denomination or church, what they want from that identification can be reduced to rites of passage, i.e., baptism (75%), marriage services (80%) and funerals (85%). For the rest, silence, or profound indifference.

Nor are the neo-fundamentalist, "evangelical" churches faring any better. A ten year study of 20 such churches in Calgary revealed that they attracted about two "outsiders" per year. The decline goes back, not to the sixties, but right back to 1946 at which time two-thirds of Canadians were active church attenders. One-third could be so classified by 1981.

Bibby pointed out that in an age of institutional specialization, "organized religion" is not alone in decline. The

two biggest "concerns" in Canadian life today are money and time. People are prepared to spend either or both on perceived needs. The only perceived needs supplied by churches are the rites of passage. Beyond these rites, religious identification has no other content component than a vague association with chummy feelings.

Moreover, and here Bibby highlighted his picture of the Canadian context for evangelism with a singularly important stroke, the cultural pluralism that has become virtually an untouchable (and popularly unexamined) principle of the national consciousness has spread into the moral and religious spheres of the country's life. The ultimate value is not truth, but respect for diverse views. Christians end up competing, not in the quest for truth, but for the provision of services. In a society where choice is an end in itself, and almost every option equally good, equally possible, it has become a Canadian virtue to assert nothing. Nothing has indeed become sacred.



Dr. James Sauer, first Co-ordinator of the National Committee on Church Growth, faces Dr. Reginald Bibby, author of *Fragmented Gods*, at the National Conference on Evangelism. — photos by Alex MacDonald

Accordingly, evangelism, which of necessity involves assertion, and at least some dogmatic claims, is considered to be at best inappropriate, at worst "imperialistic."

Given this collective consciousness, Bibby suggested three possibilities or approaches to evangelism today, through a concentration on questions of meaning and purpose in life, the need for self-affirmation and the quest for community.

Dr. James Sauer was charged with providing a "response" to each of Bibby's talks.

Early in his reply he carefully drew the distinction between the task of sociology and that of theology. Sociology can lapse into determinism too easily, but Sauer had no quarrel with Bibby's data . . . it was, in his opinion, "absolutely correct." There were three serious dangers that the church faced in confronting such data: denial expressed by "It's not true where I am" (therefore it's not true at all), despair, and the search for a "magic bullet" some quick fix of optimism or some easily applied programme to remedy things.

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Lament for a notion,

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Sauer drew on Romans, and specifically, the twelfth chapter. He pointed out the similarities between the times in which Paul wrote and our own — the elevation of pluralism and a tolerance born of syncretism, consumerism, and a changing of the old gods. He drew our attention to the second verse in particular, "And be not conformed to this world: but be ye transformed by the renewing of your mind...". This kind of transformation is our first task — not evangelism, but *preparation* for evangelism. The relationship between Christianity and culture must be taken much more seriously in Canada.

"Needs," as they are determined and dictated by human beings have attained the status of ends in themselves, a quasi-religious status.

One exhausting path has been, and is, the one pursued in a hunt for "relevance," for the influence and power we once had. This path has led us through recent and short-lived movements such as the "Death of God" theology, the celebration of and attempt to "baptize" secularity, and an intense concentration on socio-economic and political issues. Sauer researched the "Acts and Proceedings" from 1927 to 1987 and counted sixty-four statements on such issues, statements that made up fully half of the content of the "blue books" over that period of time!

WE THRASH ABOUT to find a solution to our troubles in terms of DOING something, as opposed to the fundamental question posed by scripture, "Who ARE we?"

We appear to be faced with two equally inadequate options: to modify our "product" according to "consumer demands" and therefore to be relevant but indistinctive; or to act as if nothing has changed, and therefore to be distinctive but irrelevant. With either choice we remain an out-of-date, leisure-time activity.

As avenues of escape from this dilemma, he suggested four possibilities: (1) a recovery of the meaning of personal conversion — not only as a turning to God in Christ, but also as a turning to and recovery of a Christian mind, as in Romans 12:2 (2) the recovery of theological construction, of fusing transcendence and immanence, as the *fundamental* task of ministry (3) the recovery of the concept of Christian pilgrimage, the integration of life and meaning . . . what does it mean to pick up the "fragments"? (4) a willingness to develop new forms of Christian expression, to escape the bureaucratic mould that hopes for deliverance in the fine tuning of the machinery.

In his second address, Bibby focused his analysis on data pertaining to The Presbyterian Church in Canada alone. In 1931 there were approximately 872,000 Canadians who for census purposes considered themselves to be Presbyterian — roughly 8% of the Canadian population. By 1981 we had declines both in absolute numbers, with 812,000 census Presbyterians, and as a percentage of the population — 3%. In that same time span, communicant membership also fell

from 201,000 to 165,000. According to the 1981 census, Presbyterians are of British descent, old, and predominantly female. (However, the percentage by gender of those attending church actually indicates more older men than women, at least according to Dr. Frank Jones' more recent statistical analysis as presented in an earlier series in *The Record*). People of British extraction account for 85% of Presbyterians, with the Dutch forming the next highest grouping at 6%. Thirty-two per cent of Canadians were under 20 in 1981: 26% of Presbyterians were that young. Those over 55 make up 15% of Canada's population, and 9% are over 65 (1981 census figures). Presbyterians have 27% over 55 and 15% over 65. It is even an older church if

THE NEW TESTAMENT IS FULL of references to weighing the times and staying alert; we are faced with the sleepiness of the church, a loss of evangelistic nerve.

only communicant membership is considered. Fully 44% of our membership is over 55!

Demographically, we are proportionately and evenly distributed across Canada, except in Quebec and Newfoundland where we are almost exclusively confined to the urban centres. Ontario, with 35% of the population of the country, is home to 64% of census Presbyterians and to 71% of the membership!

Presbyterians are obviously facing a very serious attrition problem. By the year 2010, 27% of our census constituency will be over 75 years of age, or gone to their reward. One in four Presbyterians are under twenty now, but by then, 2010, just under half of them will have switched to other churches, primarily United Church or Anglican . . . given projections from present data. This does not reflect dissatisfaction or disbelief so much as it does the effects of inter-marriage, and is not something that can be easily remedied by increased theological firmness or better programmes. It is simply the result of a very small "marriage pool." Both the United Church and "conservative evangelicals" have a much better retention rate with their young people, from 75 to 80% and 65% respectively. A declining birthrate and an aging membership do not augur well for the future.

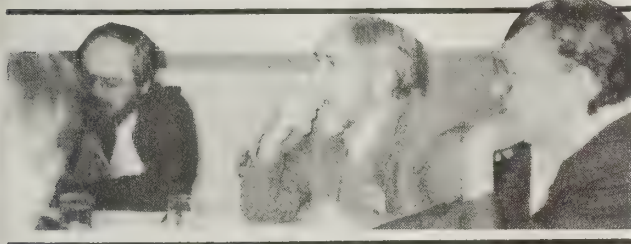
Moreover, a very substantial source of new Presbyterians — immigration — has dried up.

Bibby put it bluntly. "You are facing the possibility of the death of a national church." To survive we must begin by looking at our own census constituency as our mission field. Evangelism here is more than an option — it is an organizational necessity.

Contrary to the cliché, dearly beloved by many conservative evangelicals, i.e., that "a growing church will be an evangelistic church" Bibby replied "'Tain't so!" His research indicates that churches that grow keep track of their own when they move, when they arrive: have large families, and retain the membership and loyalty of their children when they reach adulthood. In our own denomination specifically, he pointed out that fully 68% of Presbyterians to-

day had Presbyterian parents or grandparents. This fact should make "family" an important part of our outreach.

Dr. Sauer responded with the image of the church as Sleeping Beauty. Whereas the New Testament is full of references to weighing the times and staying alert we are faced with the sleepiness of the church, a loss of evangelistic nerve, a lack of confidence or courage to move beyond the institution. "Once upon a time" we repeat to ourselves, "we were respected, strong." Today the steeple casts no shadow, but is itself overshadowed by the shadow of skyscrapers and high-rises. The church, but not the Gospel, is being destroyed. It is not knowledge we need to reverse the situation, but a recovery of will. We need to eliminate the



feeling that evangelization is unnecessary and to face the question of pluralism.

He pointed out that in 1982, 6 out of 10 of our congregations had absolutely no evangelistic activity, not so much as follow-up on visitors or newcomers to the worship service.

Bibby's final lecture attempted an answer to the question "What does The Presbyterian Church in Canada have to do in the next 10 years to be effective?" To begin with, he suggested that we must clarify our goals, and especially to make a theological virtue out of an organizational necessity — we must reverse the trend, grow, or die.

We must work harder to retain our members. We lose too many active members through movement . . . they move and "disappear." He suggested that we should pay closer attention to child evangelism and to youth in general.

The final suggestion had to do with the task of external evangelism, a challenge he called "downright tough." There were three hurdles, at least: (1) making contact (2) "bridging" (through study programmes, etc.) (3) assimilation . . . the task of integrating newcomers through house hospitality and the like. The rites of passage — baptism, marriage and funerals were of great importance.

Sauer began his last response with a question. "How many spend a significant amount of time with unchurched adults?" Of those assembled, mostly clergy, not more than six raised their hands. Leaving that question, and the visible answer, in the minds of his listeners, he once again emphasized the importance of taking the cultural context seriously.

To illustrate his point and how it has affected the way our church sees itself and addresses the world, Sauer pointed to several contrasts between the contemporary situation and the biblical way of looking at things, among them, the "me and Jesus" commitment that contrasts with the New Testament demand for a change in one's world-view, with Jesus at the centre; the one-way, pontifical style of addressing the world in contrast to the Bible's dialogical, explanatory, approach; the cultural captivity of the church, contrasted with

the cross-cultural freedom that characterized the spread of the Gospel; and especially, the thrashing about to find a solution to our troubles in terms of *doing* something as opposed to the fundamental question posed by scripture, "who are we?"

The plenary sessions picked up on some of Bibby's specifics. Presbyterians are not very good at "keeping track" of their own when they move. Very well: a "tracking system" was suggested by more than one group.

Of some use were the suggestions that we take more advantage of the "rites of passage" — baptism, marriage, funerals — that people still want from us. The Committee on Church Growth has already published a booklet by the Rev. Wallace Whyte on just that subject, but it doesn't hurt to underline the obvious once again. In drawing our attention to the 600,000 or so census Presbyterians, Bibby and Sauer did us a favour. We seem to want credibility from "strangers" when we might consider why we don't have much with our "own."

The suggestion which, more than any other, received cheers, was that ". . . there be no more programmes on evangelism from Wynford Drive." Even the Wynford Drive Committee appeared enthusiastic.

I remember hearing one of the most "radical" and "useful" of social activists, the late lay theologian and lawyer, William Stringfellow, talk about his work in inner-city New York, in East Harlem. He said that, in spite of the help he could bring as a lawyer, if he couldn't enter that centre of misery with "just" the Gospel, he couldn't and shouldn't enter it at all.

Sauer's call for a radical rethinking of *who* we are as opposed to "What should we *do*?", his emphasis on the importance of understanding the culture we are trying to address, of the Church not being *for* anything, but rather, by its very being, offering a living embodiment of another world-view, seemed largely to pass without comment.

A little vignette summed it all up for me. In the general gloom of the aftermath of the addresses, an effort was made to put the best face on things. Someone suggested that we should . . . "*Ac-centu-ate the positive*", quoting from a song that is at least forty years old. There were at least fifty more recent popular songs that would have served, including the world-wide number one song on the charts, that weekend, "*Don't Worry — Be Happy*" . . . but no, we drew from a repository dusty and dead.

Still, I am grateful for the weekend, for the courage of the Committee on Evangelism in launching the conference. The speakers were intelligent, forthright and true. I fervently hope that congregations will avail themselves of the tapes (video and audio) made by the Rev. Gordon Fish of Hamilton, Ontario and available through the Board of Congregational Life. And I believe, even yet, in resurrections. □



Mr. Dickey is the former editor of *The Presbyterian Record* and now minister of St. Andrew's Church in Stratford, Ontario. This is an edited version on his report on the Evangelism Conference.

Have you ever wondered about the TV preachers? The following article is by the Rev. John Killinger, a Presbyterian minister in Lynchburg, Virginia, where Jerry Falwell holds forth. The article is both humorous and helpful.

We appreciate the Christian Century Foundation giving us permission to use it.

Living with Jerry

A self-interview by John Killinger

In 1980, John Killinger became senior minister of the First Presbyterian Church in Lynchburg, Virginia, home of Jerry Falwell's Thomas Road Baptist Church, the Old Time Gospel Hour, Liberty University and the Liberty Federation. The Christian Ministry asked him to write about life in Lynchburg.

Q. WHAT'S IT LIKE, JOHN, to live in a town with Jerry Falwell and his associated enterprises?

A: It's the best show in town.

Q: (Smile).

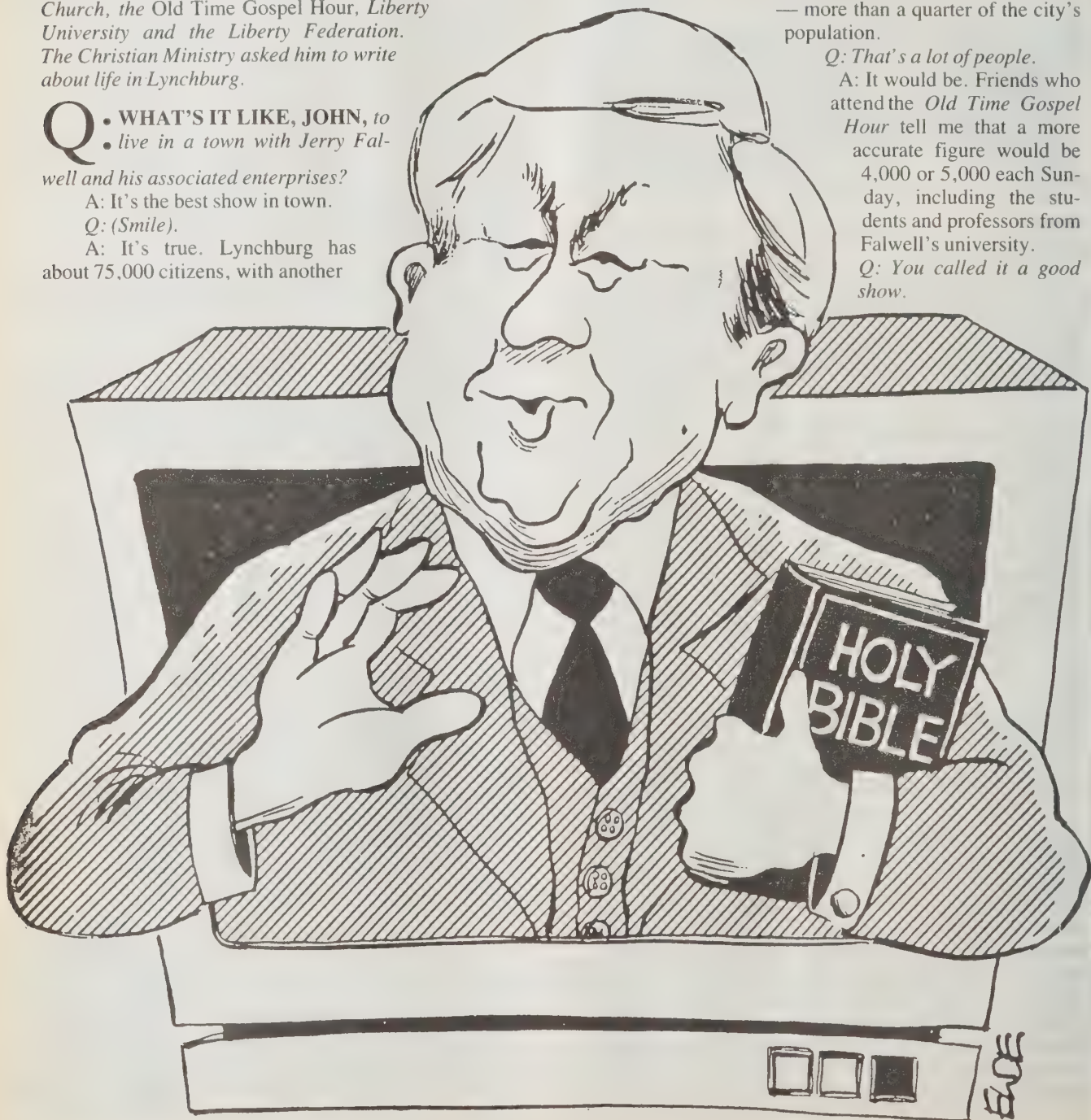
A: It's true. Lynchburg has about 75,000 citizens, with another

75,000 in the surrounding county. Jerry claims to have more than 20,000 worshipping with him each Sunday — more than a quarter of the city's population.

Q: That's a lot of people.

A: It would be. Friends who attend the *Old Time Gospel Hour* tell me that a more accurate figure would be 4,000 or 5,000 each Sunday, including the students and professors from Falwell's university.

Q: You called it a good show.



A: Right. There's more going on on the mountain (Liberty Mountain, where the university is) than in all the rest of the town combined. In a city of failing businesses — a foundry, some shoe companies, a nuclear power company and a notably unsuccessful branch of General Electric — they may soon be the largest employer in the area.

The Falwell people are constantly getting into things — starting new shows and organizations, engaging in new controversies, bringing people from all over, including a constant stream of cabinet members and congressional figures. Jerry practically has his own shuttle service to Washington National airport!

Q: But does all this have an effect on you and your ministry in Lynchburg?

A: That's a little hard to answer. Jerry probably affects our church less than he does some others. We're a big-steeple church on the other side of town. Our congregation is professionally oriented (we have more than 60 doctors, for example) while Thomas Road is primarily blue collar. A lot of our people simply never think of Jerry.

With some of the churches in other parts of town, especially the Baptist ones, it's different. Our church once hosted a meeting of Baptist pastors who wanted a neutral meeting place where they could discuss how Thomas Road Baptist Church skews their ministry. Their biggest problem, it seemed, was that all the rank-and-file members watch the OTGH and then complain that their own church services don't sparkle with celebrity testimonies and 80-voice choirs backed by professional orchestra tapes.

Q: You say a lot of people never think of Jerry. Do you?

A: Not as much as you might think. I have preached a few sermons about TV evangelism, and when I am out of town I get asked a lot of questions about the Falwell enterprise. But I actually go whole days, sometimes even weeks, without consciously remembering that it is over there.

Q: Without consciously remembering?

A: Oh, when I think about Lynchburg as an entity I think about it, be-

cause I know the rest of the world identifies our city as Falwell's place. There's a local joke that Lynchburg has given three things to the world: Three Mile Island (built by Babcock and Wilcox, our nuclear power people), Fleet's enemas (C.B. Fleet is a hometown company) and Jerry Falwell. But as a pastor I have my mind on my own congregation and its needs, not on Jerry and what he's doing across town.

Q: You mentioned that you have preached some sermons about TV evangelists. What did you say?

A: I tried to enlighten people about the difference between real evangelism and what passes for evangelism on most of the TV religion shows. I called attention to the shallow and erroneous theology of the TV evangelists — all that stuff about God blessing those who support them — and to the ultimate damage such a theology does to the proclamation of the true gospel.

All pastors live in the shadows of well-known TV ministries.

Q: And how was all this received?

A: Well, I'll have to say that the response stunned me a bit. About six months after I arrived in Lynchburg, I preached a sermon titled "Would Jesus Appear on the *Old Time Gospel Hour*?" You'd have thought all hell had broken loose. Copies of the sermon circulated like wildfire around town, especially over on Liberty Mountain. The next week, Jerry denounced me on the air, and called for our church to get a new pastor. Angry letters about me began appearing in the local newspaper, and we started getting threatening calls and letters.

Q: Just what did you say?

A: I asked the people if they thought Jesus would appear on the OTGH if he were to come to Lynchburg today, and said that he probably would, as he had a way of turning up in unexpected places. But, I said, he would doubtless have some embarrassing things to say about his hosts, as he also had a way of doing. And I named some of the things he might say.

Then I went on to say to my congregation that Jesus would also have some pertinent things to say to us if he were to appear in our sanctuary, and I got very specific about some of these things. But nobody seemed to hear the last half of the sermon; they all focused on the first part, which I had intended to set up the real sermon in the second part.

Q: Why do you think the sermon provoked that strong a reaction?

A: I realized later that nobody in Lynchburg had ever spoken out against the Falwell enterprise. I had unwittingly broken a taboo.

Q: What were the consequences in your own congregation?

A: I learned, for one thing, that I had a lot of Falwell supporters in my church — mostly wealthy people who had business ties with Jerry and who didn't want anybody rocking the boat.

Q: What did they say?

A: They communicated mostly by innuendo, but they got their message across: I was a newcomer in this town and didn't understand. They didn't like their pastor making controversial statements about anything, especially other ministers who were trying to make the world a better place.

Q: So what did you do?

A: I preached another sermon called "Could Jesus Belong to the Moral Majority?" and later some others along similar lines.

Q: Were you being bullheaded or prophetic?

A: Maybe a little of both. The more I learned about the fundamentalist camp and the causes it is supporting, the more obligation I felt to sound a warning horn, and I learned that Lynchburg was a rather strategic place from which to do this. But I am also stubborn.

Q: Do you ever meet and talk with Falwell?

A: I didn't at first. We exchanged salvos, like a couple of enemy ships firing at each other across the bay. Then some of my members who seemed honestly to like us both did a little finagling and got us together on an informal basis. We've had several meals together, both alone and with our spouses.

Q: What's he like in person?

A: Mostly what he's like on television. He does have a sense of humour, and we laughed about a few things. And meeting him has helped me to believe more in his sincerity — that he really does think the way he represents himself on television.

But I also realize how captive he is of his own program. It is so vast and ponderous now that it makes enormous demands on him. He can't be as spontaneous and authentic as a person who doesn't have a \$100 million-a-year business dependent on him. I'd hate to be in his shoes.

Q: What advice do you have for other pastors who live in the shadow of well-known TV ministries?

A: Actually, I think that pastors all live in that shadow wherever we are, even in Greasy Spot, Arkansas, or Four Corners, Wyoming. In a lot of ways, Jerry and his brand of religion are as much a threat to pastors and churches in Idaho or New Hampshire as they are to us here in Lynchburg. I think we have a massive educational task on our hands. Our people need to know the difference between glitz and gospel, between the smell of religious success and the truth that saves.

Q: So pastors should focus on informing people about TV religion and what it represents?

A: No, not focus. Our focus ought always to be on the gospel of Christ and the way it intersects with human need. The other is a by-product, something we have to do along the way. We should never get swept up into a kind of "anti" campaign that usurps our pastoral energies and imaginations. Then I think our people really would have a right to complain. Informing them about the difference between true and false religion should be an aim of our pastoral ministries, but only one emphasis among others.

Q: I suppose it's easy to get caught up in a campaign against false religion, and lose the authentic note in our own preaching and worship?

A: Exactly. Then we're as bad as they are. The best antidote to a bad way of doing anything has always been to do it a good way. We need to work at our liturgies and sermons to

be sure they represent the best of the Christian story. Then — however much we are inundated by bad religion from the media and other groups around us — we help to preserve good theology and the right worship of God for future generations.

Q: That sounds like remnant theology?

A: It is; and remnant theology is biblically sound. We pastors need to remember that being successful in the world's eyes was never a criterion for service to God. That is part of what we need to get across to our people. We were not called to be big and splashy; we were called to be faithful. So what if my church has only 100 members and can barely pay the light bill? It may be serving God better than a TV ministry with 10 million viewers and an annual income of \$100 million.

This reminds me of Episcopalian Ad Project's newspaper advertisement depicting a TV set with a loaf of bread and a chalice on it that reads: "When was the last time your Sony served Holy Communion?"

This doesn't mean that we ought to despise modern communication methods. If anything, we ought to be learning from them how to use television effectively. It is a shame that the churches have left TV religion to entrepreneurial and uneducated ministers.

Maybe this is what gives remnant theology a bad name: it becomes ostrich theology. We put our heads in the sand, pretend that faithful Christians have nothing to do with worldly methods, and miss the opportunity of extending our ministries to the very people who may need them the most.

Q: A minute ago you said we are not called to be big and splashy, only faithful. Now you seem to be advocating outreach and bigness. Isn't that contradictory?

A: No, not at all. Size is not the determining factor; faithfulness is. And faithfulness may lead some of us to do more with electronic ministry. Churches with talented members and gifted preachers can be like the one-talent man in the parable: hiding what they have from the world because they lack the courage or imagination to risk involvement in the uncertain marketplace.

Q: There's one more question we ought to touch on. What about our influence with the people who already have these enormous electronic ministries? Should we merely write them off as hucksters and charlatans, or should we try to do something to redeem them and their influence with the masses?

A: Touché. Some of them aren't beyond redemption. They may be inconsistent and moralistic and anti-intellectual because they don't know any better or feel shut out by mainline religion. Or they may think that they are really serving God with their ministries.

Those of us who can be friends with the empire ministers ought to do what we can to reduce their defensiveness and to contribute to reshaping their viewpoints and emphases. Some of the TV preachers are probably a lot more malleable and susceptible to redirection than we have imagined. We have to be careful about our goals. Our goal is not to stamp out TV religion and the empire it builds; our goal is to glorify Jesus Christ and witness to the redemptive presence of his kingdom.

Q: And we may do the latter by being friends with the evangelists and helping to shape their way of seeing things?

A: We can hope to do that. Being approved by others is very important to all of us, even the TV preachers. Jerry Falwell thrives on visiting Harvard and Yale these days, and associating with such diverse figures as Ronald Reagan, George Bush, Ted Kennedy and Jesse Jackson. It tells him he's somebody. And there's no telling how much freedom that will give him to relax his insistence on verbal inspiration of the Bible, creationism, the damnation of homosexuals and so on.

We're all more generous when playing with a full hand. Maybe if our ministerial associations and seminary consortiums were a little wiser and less snobbish in their attitudes, they could do a lot more to influence the course some of the TV empires take. And the same thing is true for individuals. □

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At home with Henri Nouwen

- *a visit to Daybreak*

Gunar Kravalis

Henri Nouwen
cares for
Adam.



For many people the name of Henri Nouwen has long been associated with writings that give expression to the deepest cries of the human heart and speak profoundly of the spiritual life of Christian discipleship. His more than twenty books dealing with themes such as human relationships, emotional vulnerability, discipleship and contemplative prayer have won him a large and devoted following through all traditions of the Christian church. Then, in 1985, Nouwen suddenly quit his professorship at Harvard Divinity School and eventually moved to the L'Arche community known as Daybreak in Richmond Hill, Ontario.

I must say, I was more than a little intrigued. For why would a great contemplative such as Henri Nouwen, a man so cosmopolitan and culturally refined, choose to live in Richmond Hill — apparently, of his own free will? While Richmond Hill might be a nice place to raise your kids, it certainly has no worldwide reputation for being a spiritual mecca such as Tibet, Lourdes or the Holy Land. In Richmond Hill, malls are far more common than mystical experiences. So why would someone like Henri Nouwen move there? As I was determined to find out, I arranged for a visit to Daybreak and an interview.

I carefully prepared myself for this meeting. I was determined not to fall into the trap of playing the aggressive re-

porter seeking a scoop. Instead — in order to interview this mystic or contemplative — I began by laying aside all worldly attitudes of attaining pre-determined goals. I performed deep-breathing exercises. I adopted a mind-set of simplicity whereby I opened my spirit to wherever God might lead me. I was determined to allow all things to unfold naturally, peacefully and in great harmony — as befitted the atmosphere in which a contemplative would live and work and pray. Naturally, nothing turned out as I had expected.

As I sat in the waiting room, brimming with patience and peacefulness, my reverie was suddenly shattered. A man with a long, thin face and wild, wavy hair poked his head around the corner and commanded me in a Dutch accent: "Leave everything here, and follow me!" I sprang to my feet and rushed down the hall trying not to lose sight of Henri Nouwen, who was already disappearing through another doorway. (I soon learned that he was a few minutes late for a Mass he was supposed to be conducting at one of the Daybreak chapels.)

Running down the stairs into the basement of the Daybreak Administrative Centre we navigated our way through a dark labyrinth of confusing rooms and hallways.

Henri Nouwen

continued from previous page

And I do mean navigated, as at one point I nearly slipped and broke my neck in a large puddle of water which was merrily falling onto the floor from broken pipes overhead. (The whole series of events was by now beginning to remind me of when Alice was chasing the White Rabbit down the tunnel into Wonderland, with the Rabbit saying: "I'm late! I'm late, for a very important date!") When at last we arrived at the chapel, Nouwen did an immediate about face and ran back upstairs to get the sacramental wine he had forgotten in our mad dash to get to the service on time.

As someone cracked a quiet joke about his "private stock" I took a moment to take stock as well. The chapel was a small room and about a dozen residents were present. We sat around the room in a single row with our backs to the wall, facing one another and the altar, which was set in a corner. Before the service began he asked me to introduce myself and I said only: "Gunar Kravalis, from Aurora". As I was present at a Roman Catholic Mass, I deemed it prudent not to tip my hand too soon by revealing that I was also a Presbyterian minister. However, my secret did not last for long as I was the only person in the room who didn't know enough to cross himself when the service began.

Lunch among the contemplatives was also a surprise. No whole wheat bread, hand ground and eaten in silence with all the community present. Instead I learned that Henri Nouwen had a penchant for pizza with pepperoni, and so off we drove down Yonge Street to a little pizza place located in one of those many plazas conveniently scattered across our land.

As he was now sitting still for the first time since we had met, I finally had the opportunity to ask him why he had come to Daybreak. The answer was a simple one and came in the form of one word: home. He told me "I came to Daybreak at the invitation of Jean Vanier, because he believed that it could provide the sort of home I had been looking for."

So that was it! After more than thirty years of living around universities, mainly by himself and without any family life, he had come to Richmond Hill to find a home. He had come to be part of a family: to give and to receive love. He had moved to Richmond Hill for the exact same reason that nearly everyone else had come to Richmond Hill: to live in a home and have a place to belong.

I then asked him if he still felt his move to Daybreak was the right one and whether he intended to stay permanently in Canada. With great passion he told me that the move to Daybreak was the correct one and that he was definitely where God wanted him to be. In fact, he was going to receive his landed immigrant status this year and was very much looking forward to becoming a Canadian. However, he quickly added that, "although nothing had seemed so right as the move to Daybreak, never had so much gone so wrong."

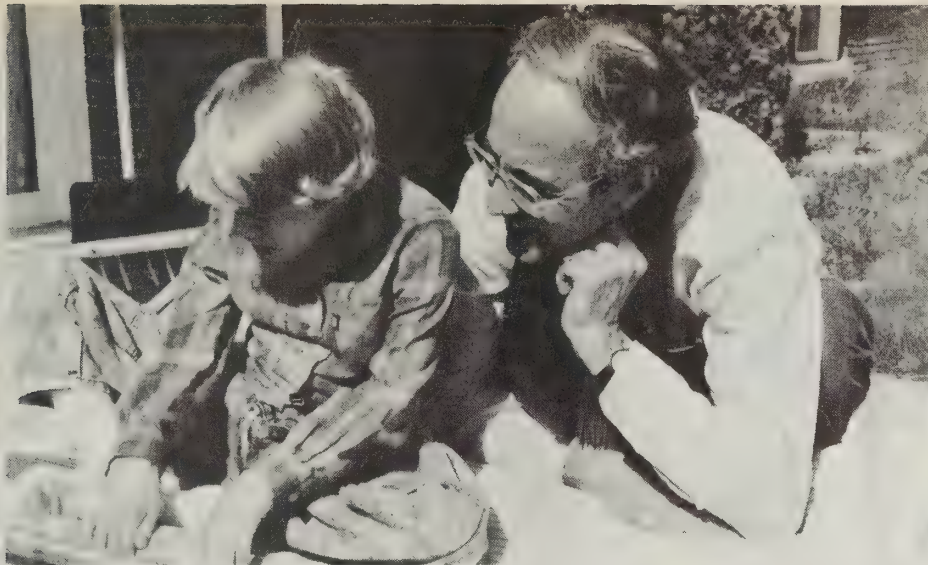
Not long after coming to Daybreak he began undergoing extreme emotional distress. He felt completely lost and abandoned. This did not occur because of the unkindness of the community members; on the contrary, they were very

What makes us human is not the mind but the heart, not our ability to think, but our ability to love.



Photos by Tom Rothrock





kind. In fact, it was their love and support that seemed to draw out his feelings of lostness even more. He experienced a chronic inability to trust God for His primary sense of love and security. Instead of going to God, he sought His love in relationship with others, a love no human being could provide, only God.

In time his depression became so strong that he felt totally paralyzed. He couldn't sleep, pray, write or be with other people. Finally, he left Daybreak and travelled to a small Trappist community in the west. There with the help of the community he was able to work out these problems and eventually to return to Daybreak. This story seemed to illustrate the truth that just because you are in a tough situation that doesn't mean you're not where God wants you.

As a member of the Daybreak community Henry Nouwen lives in a household of ten individuals, six of whom are mentally handicapped. The vision of their life together is to try to live as a family in the spirit of the Beatitudes. For Nouwen, a typical day in the community consists in a routine of the execution of his pastoral duties as the resident priest, long periods spent in prayer, writing, and caring for Adam, a severely handicapped 25-year-old man. Although Adam cannot speak, rarely laughs or smiles and cannot perform the simplest tasks without a great deal of assistance, it is through his relationship with Adam that Nouwen has learned so much about the love and peace of God.

His daily contact with Adam has brought home to him that authentic humanity does not consist in our ability to think or what we can do. Instead Adam's gift to others is simply that of *being*. Thus Adam constantly reminds Nouwen that what makes us human is not the mind, but the heart, not our ability to think, but our ability to love. By the heart he means the centre of our being where God has hidden the divine gifts of trust, hope and love. The heart is that aspect of our humanity which allows us to enter into rela-

tionship with God and with one another. Further, it is their common task of caring for Adam, the weakest member of the community, that helps to mould the whole household into a true family.

Paradoxically, although Adam is the most broken member of the family he is the strongest bond among them. It is through these many experiences of community life at L'Arche that Henri Nouwen has been able to come to grips with so much in himself and to learn more and more about the love of God and how we are all meant to live as children of God.

Finally, before we parted, he made a point of stating that he did not want to be considered as a "guru" for anyone. I cheerfully reassured him that as he had candidly expressed his struggle and "dark night of the soul" not only in the "Road to Daybreak" but also in our conversation together, there was certainly little danger of his being regarded as a "guru." For we are all fellow travellers on a great pilgrimage of the Spirit who must always be open to learning from one another.

As I drove home I reflected on my visit to Daybreak. I gave thanks to God for revealing to me a little more of the unspeakable depth of the riches of His love that He offers to His children through the life of the Spirit. And I also smiled as I gave thanks to God for His never ending ability to surprise me with His wonderfully whimsical and unpredictable sense of humour. □



Mr. Kravalis is minister of St. Andrew's Church in Aurora, Ont.

THE INTERNATIONAL TWO



BY MARJORIE ROSS

The author is Associate Co-ordinator of the Task Force on Churches and Corporate Responsibility and an elder at Rosedale Presbyterian Church in Toronto. She has served the church on many national committees.

Unless you are a regular reader of the financial pages of the newspapers, or work in a head office of a major bank, you are not likely to have thought much about Third World debt. Why would you? You undoubtedly have more than enough problems of your own to think about.

Third World debt is not a simple issue. Nor is it one in which the good guys and the bad guys are easily distinguishable. Nor is there an easy solution for which we could all write letters of support. It is, nevertheless, an issue of major importance, and a source of grief to millions of human beings. As a people called to set free the oppressed, we must think about, study, and find actions that will relieve the Third World Debt Crisis.

Through the 1970s, the banks loaned money and Third World countries borrowed. As things have turned out, both sides wish they had shown more caution. During the period of high interest rates in the early 1980s the debts mushroomed. Unpaid interest was added to capital, and many countries faced situations which in individual terms would have meant bankruptcy. However, countries cannot go bankrupt, and so their debts have been renegotiated, and spun out over longer periods. New loans have been made so that they can pay the interest on the old loans, and the debt continues to grow.

We are now into the seventh year of a crisis which began when Mexico, one of the big debtors, threatened to default on its loans. The international financial system was severely shaken at that point, but the re-negotiating period has bought enough time so that most banks, including those in Canada, have cushioned themselves against possible major defaults. Many observers have advocated that some of the debt, at least, should be written off, or "forgiven." Their argument is that, if things continue as they are, the debtor countries will never get out of the downward spiral; since the creditor banks are in a better position now to take a loss they should give the debtors the relief they need to get their economies moving.

While some banks concede that "partial debt reduction" may be inevitable, others maintain that the banks are not in the aid business. Forgiveness in banking terms marks the end of a relationship, since the bank will never (or so they

say) do business with the "forgiven" customer again. "Moreover," the banks ask, "where should we stop with forgiving loans? What about Canadian farmers? What about anybody with a loan out who has a hard-luck story? Would you put your money, or your church's money, in a bank that just gave it away?"

All this may be true. Nevertheless, the banks' insistence on full repayment has created a situation with no parallel in the economic relationship of North to South since the Spanish fleets sailed back to Europe laden with Incan gold. At no time since has there been such an overt drain of wealth from the developing countries to the industrialized centres of power.

For example, one Canadian bank, a relatively minor creditor, reported that it has received a net flow of \$400 million from its Third World debtors over the past two years (\$500 million in interest payment and \$100 million in new lending).

Canadians are generally in favour of government aid to underdeveloped areas of the world, but the current reverse flow of wealth makes nonsense of our supposed generosity. The Canadian International Development Agency (Canada's official aid agency) estimated in 1986 that all the development aid from all the donor countries amounted to about one third of the amount the Third World paid back to those same countries to service its debt. Since then the situation has grown worse.

Canadian churches, through historic relationships, and through more recent development projects, have close connections with the people of many debtor nations. The message from our colleagues throughout the Third World is that the debt has become intolerable for the people of many countries. The poor, who were not responsible for incurring the loans, and who generally benefited very little from the projects they financed, are the ones who now bear the burden of repayment.

As a people called to set free the oppressed, we must find solutions.

The International Monetary Fund, in its efforts to re-schedule debts, imposes 'structural adjustment' programmes. These mean cuts in basic government services, including health, education, and food subsidies. Many diseases, once thought to have been eradicated, have reappeared simply because neither governments nor people can afford the immunization programmes. When food subsidies have been cut, the prices have sometimes doubled overnight: basic living costs have sky-rocketed. Child malnutrition is a growing reality in most debtor-countries.

Constantly admonished to live within their means, many

AL DEBT CRISIS — NEWS —

countries protest that they can only be pushed so far. A bitter caption on a cartoon in a Brazilian paper read, "Tighten my belt? I can't; I ate it last week." One African leader, who happens to be a Christian, asks seriously which is the higher good, to pay one's debts even if you starve your children or to protect your children and tell your creditors to wait? We, as Canadian Christians, must join in asking this question. We must call for the consideration of *people* as the priority in debt negotiations.

Considerable energy has been expended in trying to assess blame for this situation. At this point, that is not the issue: in any case, the responsibility must be widely shared. The question now is: "What do we do about it?" Thus far, despite the predictions of many, the market has not demonstrated that it can find the way, or certainly that it is not finding a way fast enough. There is no more time for the thousands dying from malnutrition and preventable diseases throughout the Third World.

Some of us have been working on this issue for a few years and we are now prepared to put forward our proposal for what should be done. This is not a panacea, but rather a recommendation for a process.

The first step is to arrive at an assessment of the size of debt load a country can be expected to carry, in *human* as well as economic terms. After the interest has been paid, there must be enough money left in a country to maintain the basic level of government services, particularly as they affect the health and well-being of the poor. Once this assessment is made, it should be used as the basis of direct negotiations between the governments and banks concerned and each debtor-nation to arrive at a broad agreement to resolve its debt problem. This settlement should include partial debt reduction (varying according to the country's circumstances), rescheduling the balance on manageable terms, and new resources from both governments and banks.

In the meantime, we would make two pleas. The first is to put a human face on the statistics: euphemisms like "adjustments" and "social costs" mask the despair and suffering of millions caught up in the massive depression now ripping most of Africa and Latin America. Our second plea is for speed in finding a solution. There is no lack of suggested remedies. What is missing is a willingness to make the hard choices necessary to make something happen - soon.

I would urge those who are interested in this issue to contact Dr. Ray Hodgson of the Board of Congregational Life who was part of an ecumenical network of about twenty-five people who worked through 1988 to produce a *Working Paper for the Canadian Churches on International Debt*. The Committee on International Affairs will be drawing on this paper in preparing recommendations to General Assembly in June this year. □



BY KENNETH E. JENSEN

The author is Area Manager, Royal Bank of Canada; elder at St. Andrew's Church, Welland, Ontario; Board of Congregational Life representative to the Church and Society Committee; twice Citizen of the Year in Welland, in 1983 and 1987.

Much has been said in the last five years about international debt. As a banker, I want to place the debt question in an appropriate context so that we, as Christians, can reflect on what is happening.

Brazil has a large amount of debt and the financial conditions in the country are complex. For example.:

- (a) Brazil's monthly inflation in October 1988 reached 24-26 per cent;
- (b) the 1988 inflation may exceed 1,000 per cent;
- (c) national debt is unusually high;
- (d) personal saving is not practical as cash buys more today than it will tomorrow.

Compare the above to Canada:

- (a) Inflation 4-5 per cent annually;
- (b) Interest and foreign exchange rates stable; our nation's 1989 savings may increase 5-10 per cent;
- (c) Brazil and Canada's debt loads expand as both nations live beyond their means. Canada's national debt (although growing) is better managed than Brazil's.
- (d) Our exports exceed imports.
- (e) Outside capital investment is welcome.

The *Globe and Mail* (November 7, 1988) reported Brazil's latest self-help effort: a "Tripartite wage-price accord" holding inflation to 26.5 per cent monthly and lowering it to 25 per cent monthly in December. This is a difficult but important step in the right direction. Several years ago Canadians were shocked at the implementation of wage and price controls. Some will say they were unjustly or unevenly imposed. Nevertheless our standard of living and future expectations moderated, allowing us financial responsibility and a new role as a caring nation.

Two parties negotiate loans: individuals, groups, people, corporations, nations or any combination thereof. Key factors in these negotiations include: purpose, economic outlook, ability to service and to repay the funds. The larger the loan, the more complex the negotiations based on all available information known. Hindsight will always judge these negotiations in light of later information.

Since much of the outstanding debt has been granted/assumed and used in the 1970s many new issues have in-

fluenced repayment as never before:

- an oil shortage followed by spiralling cost;
- a shift in world wealth to the Middle-East;
- inflation at unheard of levels;
- increased interest rates to fight inflation;
- a world banking leadership shift now shared between USA/Japan/Germany;
- stock market concerns;
- the rise of environmental pollution issues;
- unbalanced food supplies.

A country must be financially responsible, control inflation, use internal funds (such as the equivalent of Canada Savings Bonds) constructively, create exports, import goods wisely, while improving standards of living fairly. Each nation should have long range plans to compensate for short range setbacks which are inevitable.

If a nation is unable to address its financial obligations the Global Village knows as quickly as the wire services can send the news. Loans from financial institutions are funded by many people's small deposits whether they are for individuals, groups, or nations. Therefore, sovereign loans affect one another as well as the neighbours in our Global Village.

Financial lenders, local or global, work with borrowers to solve problems and build trust for future trade at a pace that occasionally is slower than the lender desires and faster than the borrower hopes for.

Of 120 developing nations, 60 balance use of debt with improving life-styles . . . a further 40 account for less than 15% of world debt . .

"Short-term pain for long-term gain" is almost a cliché. Yet this may be the situation countries such as **Mexico** (which depended on high oil prices to pay off additional new debt); **Brazil** (which is now starting to have her 125 million people address inflation); **Argentina** (which like many agricultural countries now faces low return for surplus products) and **Venezuela** (also a major oil producer which unfortunately must complement her off-shore income with corn exports - a surplus product selling at low prices at present).

These four countries contracted the major portion of Latin American debt. *They have the ability to provide better standards of living through self-management, increased exports, judicious imports and are able to enter into longer range planning in co-operation with the World Bank.* Brazil can achieve the two-fold success of higher living standards and a lower responsible debt load if the government so desires.

Of the 120 developing nations 60 balance use of debt with improving life-styles. A further 40 account for less than 15 per cent of world debt. Each has a major problem

that needs to be addressed in a thoughtful and caring manner. The remaining 20 nations have the resources to balance life-style and responsible debt management, but may lack the political will to meet their obligations. Each needs to address internal people needs, control inflation, and balance imports/exports. When a nation lacks the will to help their people through debt management the lenders must through strict guidelines. These effect a change in trade and debt service which cause a slowdown in internal improvements. Alternatively, to do nothing may inflict a loss of living standards.

Forgiving national debt could disrupt financial stability, lead to a decline in global trust and lead to the exclusion of a nation as a trading partner for some time. Such a solution is too simple and not achievable.

Addressing each nation's problem and negotiating mutually responsible solutions is a challenge worth the effort.

Addressing each nation's problem on a case-by-case basis and negotiating mutually responsible solutions is a challenge well worth the effort.

These negotiations aim at helping debtors:

- expand trade relationships;
- develop better debt management;
- raise the standard of living;
- achieve higher national status and respect;
- encourage foreign investment.

These negotiations will allow for:

- responsible debt restructuring;
- new funds subject to current guidelines.

As the present and future become the past 20/20 vision is clear. Remember lenders and borrowers at these levels of loans continue to responsibly work to maintain a stable financial world. As well, there are many outside players, each of whom (from their own position) influence the overall world focus. Each of these influences are important to keeping the Global Village together.

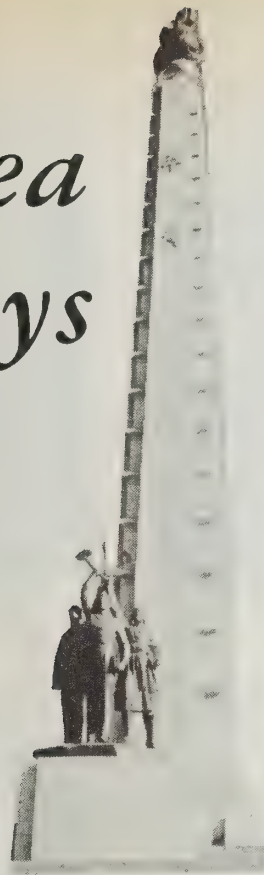
As part of financial daily life I have seen the problems of farmers, oilmen, miners of gold and silver, corporate officers and sovereign nations addressed in a caring and compassionate manner. Sometimes these meetings are stressful; but more often they have been thoughtful, challenging, resourceful and satisfying to all concerned. For every negative story that surfaces there are thousands of mutually satisfying contracts.

The world is not perfect and mistakes will be made at all levels. However, the financier in structuring and restructuring national debt is able to deal with a realism that includes treating people fairly, creating as little pain as possible.

It is important to continue to ask searching questions. They keep all parties looking for new and helpful additional solutions. Remember that seldom are all facts public. Declaration of secrecy prohibits private institutional bankers from sharing their side of the contract. Therefore, please be careful with your judgments and solutions offered until you consider walking a mile in the lender's moccasins. □

Will Korea Always be Divided?

(an interview with
Glen Davis)



The tower of "Juche", symbolizes the philosophy of selfhood which undergirds North Korean Society.

In November, 1988, a delegation of five from the Canadian Council of Churches visited the Democratic People's Republic of Korea (North Korea). One of the members of that delegation was the Rev. Glen Davis, Overseas Secretary of the Board of World Mission. In the March issue of the Record he talked about the Christian Church in North Korea ("Christianity in North Korea — an Eye-witness Account"). In the following interview with the editor, he reflects about the impact of that visit, especially as it relates to the political division of Korea.

Editor: Let's begin by talking about the purpose of your visit.

Davis: Our visit was a part of a series of ecumenical visits to North Korea. I believe we were the fourth group to visit. The Church in South Korea said, "At this time we are unable to go. But you can go and build opportunities for future dialogue."

E. This was your first visit to the North although you have visited the South on several occasions?

D. Right.

E. What was your first impression when you arrived in North Korea?

D. Without question it was the amount of construction taking place. As we drove into the capital city, Pyong Yang, I was amazed that there were no signs of the destruction of the Korean War. This city had literally been flattened. Now it was rebuilt with many impressive structures. We travelled by train in the country and saw construction taking place there as well. There are very few single, detached homes. Most are apartments or at least multiple family dwellings.

E. What about life in general?

D. I would describe it as basic and simple. There seems to be adequate food, clothing, housing and health care. We saw no poverty. There is a national educational system. The United Nations estimates that 49 per cent of the labour force is women. As a result they have a highly developed system of child care. Women who have more than two children work only six hours a day so they can spend time with their families.

E. What about recreation and free time?

D. There are lots of sports facilities. School for most children ends about noon and they then go to "Children's Palaces" for sport and hobby activities.

E. What about the attitudes of the people?

D. Without doubt there is a great deal of regimentation and



Rev. Glen Davis presents a banner to Rev. Lee Chol, Vice Chair of the Korean Christian Federation.
— photo by R. Whitehead



Schoolgirls learn to repair radios in "hobby time."
— photos by Glen Davis

conformity in North Korea. On the other hand, the people we met had a great deal of pride in their country and its accomplishments and seemed very confident.

E. *You said at the beginning you went primarily to foster dialogue.*

D. That was one reason; to help a little toward fostering a climate of trust. The other purpose was to make contact and learn about the Christian Church in the North. I suppose to most of us in the West, North Korea is like a closed book.

E. *Why is the reunification of the North and South so important to Koreans?*

D. It is hard for us in Canada to understand the depth of feeling developed through existing as one country for hundreds of years. North and South speak exactly the same language and have the same culture and traditions. Despite nearly 40 years of separation since the war, there is a tremendous sense of belonging to each other in both the North and the South. Also, ten million people who belong to "separated families" have been totally cut off from immediate relatives since the war.

E. *And the threat of a new and worse war constantly hangs over the country.*

D. Yes. That is an additional important reason to work for reunification. The border between North and South is the most heavily militarized frontier in the world. No peace treaty has ever been concluded. The defence budgets in both countries are huge.

E. *What right does the Church have to meddle in what seems like a purely political question?*

D. It is a question of people seeking reconciliation and an end to suffering. Of course that is political. But the Church cannot ignore a tragedy because it involves politics. Presbyterians have been involved in Korea for years. The Church was a leader in the fight against the Japanese occupation, so there is a history of Church involvement in national movements for democracy, peace and justice. The Church in the South has articulated the need for reunifica-

tion and has put it on the political agenda, yet is unable to make significant contact with the North. So it is important that Christians from outside make those contacts until Koreans can do so themselves.

E. *What is the size of the Christian community in Korea?*

D. In the South it makes up almost 30 per cent of the population, but in the North it is estimated that there are only 10,000 Christians.

E. *What attitude do Christians in the North take to their own Government?*

D. Generally, they support policies of socialist reconstruction, and, of course, passionately support the goal of reunification. That seems clear. The North is a one-party state so it is hard on a short visit to know the extent of freedoms or limitations under which the Church works.

E. *You met with Government officials. What did they say about reunification?*

D. The Government has a national policy on peaceful reunification calling for a peace pact, the withdrawal of U.S. forces from the South, (now numbering over 40,000, armed with nuclear weapons), and a phased reduction of forces on both sides. They insist that reunification is a matter for Koreans themselves to achieve without outside interference.

E. *Most of us in the West are led to believe that if the Americans withdrew the North would immediately invade the South and take over.*

D. The people I talked to in the North said they would have to be crazy to invade the South; that the victims of such a war would only be their own Korean people, on both sides, and they would not risk returning their country to the rubble left after the Korean War.

E. *But isn't it equally unrealistic to think you could ever get such two divergent systems to come together?*

D. I asked about that. They recognize the extreme differences in the two systems. Their answer is to start with some Confederation and then let Koreans sit down and try to work something out. But the first step must be a stable peace.



Delegation from Canada, with Kim Woo Jong, Deputy Chairman, Committee on Peaceful Reunification of the Fatherland (Government).

E. *Most people in North America view the Government in North Korea as extremely hawkish - a Government that seeks solutions in military terms. You feel that is an unfair view?*

D. As a generalization, yes. We must ask where that image comes from. It is an image built up over 40 years in order to maintain a regime in the South which has justified its undemocratic practices by fueling fears of attack from the North. Of course, the North has added some fuel to that fire.

E. *So what would you like to see happen to get closer to the goal of reunification?*

D. I would like to see a reduction in the slander and rhetoric from both sides of the border. I have had the unique experience of visiting the "demilitarized" zone on both sides. The propaganda from each side is equally distorted. There must be more people-to-people contact.

E. *How specifically can this happen?*

D. The Church can play a role here. We can meet and talk with people on both sides and enable some mutual trust and understanding to take place. The people in the North are not monsters but human beings. The Church through the World Council has already arranged meetings of Christians from the North and South in Switzerland. One was held in 1986 and one at the end of 1988 after our visit.

E. *Some believe the Church in the North is merely a propaganda front for the Government?*

D. It might be used as such, but that is no reason to dismiss the integrity and commitment of Christians living in that context and even if it is used for propaganda that at least means the Government takes the Church and its role seriously.

E. *The Church in the North is so small today, how can it have any influence?*

D. Its important role is in its international links with other churches. Christians as a group have taken a greater interest in North Korea than any other group. The people in the North see Christians as people who are sincerely working

for peace and justice. The Church becomes one of their means of communication with the outside world - an opportunity to get across their longing for peace and reunification.

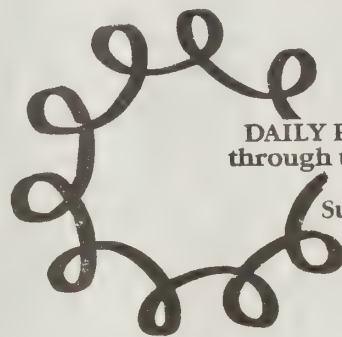
E. *Is there a role for the ordinary Christian in Canada?*

D. Through the International Affairs Committee we hope to bring our concerns to the General Assembly. We're asking that a common day of prayer for reunification be observed. We're requesting Assembly to support a visit of Christians from North Korea to Canada, and even hope our own Government will take initiatives to increase exchanges with North Korea and not contribute to the militarization of the region. Mainly we hope that Western Christians will become aware of the continuing tragedy of division and not let the issue die until a peaceful and just solution is found.

E. *You tell an interesting story of your first meeting with a North Korean.*

D. A few years ago I met three Korean women on the Great Wall of China. I spoke to them in Korean and we had a fascinating conversation. Before parting, I asked what their greatest desire was, and one woman replied: "For our country to be one!" I asked her if she saw any hope of this. "Not really," she replied sadly. That conversation has often haunted me. It made me think of the scripture passage that speaks of the power of Christ to break down the walls of hostility. I believe he can and still does that. The Church has the unique opportunity to be involved with Christ in this process of reconciliation in Korea today. □

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Through OTHER eyes

by Lawrence Likness



I grew up in a rural Alberta community, the centre of which was a Lutheran Church of Scandinavian origin. It was about eight miles into our small village where other Christian churches could be found. There were three: United Church of Canada, Anglican and Roman Catholic. As a child I had never heard of the Presbyterian Church.

I suppose it was not until my university years at the University of Saskatchewan in Saskatoon when, under the tutorage of Dr. Hilda Neatby, I took a course in Reformation history, that I learned about the stream of the Reformation that came out of the Calvinistic tradition. Not only was Dr. Neatby an outstanding history scholar and lecturer, but she was also a devout Presbyterian. Many years later, when I

became the pastor of Zion Lutheran Church in downtown Saskatoon my closest church neighbour was a Presbyterian congregation, interestingly enough, the church to which Dr. Neatby belonged. It was then that I became better acquainted personally with the Presbyterian Church.

Affinity with Presbyterians

As a Canadian, since I became acquainted with the Presbyterians, I have always felt an affinity with them, probably for many of the wrong reasons. Presbyterians, like Lutherans, have very strange names for their respective churches. Most folks, with even an elemental knowledge of church history, can figure out where the name "Lutheran" has

come from, but for most, a dictionary is necessary to understand the derivation of the name "Presbyterian." My dictionary explains: "pertaining to, or characterized by, government by ministers and elders: used in distinction from *episcopal* and *congregational*: **Presbyterian**, pertaining to, characteristic of, or belonging to, any of several branches of a Calvinistic, nonliturgical, Protestant denomination in which the governing power is given to ministers and elders..." (This emphasis upon a specific type of church government marks a major difference with the Lutheran Church, which has not canonized any specific form of church government, but has adapted to various forms in various places in the world.)

Presbyterians have generally been able to maintain a level of sanity in the theological maze of our 20th century.

Secondly, Lutherans and Presbyterians share about the same space of time in the Christian arena, both reforms dating from the 16th century, but both acknowledging a continuity with the historical church, primarily in their allegiance to the Holy Scriptures of the Old and New Testaments, and to the Ecumenical Creeds.

Thirdly, in Canada Presbyterians and Lutherans both have a minority status among Christian churches, and both are about equal in membership. Because of this I find Presbyterians, neither overbearing nor threatening. I can feel comfortable in the presence of and in discussion with them.

Association with Presbyterians

My closest association with Presbyterians happened since I came to Toronto nine years ago. As a pastor in the Agincourt community of Scarborough, my neighbours included a healthy Presbyterian congregation. During the Week of Prayer for Christian Unity it was the practice to have a pulpit exchange Sunday and that became my first opportunity to have the privilege of occupying the pulpit of a Presbyterian Church.

Since coming into my present office with Lutheran Council in Canada my ecumenical relationships have been enlarged even further, but some of my closest friends have been from the Presbyterian Church.

As I have already mentioned, Lutherans and Presbyterians come from different streams of the Reformation. Some of these differences still exist, others have blurred with the passing of the centuries. Probably the chief differences that continue to this day have been in the areas of church government, sacramental theology, and liturgical worship, but even in these areas many obstacles have been overcome as ecumenical dialogue brings the fruits of understanding and even consensus.

Reprinted from December, 1988, issue of *Ecumenism*, published by the Canadian Centre for Ecumenism, 2065 Sherbrooke Stee West, Montreal, Quebec, H3H 1G6.

Gifts I have received

Some of the gifts that I feel the Presbyterian Church has brought to my ministry are:

1. *A strong, healthy emphasis on preaching*: My library shelves have always contained a generous selection of books by some of the more famous Scottish preachers, and my own preaching has been strengthened and renewed many a time by reading the sermons of these contemporary giants.

2. *Theological integrity*: Presbyterians, like most Lutherans, have generally been able to maintain a level of sanity in the theological maze of our 20th century. They have neither veered to the extreme left or right. When a Presbyterian theologian speaks it is usually a time to pause, listen and contemplate what has been said.

3. *Responsible ecumenism*: While standing their ground in their theological and ecclesiastical tradition, they have been open to serious discussion on the ecumenical front. They have been responsible and friendly participants in dialogue.

4. *Church stability*: Like the word "Presbyterian" itself, Presbyterians give the image of stability. One does not look for fickle experimentation among Presbyterians! One looks for a tradition rich in meaning, but open to responsible change.

Because I feel that Lutherans also espouse similar characteristics in their tradition, I feel comfortable in the presence of Presbyterians, and I feel that we share, not only a lot of history, but a common concern for the challenges of our present age.

Before writing this article I spent some time reading the most recent issue of the *Presbyterian Record*, the national publication of The Presbyterian Church in Canada. The experience was kind of like "old home week". I see myself and my own church struggling with basically the same issues and problems. It gives me a sense of family with my sisters and brothers in the Presbyterian Church. Further, I feel that how the Presbyterians resolve some of these issues will have repercussions for me and for my church. I look to them for responsible leadership in many areas.

As I look at the broader ecumenical scene I look to the Presbyterian Church to contribute the values that have stood at the heart of this church through the centuries: a deep commitment to the Holy Scriptures, a reverence for the church and its institutions, a sense of continuity with the historical church, and a sensible approach to the present and the future of that church. I will continue to be thankful for the gifts that my Presbyterian friends have given to me, particularly friendship, understanding and trust. I expect to be further stimulated by both theological and homiletical insights with which that church has been richly endowed. □

Lawrence Likness, B.A., B.D., M.Th., is an ordained minister of the Evangelical Lutheran Church in Canada. He has served as a parish pastor for over 30 years in parishes in Thunder Bay, Edmonton, Winnipeg, Saskatoon and Toronto. He is presently the Executive Director of Lutheran Council in Canada, a cooperative agency of the Lutheran Churches.



Two books by Nouwen

The Road to Daybreak

by Henri Nouwen. Doubleday, 1988. \$21.95.

Over the years the writings of Henri Nouwen have established him as perhaps the foremost contemporary authority in the areas of personal growth and Christian spirituality. Many Christians — lay and ordained — have been nurtured and renewed by his many books and articles. Of these *The Wounded Healer* is perhaps the best known. Therefore, Nouwen's *The Road to Daybreak* must come as somewhat of a surprise to those who have been tempted to regard him as a guru or cult leader able to manufacture infallible truths for those seeking a more vital, inner life.

The Road to Daybreak has been distilled from a journal originally of some 700 pages. It consists of a series of short meditations or diary-like entries. Nouwen kept the journal during the year which elapsed between his departure as a professor of spirituality at Harvard Divinity School and his joining the L'Arche community in Richmond Hill, Ontario, known as Daybreak.

The various meditations in this book are kept together by the theme of the struggle to find the freedom to love. What is remarkable about this book is the way in which Nouwen allows us to see the degree to which he falls so far short of his heart-felt desire to give his life completely to Jesus. He learns and re-learns that the only way to remain grounded in Christ is to spend regular time in prayer, meditation, Bible study, receiving the Sacraments and in committing himself to meaningful relationships with other Christians. In Nouwen's case, the relational dimension of his discipleship took the concrete form of joining the Daybreak community.

However, the book by no means dwells exclusively on the inner spiritual life. During this period (1985-1988) Nouwen also travelled extensively and thus included are his many keen and penetrating insights on a wide variety of experiences

and topics. Some of these consist of: visits to the L'Arche community in Trosly, France; the gay district of San Francisco; and a revived Anglican parish near Piccadilly in London, England; meeting the producer of the TV series *Amen*; running into Henry Kissinger in the halls of the Capitol building in Washington, D.C; his trials while learning to cook for eleven at Daybreak; as well as a sensitive and poignant reflection upon a friend's death from AIDS. There are also extensive meditations on scripture passages, prayer, the Sacraments, art and culture.

Gunar Kravalis

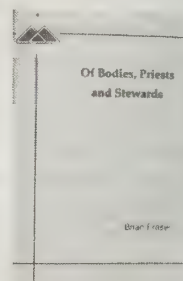
Mr. Kravalis is minister of St. Andrew's Church, Aurora, Ontario.

Heart Speaks to Heart: Three Prayers to Jesus, by Henri Nouwen, Notre Dame: Ave Maria Press, 1989, 62 pages, \$5.95

This short book of prayers owes its origin to the desire of Henri Nouwen to write about the Sacred Heart of Jesus. However, as he began to pray and then to write, the book became a cry out of the heart of Henri Nouwen to the heart of Jesus. The three prayers are grouped around the three key events of Easter — the passion, death and resurrection of our Lord. They represent Nouwen's identification with the brokenness of the heart of Jesus, and his struggle to rest in Jesus' love. They are excellent meditations at any time of the year, but especially during Holy Week.

Gunar Kravalis

Of Bodies, Priests and Stewards



by Brian Fraser, Centre for Study of Church and Ministry, Vancouver, B.C. \$5.95. Study Guide, \$3.95.

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to engage in "metaphorical theology." The Bible makes use of several significant metaphors in describing the identity and ministry of the church. Dr. Fraser is convinced that reflection on these metaphors will help in the vitalization of the local church.

The author's helpful personal reflections are supplemented by short selections from a broad range of Christian opinion. For example, Hans Kung, Hendrikus Berkhof, David Watson and Barbara Brown Zikmund are quoted to create a sense of dialogue on the metaphor "the body of Christ." Emilio Castro, William Stringfellow, Frederick Buechner, Sheila D. Collins and others are quoted in considering such metaphors as "a royal priesthood," "stewards of God's grace," and "a spiritual community." A study guide containing eight carefully-designed two-hour sessions is also available. It excites the imagination to give contemporary meaning to some of the historic biblical metaphors. I found it well worth reading and hope it has widespread use in the church.

Keith Boyer

Mr. Boyer is the minister of Malvern Presbyterian Church in Scarborough, Ontario.

Jack — C.S. Lewis And His Times
by George Sayer, Harper & Row,
1988, \$27.95

A nearly cultish status has accrued around the figure of C.S. Lewis, a gifted scholar of Oxford and Cambridge, and one of the foremost popular Christian apologists of our century. The subject of numerous critical studies, journals, and biographies, Lewis remains for many truly a "father in the faith," whose books continue to set sales records unheard of prior to his death in 1962.

This great interest in his work has spawned a greater interest in the man himself, an interest that Lewis would probably find amusing at best and disturbing at worst. He always insisted that literature must stand alone on its own merit, rather than be interpreted as a reflection of the personality of the author. Nevertheless, this new biography by George Sayer, a colleague and friend of Lewis, will be welcomed by any who have sought to understand the measure of the man behind the work.

continued

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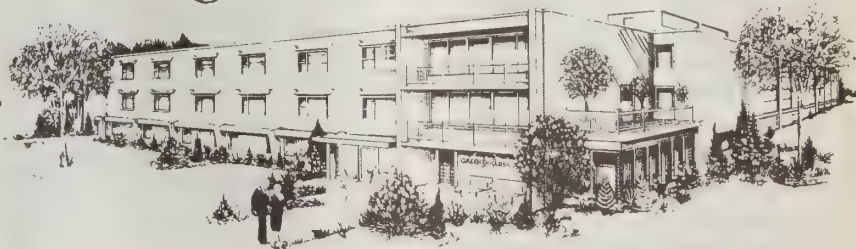


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Books

continued from previous page

Jack draws extensively on both primary sources (letters, lectures, writings by Lewis and about him) and on the personal recollections of the author. It fills in many gaps in Lewis' story, particularly those in his understandably modest and incomplete autobiography *Surprised by Joy*. One discovers much about Lewis' early years (given a far more sympathetic tone than that given by Lewis himself), about his personal struggles and attitudes, and about his marriage late in life to Joy Davidman Gresham. Sayer also draws with an incisive line portraits of many of Lewis' contemporaries and colleagues, such as J.R.R. Tolkien, and concludes the work with an exhaustive and helpful bibliography.

The author is far from "saccharine" in his portrayals, and one finds in *Jack* what must have been at times a difficult depth of honesty. In fact, at some points I was left feeling that Sayer had moved beyond biography

to border on voyeurism. Some of the recounting of the intimate details of Lewis' sexual preferences, for example, does little to contribute to understanding either Lewis or his work — they are merely embarrassing.

Despite these momentary lapses of taste, *Jack* is a fascinating book, particularly for anyone who has been touched by the "baptized imagination" of C.S. Lewis. Those unfamiliar with this rich Christian mind might do well to begin by reading *The Screwtape Letters* or *Mere Christianity*, or introducing oneself or one's children to the *Narnia Chronicles*. But if one seeks an intimate picture of either Lewis or of his times, this volume is rich in insight and detail.

Ian Victor

Mr. Victor is minister of St. Andrew's, Petrolia, Ontario.

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

Superwoman Turns 40 (The story of one woman's intentions to grow up)

by Donna Schaper. Luramedia, San Diego, 1988

In a series of humorous and insightful vignettes Donna Schaper describes the pains, struggles and challenges she experienced in "growing up." She has accomplished and experienced much in her 40 years. Currently she is pastor of First Congregational Church in Riverhead, New York and is a consultant at Union Seminary as a pastoral supervisor. Her book describes a type of pilgrimage familiar to many professional women, although her specific experiences are more intense than the average.

As she looks back on her forty years she comes to realize that the drive for success is no longer meaningful to her. She sees that she is being robbed of her desire and ability to care. Schaper believes that many women have forfeited this quality of

continued on page 38

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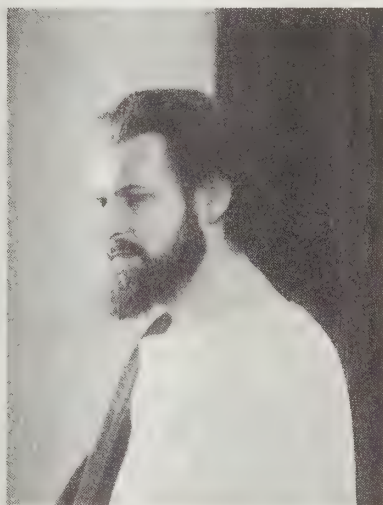
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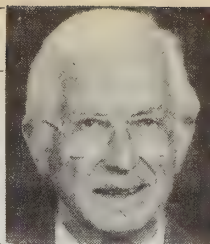
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GROWING PAINS

Burdett McNeel

Fanatical behaviour



Is there a connection between personality disturbance and religious fanaticism? And if so, what is the connection?

This is a tricky question because the term "fanatic" is often used loosely in reference to a person who irritates others because of the strength of his/her opinions and the insistent manner in which they are stated. However, the person who best fits the dictionary definition is one who habitually seems to have supreme confidence in his/her own opinions, intolerance of contrary opinions, and a militant attitude, and seems to lack a capacity for insight and self-criticism. Any of us may show these tendencies under certain circumstances



but if they appear to be permanent and pervasive they may be considered to be features of a personality disorder. However, you will not find it in an official classification of mental disorders. I might add that people who are not actually fanatics may become involved in fanatical behaviour due to susceptibility to the influence of fanatics.

I suppose that when we come into the church we feel that we are joining the ranks of the righteous. It is important to us to be "right." Possibly our expectation is that if all of us are "right" we will all think the same. We may be disturbed because our expectations are not being realized, or

because our ideas of "right" are being threatened. Of course there also may be people on ego trips, and there are rigid, intolerant people who subconsciously are looking for a loving community that will tolerate them. Where will they find it?

What occurs in situations of church conflict to make feelings so intense that the Christian beliefs of forgiveness, understanding and tolerance, so often preached about, are completely or almost completely set aside?

Feelings become intense when people feel threatened, even by contrary opinions. One reaction is to become intolerant, to resent opposition or contradiction, and sometimes to detect opposition when it is not intended. We may be put off by the words in which ideas are expressed rather than by the ideas themselves, or "it is not so much what is said as who says it." However, when we become aware of the advantages of keeping cool we can learn, first of all, to manage our combative reactions, and then perhaps, to develop more constructive responses.

What would cause someone with a background of not much love given at home and a history of life spent in institutions such as detention centres, to turn to a rather strict view of God, religion and the Bible?

If by "strict" you mean "stern, legalistic," is this view of God and the Bible not a replay of the harsh realities of this man's life experiences? It may also reflect some inability, on his part, to forgive or to accept forgiveness for what is past. He may need to deal with his own guilt or resentment. □

Questions to be answered in this column may be sent to: Dr. B. McNeel, c/o the Presbyterian Record, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7. Letters will be kept in "Strict Confidence."

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Books

continued from page 36

caring in order to fit into a male world.

She has struggled as an activist, been raped, gone through an abortion, and is now the mother of three. Along with all her professional accomplishments it gives Schaper a basis for a deep and passionate reflection that may help others understand the struggle many people, particularly women, face as they attempt to meet their family and self-development goals. Her own range of experiences and her forthright language means that this book will not be to everyone's liking, but she does encourage people to seek wholeness and God's peace.

Schaper's book could be a useful resource for any woman entering middle years and for anyone who sincerely desires to understand this stage of life and the struggles women in middle years face.

Karen Timbers

Mrs. Timbers is a church educational consultant.

Baby Boom Believers, by Mike Bellah, Tyndale House, 1988, \$7.75.

Much of my personal counselling has brought me face to face with the fact we live in a world of unfulfilled expectations. Frequently it is a major contributing factor in the breakdown of marriages. Undoubtedly, it accounts for significant numbers of people who leave churches and move on or drop out. It is the issue of expectations which Bellah addresses in seeking to help us understand the generation frequently absent from our pews.

Beginning from an historical perspective, the author successfully recreates for us the development of a generation of "overexpecters". Yet, it is not just the creation of such a phenomena, but the effects on life and relationships which concerns him. For example, he draws on sociological data to remind us that the rate of divorce for baby boomers by the age of 34 is five times that of their parents.

Of greatest concern is the fact that

the whole way of thinking which has gripped this generation, has not spared those who claim allegiance to Christ and the Church. Much time is given, by the author, to confront the issue from a biblical perspective.

The final chapter, "Baby Boomers in the Pew: How Should The Church Respond?" is worth the purchase price. In it is the challenge to neither ignore (which may be the most common pattern) nor conform to (which is the most tempting) but to minister to (which is the most challenging) the Baby Boom generation.

Chuck Congram

Mr. Congram is minister of St. Andrew's Church, Puce, Ont.

A FIRST BIBLE Old Testament



Illustrated by Letizia Galli



Two books for children

The Mouse That Couldn't Squeak
by Tom Harpur, Pictures by Dawn Lee.

Oxford University Press, Toronto, 1988. \$13.95

A First Bible (Old Testament)
by F. Brossier and D. Monneron,
Illustrated by Letizia Galli.
Simon & Schuster Ltd. Toronto, 1988. \$14.95.

As the store shelves expand with an ever increasing number of new children's books, it becomes more and more difficult for adults to choose appropriate books for young children. *The Mouse That Couldn't Squeak* and *A First Bible* are two very different examples of good literature for children.

Tom Harpur is the author of the adult books *For Christ's Sake* and *Always on Sunday*. *The Mouse That Couldn't Squeak* is his first, but hopefully not his last book for children. It is a delightful story of a small mouse limited by his inability to make noise. His feelings and those of the other mice about his disability are described in captivating detail. How this little mouse deals with his disability and how the mouse community

receives an unexpected and wonderfully gracious Christmas gift is a story that is so well told and so beautifully illustrated that children and parents alike will delight in it.

A First Bible is a most interesting introductory Bible for very young children. It is not intended as a Bible storybook but has been written as a beginning for storytelling and as a starting point for talking about some of the favourite Old Testament Bible stories. *A First Bible* is a collection of Bible images, words and pictures. (The stories themselves have been included at the back of the book.) Each page has a bright stylized picture and just a few words from which a child and an adult can tell or re-tell the Bible story. *A First Bible* is intended as a sharing experience as adults and children talk about and tell together the familiar stories of the Old Testament.

Joan Hazlewood

Mrs. Hazlewood is a public school teacher, a member of our church's Curriculum Review Committee, and a member of St. James' Presbyterian Church, Stouffville, Ontario.

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In fact, the Bible has been on computer for some time now but only recently have price and hardware made these products available to the mass market. The *Findit Bibles* are part of a larger system designed by Dr. Douglas Lowry, better known to Presbyterians as a stated clerk of General Assembly. The system is a sophisticated way of searching through the scriptures by word, verse or subject heading, in any of a half dozen versions. If you just want to look up a word or find a verse, you are better off using the Concordance on your shelf; but if you wish to do complicated searches involving combinations of words and subjects, the *Findit* system can do all this in under two seconds. The user may also save the results to a file or print them out for use in a Bible study. It is quite fascinating just to browse through the

various possibilities offered by the programme. When a search is accomplished so quickly, you have the chance to explore the scriptures in ways never before possible.

The *Findit* system of Bibles does require that you know something about the Bible to bring out its full potential. It is not a toy and requires you to understand that the same word does not mean the same thing everywhere in scripture. In other words, the *Findit* system will not relieve you of the need to read scriptures and master their contents. *Findit* allows you to apply your knowledge and explore the Bible more quickly. Use is simple to anyone who knows the basics of the modern PC. You will need a fully IBM-compatible computer with at least 512KB of memory and a hard drive. If you understood the last sentence then you probably have enough knowledge to run *Findit*. It is that simple. In the words of the manual: "It takes a fifth grader about five minutes to grasp the basics of *Findit*; for a fifty year old, allow ten minutes."

The truly remarkable achievement of the *Findit* system is the incorporation of multiple versions, Greek, Hebrew, Latin and French and German onto a CD ROM disk. For those who add this equipment to their computer, this new technology can hold hundreds of thousands of pages of material on the same handsized disk now used in CD players. You can even obtain *The Book of Forms* for your computer this way. The average user will be interested in the individual *Findit* Bibles, available for about \$120. in *KJV*, *NKJV*, *NIV*, *RSV*, *Living Bible* and *La Sainte Bible*. The CD ROM materials are more expensive but still affordable to the serious researcher. A demonstration disk containing John's gospel is available for \$10. and is highly recommended. **For more information contact MARPEX INC., 5534 Yonge St. Unit 1012, North York, Ontario, M2N 6M2 (416) 395-0301.**

Or you may make purchases through the *Resources Distribution Centre*, 50 Wynford Dr., Don Mills, Ont., M3C 1J7.

Michael Farris

Dr. Michael Farris is conducting research on 19th-century biblical interpretation, at Knox College in Toronto.

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Due to 1989 budgetary constraints, the following changes must be made to the Audio-Visual Resources Library:

Commencing May 1, 1989 the Library will operate on a 4-day week (closed on Friday). All telephone/mail orders will be processed Monday-to-Thursday only. **Commencing July 3, 1989 the Library will close for nine weeks . . . reopening September 5.** Resources for summer programs should be booked prior to June 1.

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Letters

continued from page 7

issue, but one that does not detract from the Gospel, rather it serves to unify our understanding and experience of the Gospel message. The Gospel message stresses the equality of all humankind, regardless of race, age and sex ("In Christ there is no male or female"). In light of the traditional "aggressive male" stereotype it seems to make more sense to use feminine imagery, about a loving, nurturing, Mother God. Being part of the Reformed Tradition, it is our heritage to reform our static images, in order to bring us closer to our loving God

The Lord calls us to worship and celebrate a God who is not restricted to one of our human genders, but rather to come before the Lord embodying the feminine and masculine traits that all of us possess. This should not be something to fear.

— letter signed by 24 students
from Knox College.

Political campaigning

Mr. Lloyd Robertson in his Perspective in the February *Record* entitled "A Flawed Judgement" is much concerned over segments from TV debates being used for political purposes. He maintains that if the practice is allowed to continue leaders will in future refuse to debate on live television. This completely ignores the fact that the day of campaigning from the back of a railway carriage is long gone, and that today's political leaders must be seen on TV if they aspire to conquer.

He states that such debate extractions "will give businesses and pressure groups the incentive to grab material from news programmes" et cetera. Would such be any worse than the millions of dollars expended by corporations in our last election on advertising in order to have Free Trade succeed?

Mr. Robertson, once one starts applying gags, where do you suggest that we stop?

George E. Buch,
Montreal, Que.



Dear Editor, how could you!

The January cover of the *Record* (Baptism at IONA) gives several visual impressions which are not in accord with the practice and doctrine of The Presbyterian Church in Canada.

This picture suggests to the casual observer that immersion is commonly practised in our denomination. Those of the Reformed tradition are not opposed to immersion However, in Presbyterian congregations, immersion remains an uncommon means of receiving the sacrament of baptism.

Secondly, the picture suggests an emphasis upon believer baptism. The Reformed position on baptism recognizes the efficacy of both believer and infant baptism, neither is considered to be a "better" baptism.

Thirdly, this picture would have made a stronger and truer statement regarding the Presbyterian position regarding baptism had other people been photographed with the baptised individual. Where is the nurturing community? . . . (Shivering on the shore. Editor's note)

The issue of believer vs. infant baptism is extremely divisive in the body of Christ and should not be casually provoked. (Rev.) Sylvia Cleland,
Richmond, B.C.

Havergal's Toronto Connection

In connection with an article on Frances Ridley Havergal in January's *Record*, your readers may be interested to know that this lady is commemorated in Toronto by a girls' school — Havergal College — named after her. The school choir has sung in Miss Havergal's church in the United Kingdom.

Havergal's honorary archivist, Dr. Steele tells me that Miss Havergal undertook expeditions to Switzerland and also she discovered that there was a village near Bancroft named Havergal. At the beginning of this century it has its own post office.

Margaret Peckham,
Toronto, Ont.

Prayer in the schools

It was indeed with great pleasure that I read the article "A Thundering Silence" by Hans W. Zegerius in the Pungent and Pertinent column in the January issue.

In our tolerance as Christians, we cannot permit our fundamental doctrines be diluted in a sea of modern liberalism

Paul C. Westacott, M.D.,
Cambridge, Ont.

Might I suggest that it is not in our best interest, either as Christians or as Canadians, to insist upon prayers in the schools?

Schools can offer courses on major world religions which can assist our children to appreciate our rich and many-stranded cultural heritage. But praying in the school can imply and encourage prejudice against children from non-religious families

We should never pray *at* people; we should only pray *with* them. In a group where not all wish to pray, we should only pray silently, not boastfully, ostentatiously, or snubbingly.

M. Travis Lane,
Fredericton, N.B.

PRAISE!

You are to be commended on your very fine February issue of the *Presbyterian Record* addressing the issues of death and dying. I have done extensive reading on this subject and found your collection of articles, advice and experts to be most effectively chosen. Thank you for a fine presentation

G. Hind,
West Lorne, Ont.

I found myself reading my January edition of the *Presbyterian Record* from cover to cover.

My compliments on producing a most interesting and informative magazine.

Jean Smith,
Toronto, Ont.

GLEANINGS

"Nothing is more repugnant to capable, reasonable people than grace."

— John Wesley

"According to life insurance studies published not too long ago by a West German medical journal, the husband who kisses his wife before he leaves for work every day will probably live five years longer, earn 20 per cent to 30 per cent more, lose up to 50 per cent less time because of illness and be involved in fewer automobile accidents than the husband who doesn't."

— H. Gordon Green in the *Toronto Star*

"Toward the end of his life, Albert Einstein removed the portraits of two scientists — Newton and Maxwell — from his wall and replaced them with portraits of Gandhi and Schweitzer. He explained it was time to replace the image of success with the image of service."

— Philip Yancey in *Christianity Today*

"There never has been a power so dramatically opposed to Christianity as the daily press. Day in and day out the daily press does nothing but delude (people) with the supreme axiom of this lie, that numbers are decisive. Christianity, on the other hand, is based on the thought that truth lies in the single individual."

— Soren Kierkegaard

"I think that is an extremely important principle of the spiritual life — 'My satisfaction with thee consists in thy being satisfied with me'."

— Thomas Merton to a class of monks

"In the deserts of the heart
Let the healing fountains start,
In the prison of his days
Teach the free man how to praise."

— W. H. Auden — *In Memory of W. B. Yeats*

"Did you know?"

Marriage was not a sacrament, and most often was not even performed in a church until the late eleventh century.

Papal infallibility was not declared until 1870.

Confession was a "once in a lifetime" affair in the early Church."

— *The Critic*, Fall 1988, published by the Thomas More Association.

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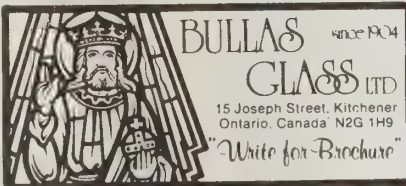
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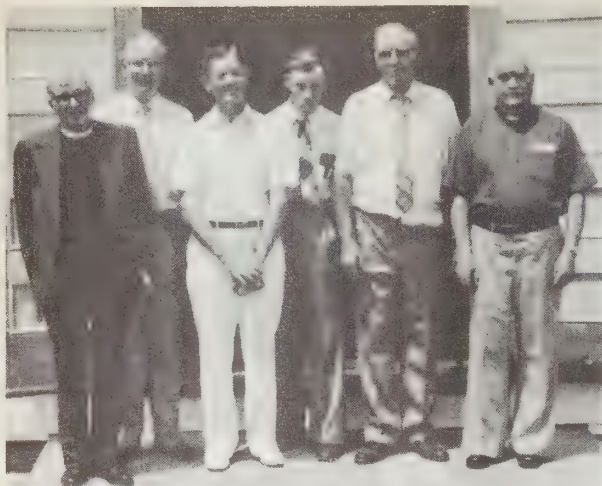
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THE 125TH ANNIVERSARY of St. James Church, Gravel Hill, Ont., was celebrated recently. Pictured, left to right, are: Dr. D.N. McMillan, who assisted in the service; the Rev. W.A. Douglas, a former minister of the congregation; elders Garry Smith, Stewart McIntosh and Lyman Crawford; the Rev. J.H. Wiseman, minister of St. James. Elders not pictured are Herbert Hill, who took the above photo, and Howard Haley, who was unable to be present.



THE CONGREGATION OF Summerside Church, Summerside P.E.I., at its recent annual meeting, celebrated the burning of the mortgage on the church building. Shown, left to right, are: the Rev. Bert Vancook; Lucy Bishop, elder and member of the original building committee; Katie Arsenault, representing the Children of the Church; and Don Nicholson, elder and member of the debt elimination committee.

Photo: Kelly/Summerside Journal-Pioneer



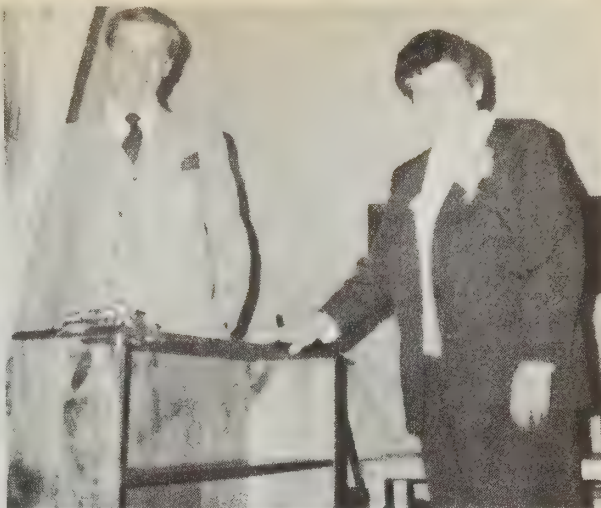
THE CONGREGATION OF St. David's Church, Vankoughnet, Ont., dedicated a new Baldwin-Howard organ during September, 1988. In a service conducted by Case Vanbodegon, a hand-crafted desk was also dedicated. The organ was purchased with donations from memorial gifts, including those given in memory of Lila Boyes, who had served as organist for over 40 years. Pictured with guest organist Alan Stewart are regular organists Mrs. Irene Boyes (centre) and Mrs. Lee Boyes.



THE SESSION OF Knox Crescent Kensington and First Church, Montreal, sponsored a "Congregational Soirée" on Jan. 20. It was the third consecutive year that the event, designed to promote "fun and fellowship," was held and about 100 adults of all ages participated. Upon arrival everyone received a name tag and a door prize ticket. Each participant was also presented with half of a picture of an animal. Later in the evening, in order to claim a prize, each winner had to bring forward the person who held the other half of their picture. The evening began with a sing-song led by Frank Brayton, accompanied by Jerry Auchinleck on piano. Henry Gosham and Val Williams provided solos. Participants then had a choice of "dance mixers," with Bill Osterman as caller, or travelogue films of Japan. Refreshments and presentation of prizes followed. Pictured, left to right, are: Elizabeth Coutts, Frank Jackson, Dr. Don Neil, minister, Olive Waite, Mary Rae and Min Murdock.



A BIBLE WAS PRESENTED to Private Douglas Coutts in recognition of his service with the U.N. Peacekeeping Forces in Iraq, Christmas Day at Waterloo North Church, Waterloo, Ont. Pictured making the presentation is Margaret Martin, clerk of session. In the background are Private Coutts' parents, Glenn and Elinore, and brother, Allan.



PICTURED, the Rev. Patricia Shaver accepts a bookcase presented to her on behalf of the congregations of Appin and Melbourne Churches, Ont., by Tom Jeffrey, clerk of session for Melbourne.



A SECOND STAINED-GLASS WINDOW was dedicated last year at Riverside Church, Medicine Hat, Alta., in memory of Catherine Starling. Mrs. Starling was active since the early 1920s in Sunday School, WMS, and youth groups - including the founding of a Book Club that recently celebrated its 60th anniversary. The presentation was made on behalf of Mrs. Starling's four children and their families, including two Riverside members, Mary Simmons and her son, Vic.



ALL THE MINISTERS who have served Varsity Acres Church, Calgary, during its 21-year history were present on Jan. 8 for the service of dedication of a new sanctuary and renovated facilities conducted by the Presbytery of Calgary-Macleod. Pictured (from left) are: the Revs. Clive W. Simpson (1973-81), Charles Scott (1967-73), and the current minister, Robert Cruickshank.



"BETHLEHEM LIVE," a pageant based on the Christmas Story, was performed for five nights in December, 1988, by the congregation of St. Paul's Church, Peterborough, Ont. Over 6,000 people enjoyed this popular event, which was performed outdoors in a local park and included live sheep and donkeys. Pictured are Stephanie Thomas, as Mary, and Brian Smith, as Joseph, two of the many cast members from the congregation, and faithful donkey, "Mom."

Continued over page

People and Places

continued from previous page



THE CONGREGATION OF Westmount Church, Edmonton, celebrated their 75th anniversary the weekend of Nov. 4-6, 1988. Pictured are the Rev. Ray Glen, minister of Westmount, and Mrs. Jane Trace, president of the Catherine McQueen group, which presented the two chairs as their 75th anniversary gift. Guest minister for the occasion was Dr. Peter Wotherspoon.

A rug-hooking depicting DaVinci's painting of The Last Supper was recently presented to *Mimico Church, Etobicoke, Ont.*, by *George Tatchell*, a long-time member of the congregation. The

hooking measures 10 feet by seven feet and took Mr. Tatchell eight months to complete. It was dedicated to "the Glory of God" and now hangs on the chancel wall beside the Communion Table.



FIVE CHOIR MEMBERS who together represent more than 300 years of singing in Presbyterian church choirs were recognized by the session, choir and congregation of Summerside Church, Summerside, P.E.I. From left to right are Georgie Ronahan, Hazel Paynter, Thyra Bingham, Marjorie Gaudet and Jean Wood.

Photo: Kelly/Summerside Journal-Pioneer

Knox Church, Stratford, Ont., recently honoured *Mrs. Grace Severt* for her 50 years as a choir member and soprano soloist. The session, board of managers, congregation and visiting friends presented Mrs. Severt with an engraved Seiko watch, and, at a reception following worship, the choir presented her with an engraved gold locket. Many gifts, cards and good wishes were received in appreciation of Mrs. Severt's dedicated service.



THE 70TH WEDDING ANNIVERSARY of William and Beatrice Mantle was celebrated recently at St. Andrew's Church, Belleville, Ont. Over 125 friends, neighbours and family members gathered at the church, where the Mantles have worshipped and played key roles for many years. Mrs. Mantle has sung in the choir for 62 years, and her fellow choir members performed a special song, "My Love is Like a Red, Red Rose," for the occasion. Other musical performers included Simon Mulhall, violinist, and Hank Muth on the bagpipes. Several local dignitaries were present, including Lyle Vanclicf, MP, and Mayor George Zegouras. Congratulations were also received from Ontario Minister of Tourism Hugh O'Neil, Ontario Premier David Peterson, Governor-General Jeanne Sauve and Queen Elizabeth. Beatrice (92) and William (96) are pictured at the congregation's 1988 Sunday School Picnic.

Wall-Watching

It is January 30, and I am sitting in a room at 50 Wynford Drive, looking at the walls. It happens that the information posted on these walls is related to certain wall-activity in which many Presbyterians took part. From ocean unto ocean, in presbyteries, boards and committees, hundreds of us played the wall-game in the Strategic Planning exercise.

Now, here on the walls around me, all the data have been collected together in diagram form. I wish that each person who stuck blue dots on cards in October and November could drop by church offices and have a look. On three huge sheets of paper the fundamental issues, the conditions and changes affecting the church, and the visions of the church in the future, have been gathered.

What are the main things that we feel about ourselves? We are a people without vision, without a clear understanding of ourselves and our place in the scheme of things. We feel that our idea of ministry is limited, as is our knowledge of the Bible. We are an aging church, and we realize that the lack of involvement by young adults is a crucial problem in many places. We feel, positively, that church education must be for all ages and must result in a life of discipleship.

What will affect us in the years immediately ahead? The great changes in morals and values in the world around us, the changes in family structure, the impact of technology. We no longer live in a "Christian" country (if we ever did!) and there will be both positive and negative changes in the church, whether we wish it or not. The movements for human rights in public life will be accompanied by increasing social alienation and isolation, as personal relationships become less and less present to more and more people.

What do we dream of as the ideal church of the future? That is subject for another report.

Alex MacDonald

Executive Planning and Co-ordinating Committee of the Administrative Council

continued

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DAILY BIBLE READINGS

MAY

Date	Book	Verses
1	Isaiah	30:15-26
2	Psalms	47:1-9
3	Psalms	110:1-7
4	Acts	1:1-11
5	Acts	16:6-24
6	Acts	16:25-40
7	John	17:9-26
8	Revelation	22:1-11
9	Revelation	22:12-21
10	Genesis	11:1-9
11	Psalms	104:1-18
12	Psalms	104:19-35
13	Acts	1:12-26
14	Acts	2:1-21
15	Acts	2:22-47
16	John	15:18-27
17	John	16:1-15
18	John	16:16-33
19	Psalms	8:1-9
20	Proverbs	8:22-36
21	Romans	5:1-11
22	1 Corinthians	15:1-19
23	1 Corinthians	15:20-38
24	1 Corinthians	15:39-58
25	Isaiah	55:1-13
26	Psalms	92:1-15
27	Luke	5:1-16
28	Luke	6:37-49
29	1 Samuel	2:1-11
30	Romans	12:9-21
31	Luke	1:39-56

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News

continued from previous page

Presbyterian World Service project opened in India



The Rev. Ian Wishart unveils a plaque commemorating the opening of the Weavers Workshops. He is wearing a garland and turban presented to him in honour of his visit.

Photo: Emmanuel Jeganathan

On January 25 The Weavers Co-operative Society Building and Weavers Workshops were opened in Indra Nagar Village in Tamil Nadu State, outside of Madras, India. The buildings are a project of Presbyterian World Service and Development, in connection with "Roofs for the Roofless," a development project which works in villages in the area.

The principal trade in the village of Indra Nagar is weaving, by means of handlooms. For many years the villagers were exploited by "Master Weavers" who controlled the supply of yarn and the marketing of cloth. The villagers sought the assistance of "Roofs for the Roofless" in improving their condition. "Roofs" in turn enlisted the support of overseas agencies. Wells have been dug, decent latrines have been built, electricity has been brought to the village, and public health and nutritional programmes have been initiated.

The latest project improves housing and work areas. Houses built of mud-brick, with tile roofs, are replacing thatched huts. The houses are 300 square feet in size and are constructed for \$500. Half of each house is a workshop where the husband and wife sit at two looms, facing each other, and powering the looms with

their feet. PWS&D is helping with the building of 30 of these houses. The Co-operative Society Building is of the same basic construction, though slightly larger than the houses and a bit more decorative in style.

The opening ceremony for the buildings was shared by the Rev. Ian Wishart and Dr. Sindarshan Devanesen. Mr. Wishart is the minister of St. Andrew's Church, St. John's, Newfoundland, and Moderator of the Synod of the Atlantic Provinces. He was visiting India at the time and had also made stops at Jhansi and the Christian Medical College. Dr. Devanesen is Chairman of the Department of Family and Community Medicine at St. Michael's Hospital, Toronto. His father, Dr. Chandran Devanesen, founded "Roofs for the Roofless."

Knox College Convocation

The 145th Convocation of Knox College will take place on Wednesday, May 17, 1989 at 8 p.m. in Convocation Hall, University of Toronto.

Those receiving the degree of Doctor of Divinity (*honoris causa*) are the Rev. William I. McElwain, minister of St. Giles Church, St. Catharines.

rines, Ontario, and Dr. Bruce Miles, Moderator of the 114th General Assembly.

Guest speaker will be Archbishop Edward Scott.

1989 Youth Triennium

Three hundred and fifty Canadian Presbyterians, both youth (15-19 years) and adults (21 and over), will attend the 1989 Youth Triennium, to be held at Purdue University, West Lafayette, Indiana, from July 22-27.

The event attracts more than 4,000 Presbyterians from all over the world. Canadian Presbyterians play an important part in the design and planning, in the workshops, seminars and intentional learning, in the worship and theme development, and in administrative roles.

International participants hosted by The Presbyterian Church in Canada will include young adults from Brazil, El Salvador, Malawi, Mauritius and Nicaragua.

Registration forms for the Triennium were sent to every congregation, via the minister, in February. Deadline for applications is May 12, 1989. Additional forms are available from Synod Triennium Representatives. Registration costs \$235; travel is additional.

Continuing Education at Ewart College

The H. Douglas Stewart Continuing Education Event was held January 27-31, at Ewart College, Toronto.

Dr. Terrence Fretheim, Professor of Old Testament at Luther Northwestern Theological Seminar in St. Paul, Minnesota, led the group through many passages in the Hebrew scriptures that speak of the immanence of God in all of nature and in all creatures.

Dr. Fretheim's approach to stewardship saw our destruction of the environment and our carelessness about the natural order of things, of which we are a part, as a sin against God — in a way that many of those present had not previously considered.

Dr. Iris Cully, a well-known Christian Educator from the United States, shared the leadership of the event, which centred on "Prayer and Spirituality."

YOU WERE ASKING?

Tony Plomp

Who chooses guest preachers?



Can a Session make a ruling that forbids certain ministers from preaching in the pulpit?

By no means, absolutely, definitely not, and that's for sure!

It is the presbytery and the presbytery alone who can make such a ruling and the minister, as the executive of presbytery, is responsible for who does or does not occupy the pulpit. The authority of the Session stops at the pulpit steps.

This view is different from that held by some other Reformed Churches. I recall from the days of my youth the deacons and elders of the Reformed Church in Holland entering the sanctuary, with the deacons seating themselves to the left of the pulpit and the elders to the right. Then the minister would enter, accompanied by the elder "on duty" for that day, who would, at the pulpit-steps, shake the minister's hand, signifying that the elders encouraged him in his high and holy task of preaching the Word. It was a significant and helpful act but it also conveyed the sense of the authority of the elders (the Consistory) over the pulpit ministry. At least, that is how I perceived it.

Our system is different and our ministers are not subject to the possible strictures imposed upon them in their pulpits by the Session. If a minister were to be so foolish as to have the local communist party chief enter the pulpit to preach to the congregation there would be precious little the Session could do about it before the fact. They could do an awful lot later! The actions of the minister are subject to appeal to presbytery and any Session may take that route on any legitimate complaint against its moderator. I recognize that this is an outlandish example, but I hope it makes the point.

Foolish, of course, is the minister who does not consult with Session on

pulpit supply and the like. It is proper that Sessions be concerned with the nature of that supply and in such mutual consultation it may well be agreed, perhaps on doctrinal grounds, that a certain minister of another denomination should not preach to the congregation. It could well be that Session, during such mutual conversations might establish the fact that they have a preference for one minister over another. But the minister remains free to make the final decision.



I close with a quote from the late Dr. Louis Fowler's book, *A Manual For Ruling Elders* (p. 56): "The preaching of the Word is a prerogative of the Minister. The Elders cannot tell him what to say, or how long to take in the saying. They may suggest, but they cannot order." □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.

APRIL 1979

Almost every week our newspapers and television screens display pictures of one of the great human tragedies of our time. The scenes are gruesome: hundreds of men, women and children in leaky, ill-equipped boats, wallowing in the South China Sea. Many of the children are sick as a result of overcrowding and a lack of clean drinking water. These are the refugees from Vietnam, a human tide of misery. . . .

These people need our help. If we reject them by holding up straw men, our behaviour is not so different from the natives and officials of Malaysia — we are beating them back into the sea.

— **Lloyd Robertson**, *"The Refugees: A Matter of Conscience"*

APRIL 1964

What's happening? Why are almost 1,000 Presbyterian women thinking and talking about going to Montreal in May? Because this year the women of our church celebrate a double anniversary. It's just 100 years ago that organized women's work began in the Presbyterian Church, and 50 years since the Women's Missionary Society (W.D.) as presently constituted was formed

— **Valerie Dunn**, *"W.M.S. Celebrates Two Anniversaries"*

APRIL 1939

Rev. James Dunn of our Mission in British Guiana writes to say that very high commendation was expressed of our mission in that country by Mr. Francis Kawall, Hon. President of the East Indian Association, when speaking before the Royal Commission investigating conditions in the British West Indies and British Guiana:

"If it were not for the good work being done by the Canadian Presbyterian Mission in the education of East Indian children there would be a very much higher rate of illiteracy among them. The Mission has given every facility necessary and has really done a noble work."

GARRETT, REV. DR. JOHN Y., 85, retired minister of The Presbyterian Church in Canada, died at Woodstock, New Brunswick, on December 23, 1988.

Dr. Garrett's death followed by almost exactly eight years that of his beloved wife, Isabella.

Born in Northern Ireland, John and Mrs. Garrett came as a young couple to Canada, where eventually they entered upon special work with the General Board of Missions in Western Canada.

He served at Rossburn and The Pas in Manitoba, at Tara, Ontario, and then moved to the Maritimes where he ministered in the Barnesville, Hampton, Sussex, and St. George charges.

Dr. Garrett is survived by several nieces in Northern Ireland, Canada, and the United States, and by a nephew, the Rev. John Calvin Elder.

ALDRIDGE, ERNEST ARTHUR, elder, choir member, convener of Landscape Committee of South Gate Presbyterian Church, Hamilton, Ont., Feb. 2.

BISSET, ROBERT (BOB), longtime elder and clerk of session of Knox Church, Goderich, Ont., Feb. 2.

BROWNLEE, BERTHA M. (BUNNY), member of First Presbyterian Church, Regina, Sask., Feb. 4.

BULL, ROBERT WALLACE, 59, elder and former clerk of session of Parkwood Presbyterian Church, Nepean, Ont., Dec. 6, 1988.

CHATREAU, G. ALEXANDER, 83, elder for 52 years, clerk of session and Sunday School Superintendent for many years, Feb. 2.

CLARKE, CHARLES WILLIAM, 75, founding member and elder of Parkwood Presbyterian Church, Nepean, Ont., Dec. 26, 1988.

COUGHLAN, MARLENE, 51, elder and leader in Knox Church, Stratford, Ont., chairperson of the Mission and Evangelism Committee, well-known community worker, Oct. 4, 1988.

CURRIE, JOHN GLADSTONE, Q.C., elder and longtime member of St. Andrew's Church, Barrie, Ont., son of the late Rev. and Mrs. Donald H. Currie, Jan. 20.

DICKISON, GORDON J., 88, elder for 43 years of Knox Church, Teeswater, Ont., Jan. 30.

FENTON, JAMES B., 92, elder for 48 years of Knox Church, Iroquois, Ont., for over 60 years received people at the church door, Feb. 13.

GORDON, NORMAN, 80, valued member of St. Andrew's Church, Wyoming, Ont., Jan. 31.

GORRILL, J. LLOYD, 91, elder for 45 years and longtime treasurer of Summerside Presbyterian Church, Summerside, P.E.I., July 6, 1988.

HYDE, FORD 79, elder for 21 years and long-

time member of Knox Church, Stratford, Ont., active leader with the Scouts since the movement's inception in Stratford, chairman of the Music Committee, Nov. 25, 1988.

LAMB, HAROLD, 70, elder for 26 years at Orillia Presbyterian Church, Orillia, Ont., and at St. Andrew's, Humber Heights, Weston, Ont., from 1986; treasurer, Synod of Toronto and Kingston from 1977-1984, representative elder of Presbyteries of Barrie and West Toronto, member of Board of World Mission Finance Committee for a number of years, December 1st, 1988.

MCDONALD, JAMES EARL, 73, longtime elder and member of Renfrew Presbyterian Church, Renfrew, Ont., former president of the Adult Fellowship and choir member, Jan. 17.

MULLAN, MARGARET, 72, elder and trustee of Knox Church, Stratford, Ont., Oct. 9, 1988.

NICHOLSON, MRS. DOROTHY (BRIT-TAIN), 89, lifelong member of St. Andrew's Church, Wyoming, Ont., Jan. 17.

PEARCE, JACK, 92, elder for 45 years of St. Andrew's Hespeler Church, Cambridge, Ont.

RICHARDSON, J. HOWARD, longtime elder and charter member of the Presbyterian Church of the Town of Mount Royal, Quebec, former teacher and superintendent in the Church School; founder and leader of the Boys' Brigade in the Town of Mount Royal, and a member of the national and international executives of the movement; conducted worship services at the local senior citizens residence on a regular basis and each Sunday evening played the organ at services at the Val Royal Baptist Church. He was awarded the Order of Canada for his work among young people, and in 1987 was named the town's Citizen of the Year. He died in Montreal on December 16, 1988.

ROSS, OLIVE ELIZABETH, 84, member of Summerside Presbyterian Church, Summerside, P.E.I., life member of A.M.S., Nov. 26, 1988.

STEEVES, ALBERT FRASER, 96, elder and longtime member of the Kirk of St. George, New Brunswick, died in Ottawa, Ont., Feb. 4.

THOMPSON, MRS. MARY A. 98, longtime member of Knox Church, Iroquois, Ont., Feb. 13.

TUER, WILFRED, 65, longtime elder and chairman of the Board of Trustees of Knox Church, Stratford, Ont., Sept. 20, 1988.

WALKER, DONALD DWIGHT, 73, elder for many years at Knox Church, Winchester Springs, Ont., and lately a member of St. Paul's Church, Winchester, Ont., brother of retired deaconess Evelyn Walker, Nov. 2, 1988.

APRIL 1889

PICTOU. — Blue Mountain and Garden of Eden have been erected into a separate charge. Rev. James Murray, late of Stellarton (Church of

Scotland), makes application to be received by our General Assembly. The people of Trenton, near New Glasgow, have subscribed \$400, and are to have the services of Mr. A. W. Thompson, as ordained Missionary.

ORDINATION

Haughland, Rev. Stephen, Galahad, St. Paul's Presbyterian Church, Alta., Feb. 13.

INDUCTIONS

Haughland, Rev. Stephen, Killam Presbyterian Church and Galahad, St. Paul's Presbyterian Church, Alta., Feb. 13.

Hayes, Rev. Stephen A., North Bay, Calvin Presbyterian Church, Ont., Feb. 10.

MacMillan, Rev. Ian, Lancaster, St. Andrew's Church, Ont., Sept. 11, 1988.

RECOGNITION

Ryu, Rev. Pok Young, as Ordained Missionary to the Korean work in Brantford, Ont., Feb. 19.

VACANCIES &

INTERIM MODERATORS

Synod of Atlantic Provinces

Alberton and West Point charges, P.E.I., Rev. John Dowds, Box 1, Tyne Valley, P.E.I., C0B 2C0.

Barney's River and Marshy Hope, N.S. Rev. J.M. Grant, Box 1078, Westville, N.S., B0K 2A0.

Boularderie, St. James & Knox Presbyterian Churches, N.S., Rev. Raymond L. Gillis, 3 Queen St., Sydney Mines, N.S., B1V 1K4.

St. Andrews, Greenock Presbyterian Church, Pennfield, The Kirk, N.B., Rev. D.A. Dewar, Harvey Station, N.B., E0H 1H0.

Tatamagouche and Wallace pastoral charge, N.S., Rev. Murray Graham, Box 207, River John, N.S., B0K 1N0.

Synod of Quebec and Eastern Ontario

Montreal, Korean Presbyterian Church, Que., Rev. Dr. Don Neil, 6225 Godfrey Ave., Montreal, Que., H4B 1K3. (Any candidate must speak Korean and English.)

Montreal, Maplewood Presbyterian Church, Chateauguay, Que., Rev. W. Hong, First Presbyterian Church, 501 Fifth Ave., Verdun, Que., H4G 2Z2.

Pembroke, First Presbyterian Church, Ont., Rev. Tim Purvis, 73 Selkirk St., Petawawa, Ont., K8H 1P3.

Ste. Foy, Eglise Ste. Marc, Que.; Apply to the Presbytery Commission: Rev. Blake Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.

Town of Mount Royal (Montreal) Presbyterian Church, Que., Rev. Wm. C. MacLellan, 1235 Ste. Foy, Ste. Bruno, Que., J3V 3C3.

Synod of Toronto and Kingston

Ajax, St. Andrew's Church (Pickering Village), Ont., Rev. Tom Gemmell, 83 Holiday Drive, Whitby, Ont., L1P 1E7.

Arthur, St. Andrew's Church, Gordonville, St. Andrew's Church, Ont., Rev. William Lamont, Box 652, Palmerston, Ont., N0G 2P0.

Baden, Livingston Presbyterian Church, Ont., Rev. Wm. G. Johnston, 54 Queen St. North, Kitchener, Ont., N2H 2H2.

Boston-Ormagh pastoral charge (Milton), Ont., Rev. Angus Sutherland, P.O. Box 58, Norval, Ont., L0P 1K0.

Cambridge, Central Church, Ont., Rev. J.M. Laurensen, 360 Tower St. N., Fergus, Ont., N1M 2N7.

Cambridge (Galt) St. Andrew's Church Ont. Rev. Harry Klassen, 248 Westmount Rd. E., Kitchener, Ont. N2M 4Z1.

Cobourg, St. Andrew's Church, Ont., Rev. Dr. Alex Calder, 1314 Barlesan Rd., Peterborough, Ont., K9H 6W3.

Kirkfield and Bolsover pastoral charge, Ont., Rev. Ted O'Neill, R.R. 4, Sunderland, Ont., L0C 1H0.

Orangeville, Tweedsmuir Church, and Walde-mar, Ont., Rev. John Deyarmond, R.R. 4, Belwood, Ont., N0B 1J0.

Peterborough, St. Stephen's Church, Ont., Rev. Stuart Macdonald, R.R. #1, Bailieboro, Ont., K0L 1B0.

Scarborough, Bridlewood Presbyterian Church, Ont., Rev. Dr. George C. Vais, c/o Leaside Presbyterian Church, 670 Eglinton Ave. East, Toronto, Ont., M4G 2K4. (Effective Sept. 1st, 1989)

Timmins, MacKay Presbyterian Church, Ont., Rev. Lillian J. Wilton, Box 1394, Cochrane, Ont., P0L 1C0.

Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.

Toronto, Coldstream Presbyterian Church, Ont., Dr. Brian Ross, 1579 Royal York Road, Weston, Ont., M9P 3C5.

Toronto, East Toronto Korean Church, Ont., Rev. Glen Davis, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

Toronto, Knox Church, Ont., Rev. Dr. K.G. McMillan, Apt. 604, 80 Inverlochy Blvd., Thornhill, Ont., L3T 4P3.

Toronto, St. Mark's Church, Don Mills, Ont., Rev. Peter Ruddell, 271 Centre Street, Thornhill, Ont., L4J 1G5.

Toronto, Toronto Korean Presbyterian Church, Rev. J.E. Williams, 1183 Dufferin St., Toronto, Ont., M6H 4B7.

Toronto, Willowdale Presbyterian Church, Ont., Rev. Dr. Ed. McKinlay, 43 Broadbridge Drive, Scarborough, Ont., M1C 3K5.

Synod of Hamilton and London

Brantford, Greenbrier Presbyterian Church, Ont., Rev. Gabe Rienks, 32 Tutela Heights Road, Brantford, Ont., N3T 1A1.

Brantford, Knox Church and Mt. Pleasant Presbyterian Church, Ont., Rev. Pieter Van Harten, 164 Grand River St. N., Paris, Ont., N3L 2M6.

Brussels and Belgrave pastoral charge, Ont., Rev. Paul Chambers, R.R. #1, Listowel, Ont., N4W 3G6.

Corunna, St. Andrew's Church, Ont., Rev. Ernest Herron, 10 Derby Lane, Apt. 508, Sarnia, Ont., N7T 4S4.

Fort Erie, St. Andrew's-Knox Church, Ont., Rev. Dr. Clyde Ervine, 8280 Willoughby Drive, Niagara Falls, Ont., L2G 6X2.

London, Elmwood Presbyterian Church, Ont., Rev. Terry Ingram, 862 Freele St., London, Ont., N6H 3P3.

London, Knollwood Park Presbyterian Church, Ont., Rev. Leslie Files, 760 Wellington St., London, Ont., N6A 3S3.

London, St. Lawrence Presbyterian Church, Ont., Rev. Ivan Dambrowitz, 342 Pond Mills Road, London, Ont., N5Z 3X5.

Moore, Knox Church, Ont., Mooretown, St. Andrew's Church, Ont., Rev. T.A. Rodger, Paterson Memorial Church, 120 Russell St. E., Sarnia, Ont., N7T 6R2.

Niagara-On-The-Lake, St. Andrew's Church, Ont., Rev. John Mark Lewis, 340 Lock St.

W., Dunnville, Ont., N1A 1A5.

Owen Sound, St. Andrew's Church, Ont., Rev. F. Neill, Box 1632, Walkerton, Ont., N0G 2V0.

Seaforth, First Presbyterian Church, and Clinton, St. Andrew's Church, Ont., Rev. J.R. Dickey, 46 Church St., Stratford, Ont., N5A 2R1.

Swinton Park, St. Andrew's, Erskine and Dundalk pastoral charge, Ont., Rev. W. Lennips, Box 609, Chesley, Ont., N0G 1L0.

Thamesville and Kent Bridge pastoral charge, Ont., Rev. Margaret Kirkland, 20 Argyle St., Duart, Ont., N0L 1H0.

Woodstock, Knox Church, Ont., Rev. Don McCallum, Box 99, Innerkip, Ont., N0J 1M0.

Wyoming, St. Andrew's Church, and Camlachie, Knox Church, Ont., Rev. Glenn Cooper, 311 Michigan Avenue, Point Edward, Ont., N7V 1G1.

Synod of Manitoba and Northwestern Ontario

Flin Flon, St. Andrew's Church, Man., Rev. Reg. McMillan, Box 433, Dauphin, Man., R7N 2V3.

Kenora, First Presbyterian Church, Ont., Rev. Mabel Henderson, 923 - 11th Ave. North, Kenora, Ont., P9N 3K7.

Synod of Saskatchewan

Biggar, St. Andrew's Church, Sask., Rev. Terry Hastings, 1602 Sommerfield Avenue, Saskatoon, Sask., S7H 2S6.

Rosetown, Rosetown Presbyterian Church, Sask., Dr. Michael Tai, 530 David Knight Way, Saskatoon, Sask. S7K 5M4.

Synod of Alberta

Calgary, Knox Church, Alta., Rev. R. W. Cruickshank, 4612 Varsity Drive N. W., Calgary, Alta., T3A 1V7.

Calgary, Korean Presbyterian Church, Alta., Rev. M.J. Morris, 703 Heritage Drive S.W., Calgary, Alta., T2V 2W4.

Fort St. John, Fort St. John Presbyterian Church, B.C., Rev. Harold M. Wiest, P.O. Box 843, Dawson Creek, B.C., V1G 4H8.

Red Deer, St. Andrew's Church, West Park, Alta., Rev. Andrew Burnand, P.O. Box 248, Eckville, Alta., T0M 0X0.

Synod of British Columbia

Salmon Arm, St. Andrew's Church, B.C., Rev. Lorna Raper, 504 Sutherland Ave., Kelowna, B.C. V1Y 8J7.

Vancouver, Central Presbyterian Church, B.C., Rev. David W. Stewart, 2733 West 41st Avenue, Vancouver, B.C. V6N 3C5.

Vancouver, West Point Grey Presbyterian Church, B.C., Dr. Brian J. Fraser, St. Andrew's Hall, 6040 Iona Drive, Vancouver, B.C., V6T 1J6.

Vancouver, West Vancouver Presbyterian Church, B.C., Rev. George M. Philips, 14375 - 19th Avenue, White Rock, B.C. V4A 7S9.

Victoria, Knox Church, B.C., Rev. Peter Coutts, 2031 Northbrook Drive, Sidney, B.C., V8L 4J3.

ORDER OF DIACONAL MINISTRIES VACANCIES

Area Educational Consultants for the Synods of Manitoba, Northwestern Ontario, and Saskatchewan. Write to the Executive Secretary, WMS (WD), Room 100, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

Transition

continued from previous page

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Those interested should contact the Rev. Chris Costerus, General Secretary, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

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Apply to: Personnel Secretary, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

VOLUNTEER OPPORTUNITIES FOR YOUTH

Youth in Mission is looking for quality projects for 1989 to attract the young volunteer between the ages of 16 and 29. Projects should

include real work, under the oversight of a caring project supervisor who is willing to be a counsellor and spiritual guide. We suggest work with refugees, in rehabilitation centres, with chaplains, with native people, in camps and seniors' residences. You may specify the age range and experience or skill level required.

Opportunities for teams of youth to travel to different regions of Canada are also required. Projects must provide a small weekly living allowance, room and board usually with a host family, often in partnership with a local congregation. Congregational or community visitation or special projects are also welcome.

Currently, Youth in Mission has requests for this summer for:

— a mission assistant for Flora House in Winnipeg to share in inner city ministry;

— a mission assistant for Tyndale-St. George's in Montreal to share in inner city ministry;

— a recreation assistant for a seniors' residence in Toronto;

— resource help for Presbyterian church camps across Canada;

— four young people from 16-20 years of age who wish to learn more about the church's work in southern Alberta;

— International Ecumenical Work Camp in Ghana — July 25 to August 25, 1989, age 18-35.

For more information, or to put forward ideas or suggestions for the Youth in Mission programme, please contact Mrs. C. Joyce Hodgson, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7 by mail or phone (416) 441-1111.

Your advertisement could be filling this space.

To find out more call (416) 441-1111
Ext. 172.

The congregation of **St. Andrew's, Barrie, Ontario**, is seeking an additional **ordained clergyperson** to join in a team ministry in an active congregation in a growing city.

Please send profiles to: Clerk of Session, St. Andrew's Presbyterian Church, 47 Owen St., Barrie, Ontario L4M 3G9.

ASSOCIATE MINISTER

for St. Andrew's Hespeler Presbyterian Church. Contact: The Chairman of the Search Committee, 73 Queen Street East, Cambridge, Ontario N3C 2A9. (519) 658-2652.

CHEYNE PRESBYTERIAN CHURCH

Applications are invited for the position of Assistant Minister. We are looking for a self-motivated, creative individual. Primary responsibilities will include leadership recruiting and equipping for Christian education and social ministry. Contact: Jack Duncan, c/o Cheyne Presbyterian Church, 7 King Street West, Stoney Creek, Ontario L8G 1G7. Tel. (416) 664-6043.

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MEDITATION

Lorna Raper

Adventure



"Adventure on the High See."

"Who would true valour see

Let him come hither."

— Pilgrim's Progress

Adventure" plays an important part in our lives from early childhood! From fairy tales to *Swiss Family Robinson* to skiing to scuba diving, we find ourselves caught up in "adventure" the whole of our lives - either our own, or on the screen or through literature.

The same term, adventure, applies to our Christian faith as well. Maybe a word which is more appropriate is "discovery" — discovery of the will of God. Prayerfully, we hone our lives into the great plan of God — "Thy kingdom come, thy will be done."

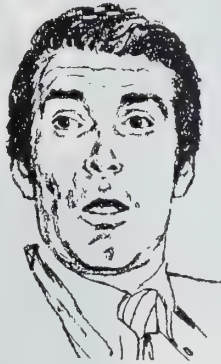
The adventure will appear differently on the screen of each of our lives. Given our varied gifts, personalities, family backgrounds, educational experiences, each person's adventure in discerning God's will, and living a fully-orbed Christian life will be unique. Each of us must respond to risk. What is the adventure to which God is inviting me? What will be the consequences if I *do* take this risk? What will be the disappointment if I don't?

I remember as a child that my father once had the opportunity of moving to a small town and buying his own business. He didn't take that route. In later years we were glad that we had stayed in the larger centre. It meant we had greater educational and recreational opportunities. I often wondered, however, what we missed!

Sometimes we do not move into "adventure with God" because we are afraid to step out in faith. The position we are in right now seems so secure! It has its limitations and restrictions but still, it is a relatively pleasant place. What I have discovered is the importance of timing. Usually when it is time to change or move or begin a new career, all other doors close! There seems to be no retreat! Not to move forward into God's adventure may result in stagnation.

John Sanford in his book *The Man Who Wrestled with God* speaks about

"What if?"



Moses and his speech impediment. Sanford noted that when Moses responded to his inner calling, his speech problem vanished. He said that often our blocks are not the result of past traumas but result from the damming up of our personality, that is, from our inability to move into the future.

Let us take a look at Moses' suitability for the job for a moment! Moses was born a Hebrew. He had a heart for his people! The time he spent working in the desert as a shepherd had cooled his anger and enabled him to have a more rational, balanced approach to the situation. He knew he could not stay "hidden" and away from the pain of his people forever! It was the right moment for his entrance onto the stage of Israel's history. It was time for him to venture with God. He had learned, even if somewhat reluctantly, what God's will was for him.

What I have learned is that there is a right time for a change and a move. Not only do all the other doors close, but there is a sense of being prepared for something new. In discovering our preparation for the new venture of faith it is usually in hindsight that we have the clearer vision!

To fear in taking a new step of faith is to invite trouble. It may mean we spend the whole of our lives wondering, "What if?". It may mean we become more deeply entrenched into negative, atrophied patterns of existence. It may mean we are no longer listening for the gentle prodding of the Spirit of God in our lives.

To be open to adventure, to discover the will of God for our lives, on the other hand, keeps us in a listening position with God. It means we keep a light hold on what the world calls security! It means we are ready to move at the Master's command into a place that has already been prepared for us, into a challenge which is similar to the old and yet different, into an exciting space with God where obedience is more important than security.

Whatever the risk or new adventure is, the author is God, who gave us a Saviour who would understand us perfectly, and would know the delicate balance between complacency and divine discontent.

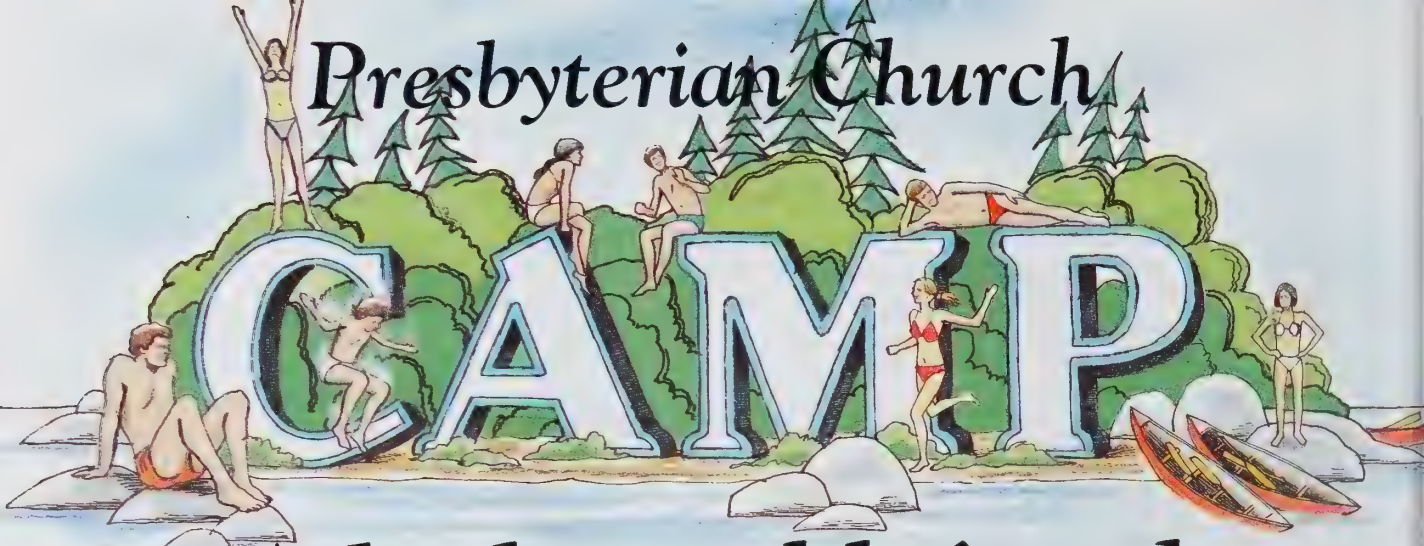
The adventure is ours! It leads us into a deeper awareness of who we are and who God is. The journey is fraught with difficulties but it is rewarding "to be a pilgrim."

*Lord, I know my life is portioned out to Thee,
The changes that are sure to come*

*I do not fear to see,
I ask Thee for a patient heart,
Intent on pleasing Thee.*

(Author unknown). □

Lorna Raper is the minister at St. David's Church, Kelowna, B.C.



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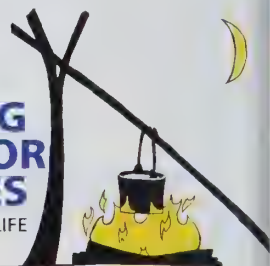
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PRESBYTERIAN RECORD

May, 1989





WHAT DOES THIS MEAN?

(A Message for Pentecost)

*And all were amazed and perplexed, saying to one another,
"What does this mean?" (Acts 2:12)*

by Grant R. MacDonald

We have a picture of God in our minds. For starters we think we have an idea of what God looks like. Even though we admit we do not know, we still have a picture of God in our minds. And it goes further, does it not; we have ideas about how God acts, thinks, and behaves. Some of the ideas can be a bit strange. "God," said Jane Mansfield, "Why He's a living doll!" Or, a little less controversially, many think of Him as a God who calls us to come to Him to find peace, comfort, and healing. We have ideas about how God judges us. "What have I done to make God punish me?" we ask. And some think that God is not active in their lives, not a factor in what they think and do. Remote and distant, God has let them down in life.

So did those devout Jews who gathered in Jerusalem on Pentecost, the Jewish festival celebrating the giving of the Law — they also had very clear ideas about God. They came to Jerusalem on a pilgrimage from all over the Mediterranean. Is it any wonder then that they were downright amazed, perplexed, and otherwise dumbfounded when things started happening which reminded them of wind and tongues of fire, and when they heard the uneducated Galileans proclaiming the mighty works of God in the pilgrims' native tongues just as clear and straightforward as that? "What does this mean?" they asked. "What does this mean?"

Fred Craddock has an intriguing thought that just might open a new window, let a breeze of fresh insight blow in, and help us find out what it means. He tells us that Pentecost completes Easter! If we did not have Pentecost, if there hadn't been rushing winds, confused onlookers, and Peter preaching the first sermon of the new kingdom, everyone would have gone back to fishing, to the old ways and the old life, with nothing more than a few fond memories.

Some people say that Pentecost is the birthday of the church. If there hadn't been Pentecost something like a church may have existed, given people's penchant for creating groups, committees, and institutions. But what kind of a church would it have been? It would have been a church without a leader, without its "only King and Head." Celebration of Easter, the festival of the resurrection, would have been a time of saying good-bye to Jesus. We would see the Christ rise, and then see Him return to Glory in the Ascension, and that would be that! We would sing, "Hail, risen Lord, good-bye, risen Lord, good-bye."

Maybe for some that's the way it is — adorning themselves in Easter finery, singing some big and noisy hymns,

sneezing from the pollen-filled air of lilies, and then . . . saying, "Good-bye, Jesus is gone, wherever . . ." Maybe for some each Easter is a kind of nostalgic reflection of what happened and then a wistful return to reality. Without Pentecost, each Easter would remind the church that Jesus has gone to be with God and we, his followers, are left alone confused and uncertain. Without Pentecost, Easter would offer us a risen Christ whose return to Glory leaves us, the church, to face the world with nothing but fond memories of how it once was when Jesus was here.

It seems to me that the church spends a lot of time thinking and behaving that way. We think Jesus is gone, so we get busy and do it ourselves. "God helps those who help themselves," we say in a dreadfully unbiblical cliché. Off we go to form a committee to double the church membership in ten years, to form a social action task force, to create a youth ministry team, to import all sorts of marketing and merchandising gimmicks into the church to get things moving. When the techniques, committees and bright ideas do not work, we start to bad mouth the flock, chastising them for their lack of commitment. Or, we say wistfully, "Do you remember when Dr. Spellbinder was here and we had chairs in the aisles every Sunday? Sure isn't the same now. Hard to even balance the budget."

Without Pentecost we are the church of what-might-have-been, or what-once-was-but-now-is-not. Our eyes are fixed on the past. It is the past of the faith we once had and now have lost. And the experience of God we once had, but now is gone. And the things we once did, but now no longer have the energy to do. And the dreams and visions that were and now have faded.

"What does it mean?" What does all the fuss in Jerusalem, that left the devout puzzled and perplexed, mean? What do the rushing winds, tongues of flame, and Galileans making sense to foreigners mean? With Pentecost, the Risen Christ of Easter promises to return, and does return.

I like the way the Old Testament scholar, Walter Brueggemann, puts it in a magnificent little book, *The Bible Makes Sense*:

The God of the Bible is the strangest thing about the whole Bible. He is the only one of his kind. In all the history of religion, there is no other like Him . . . And his strangeness is in this. He is *with his people*. He is *for his people*.

God's strangeness is that He is with and for His people.

That is hardly one of the thoughts that roam around in our heads. It is not likely an image that we take with us to our nightly prayers. Most often we close our eyes so tightly trying to squeeze out the interferences of our lives, and trying to tune in to a distant signal that comes and fades like a bad night on the short-wave radio. That He is here in the midst of this room, that He is for His people when all their experience might suggest otherwise, is strange. It is indeed strange!

With Pentecost, the risen Lord of life has returned in the Holy Spirit to be our comforter, guide, teacher, and power. With Pentecost, our eyes are turned 180 degrees from the past. Far from wistfully gazing at what might have been, we are energetically and explosively engaged in the reality of what is going on around us. With Pentecost we do not just celebrate Easter. We are caught up in it. It is we who now live the resurrection life. We do not celebrate Easter, but, because of Pentecost, we live it. We take part in it. Our lives are on the line and we know it.

With Pentecost, the risen Christ says "hello" to the church, and the church does not say "good-bye." Do you catch a glimmer of the trembling excitement that explodes all over us at Pentecost? There is no more looking back with scattered regrets, unfinished dreams, and unfulfilled expectations. There is no more of the feeling that whatever is going to happen in the church we are going to have to do it ourselves because Jesus has left us to our own devices, no more of the sense that we are tenants in the world of an absent landlord. Now the sense is that this strange God is with us and for us. Now the refreshing and exciting sense is that we are moving forward into the present, and that we have a mission. We are here for a very specific purpose and task. We are here to do far more than survive as a church. We are here to live the risen life and to let the whole world know what a liberating, exciting, and thrilling reality it is.

This strange God has been at it for thousands of years, creating new reality in unsuspecting lives, He shook the shackles off the Jews when He told the bug-eyed Moses:

I have seen the affliction of my people . . .

and have heard their cry . . .

I know their sufferings, and

I have come down to deliver them . . . (Exodus 3:7-8)

There is something very stirring about this strange God. He has called us by name: He is saying, "I have seen your troubles, I am coming to be with you, Fear not!" Over and over again in response to the desperation and to the terrified prayers of his people, God comes with the words, "Fear not!" "It [Divine speech], always comes rather abruptly," writes Brueggemann, "and announces the situation is not what we thought it was, precisely because the Lord is present where we thought He would not be . . . The voice of God is precisely where people are terrified. His word redefines the situation in terms of his active presence . . . He does something! Life is changed. His presence consists in his faithful action to transform life."

Fear not, for I have redeemed you;

I have called you by name, you are mine.

When you pass through the waters, I will be with you

. . . (Isaiah 43:1-2)

There is something more to realize that comes like a fresh and powerful wind blowing through our lives. Jesus, while being the God who is present through the Holy Spirit, was also a mystifying and confounding presence to those who were stuck in traditional and prevailing mental outlooks about power, religion, and the like. His power was in weakness, and it was His very powerlessness which was so powerful. The One who came into this world vulnerable at every turn; the One who moved through the power structures of His time exposing the weaknesses of them all; the One who blessed children for the kingdom; who lifted up the helpless, and those who could not do for themselves what they so desperately wanted to do. He is the One who is calling us to hear with our own ears the proclamation of His mighty works throughout history. He is calling us to realize, as never before, that God is here for us, for us in our weakness, in our need, and our helplessness. He is calling us to hear afresh the Word that will unleash his transforming Grace within us.

Joseph Sittler has captured the strange and redeeming presence of this Pentecostal God in his dramatic rewording of the parable of the father who had two sons:

Take the old Jewish father, reared traditionally, who does what was an incredible thing in a Jewish family: he runs down the road to meet his son who had demanded his part of the boodle and gone off. And now the son comes, full of pot as it were, up the road; and the old Jewish father does a shocking thing that reversed the traditional reverential distance between father and son. He leaves the religious dignity of his role as head of the family, and rushes down the road. He seizes the child and calls over his shoulder, "Put on a roast. Get him a ring for his finger and a garment."

Every Jew who read that said, "Come on, that's no way for a Jewish father to behave."

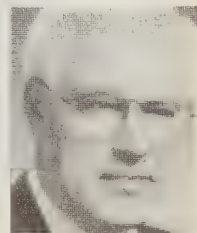
Fresh and spontaneous, it speaks of a God who cuts through expectations, pomposity, and tradition. As the Pentecostal moment injected surprise and awe into the Jewish pilgrims, so we, long resigned to viewing God as an absentee Lord, are caught up in the full Easter power by One who stands before us saying, "Fear not, I am with you in your weakness and vulnerability, in your discouragement and in your severest pain."

This surprising God of Pentecost calls us to the future in the power of the Holy Spirit transforming our lives, families, communities, and all of creation. The call is to a future that God gives to us. "What does this mean?" It means that this strange God we think we know so well, is in our midst creating, judging, and redeeming us. If God be for us, then who can be against us.

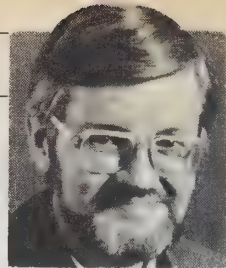
Now, that is no way for a Christian God to act! □

Dr. MacDonald is senior minister of St. Andrew's Presbyterian Church in Kitchener, Ontario.

This sermon is reprinted with permission from the book, *The Cloud Rider Comes Again* (sermons for Year C). It is part of "The Canadian Pulpit Series" published by Welch, Burlington, Ontario, and is available from the W.M.S. Book Room for \$11.95.



John Congram



Our Weeping (Hoping) Wall

A few years ago I took a trip to Israel — the kind I now decry — one where you visit all the holy sites, but for the most part ignore the holy people. Despite that, it was a moving experience, especially the morning spent at the Wailing Wall in Jerusalem.

It is more properly called the Western Wall. It is a portion of the wall that Herod built around the Second Temple in 20 BC. Titus in AD 70, spared this part of the wall, with its huge stone blocks, to remind future generations of the greatness of Rome, which had destroyed the rest of the wall. During the Byzantine Period they were allowed to come once a year on the anniversary of the destruction of the Temple, to lament the dispersion of their people and weep over the ruins of the Temple — thus the name, Wailing Wall.

But instead of being a sign of Israel's defeat and oppression, as was intended by her enemies, this wall has become for Israel a special place of worship and hope. Though known as the Wailing Wall, it was and is

more akin to a wall of hope — a reminder to Israel of God and his faithfulness throughout history.

Here faithful Jews come to pray, to perform religious rites, and, on small scraps of paper, to write their prayers, vows, and hopes, and then place them in the crevices of these huge and holy rocks that make up this wall.

When I was first taken by Howard Gillies to view the results of Strategic Planning, now tabulated on huge sheets of paper on the walls of Wynford Drive, I thought of that famous wall in Jerusalem. Many Presbyterians and others have visited our Weeping Wall and have accepted the invitation to add their personal prayer to this process. Like the famous wall in Jerusalem ours contains messages from brothers and sisters across our church. Like Israel, may what began in tears and anguish end up in hope and joy. May our Weeping Wall become our Hoping Wall. It will soon be time for all of us to put our feet and action where our prayers and mouths have been, if this is to become reality amongst us.

Putting Professors in Parishes

In this issue there are a number of items on theological education. As a lay person you might tend to feel that this is not relevant to you. Nothing could be further from the truth. You, after all, are the consumers. One of the reasons theological education is suffering and under scrutiny today is the lack of lay participation in the development of the curriculum and training of ministers. In our ecclesiastical system, which some would describe as excessively priestly and clergy dominated, the competence of the minister plays a critical role in the well-being of the congregation. Put simply, an incompetent minister can literally destroy a congregation. May is the month in which a new crop of ministers will be emerging from our theological colleges, a good time to initiate a discussion about the adequacy of our preparation for ministry today.

Theological schools frequently are concerned about maintaining their academic freedom and independence. At some points in history that indeed has been the critical issue for them. But in Canada and in our denomination today the most pressing issue is quite different. Whether deserved or not, much of theological education today is viewed by those in the church as both insensitive and irrelevant to the real needs of the church.

The recommendation of Strategic Planning for the consolidation of three of our theological colleges, will not, I hope obscure the real issues, nor be an excuse for failing to take a serious look at what we should be doing in theological training to meet the needs of the church today.

Meanwhile, I have one small suggestion, which would have the advantage of being able to be implemented almost immediately. Let us request the presbyteries in which our theological schools reside to assign each professor to some official role in a local congregation. By the way, I would like to include the executive

staff at Wynford Drive in this programme as well. A few hours of pastoral work each week would be required, plus an occasional teaching or preaching assignment. I know that some do this already.

I expect that the immediate response from those involved would be that they already have too much to do, more than a full-time job. In many cases that may be true. However, such a programme would have at least two immediate benefits that outweigh any objections. The first would be largely symbolic, sending the clear message to the church that those who teach or serve in executive positions are part of the church and servants of the church. It is a message which needs to be said today in deed as well as word. The second and equally important result would be that those involved would never be allowed to forget that the work of the local congregation is their work, and that all their efforts must be expended to strengthen and support that witness and those communities of faith. □

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OUR COVER

THE KINGSMILL GOSPELS. The symbols in the murals are derived from the vision of the prophet Ezekiel (Ezekiel 1:10). To Matthew is assigned the human figure, to Mark, the lion, to Luke, the ox, and to John, the eagle. Worked into each mural is a Celtic cross, symbolizing the catholic Christianity with which Presbyterianism sees itself in continuity. All the symbolism is set within the context of British Columbia.

The murals, which hang in the Chapel at St. Andrew's Hall, University of British Columbia, are made of clay by Bob Kingsmill, Vancouver potter and artist. See article, "Vancouver School of Theology (marching to the beat of a different drummer)."

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FROM THE MODERATOR

Bruce Miles



"Are you enjoying it?"

That is a frequently asked question. The "it" is your moderatorial year. You are tempted to ask a couple of questions: one, what do you mean by enjoy; and enjoy in comparison to what?

Let's consider the few negative aspects. I don't enjoy long waits in airports or on the tarmac, airplane seats that are not all that comfortable (heaven forbid that I should even consider travelling first class!) . . . somewhat dull ordinary "services with the Moderator" stuck in some place, and people who say, "You remember me don't you? It's only been 30 years!" And I don't enjoy reporters who are just waiting to see you put your foot in your mouth when you are responding to a question about the United Church, and people who simply have to show you their new elevator and the washrooms all updated, and people who play the numbers game . . . "we have so many hundred for worship you know . . . and so many attend the early service and we have so many out on Wednesday evenings . . . and attendance is up over last year you know."

And I don't enjoy people who dance around with all kinds of excuses when you ask them, very innocently of course, as to whether or not they met their Presbyterians Sharing allocation. And I don't enjoy people whose minds are frozen and who will fight change of any kind to the very death.

Believe it or not, there is much to enjoy. Herewith a partial list. I enjoy meeting people who enjoy meeting you, who have a deep respect for the office (thank you previous Moderators) and who genuinely want to find out what is going on in the church, at least from your particular perspective. I enjoy meeting people who are deeply concerned about the church and who love it with a genuine affection and who wonder what they can do to help.

I enjoy meeting people of advanced years, who have been extraordinarily faithful over a long time in spite of poor ministers, cranky elders, crabby auxiliary members, and people who are always finding fault. And I enjoy the young people who are full of enthusiasm and excitedly face a future that they believe has promise and potential.

I enjoy hearing about plans that

congregations have worked out, which, by God's grace, will see them moving down the road with purpose and clarity of vision three to five years hence. I enjoy finding a congregation's Mission Statement emblazoned on a church wall or placed prominently in a church bulletin.

And I really enjoy hearing about programmes instead of buildings, programmes that see the church engaged in meaningful service, nurture and outreach. And I really enjoy

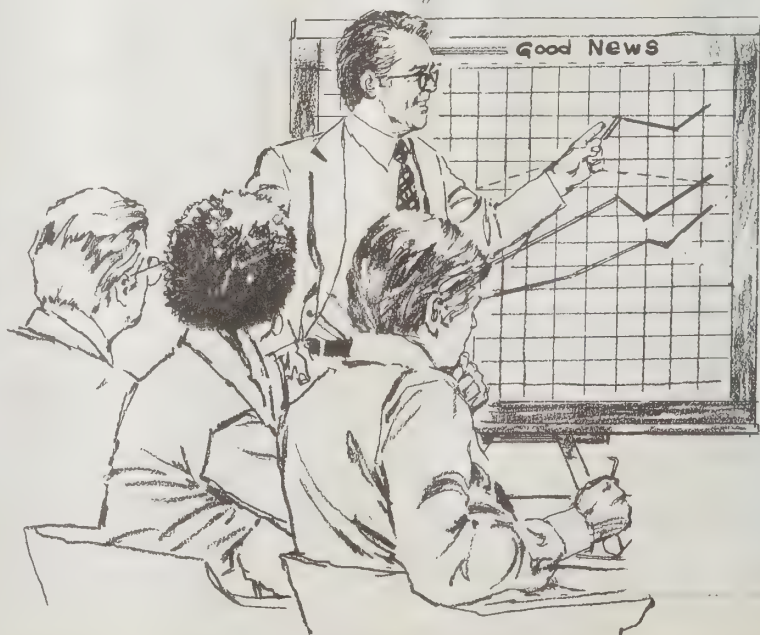
laughter from people who obviously have taken seriously that first question in the *Shorter Catechism* . . . something about actually enjoying God? And that is supposed to be forever!

One or two more negatives. I don't enjoy gossip, or hearing about minister-congregation conflicts or being asked . . . "What is really going on down there at Wynford Drive? I don't enjoy hearing "Well, it was a chance to come back to Ontario you see . . ."

I do enjoy meeting people whose faith makes them alive, who are looking for ways of serving their Lord, who practise the presence of Christ in their daily lives, quietly and unashamedly.

Yes, I enjoy being Moderator. It is only by God's grace that one journeys onward. No thanks . . . one year is quite enough! □

Bruce Miles



LETTERS

We publish as many letters as possible. All are subject to editing and should not exceed more than 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the *RECORD* or The Presbyterian Church in Canada.

February Grief Issue

Editor's note: Thanks to the many people who wrote expressing appreciation for this special theme issue on the subject of grief. Typical is the following letter:

Under the auspices of St. Andrew's Church, Barrie, Ontario, I have just finished leading a 10-week lay caregiving programme. Seventeen people from the three Presbyterian churches in Barrie have diligently attended weekly classes in an effort to learn what it means to be in the ministry of caring as a Christian person.

You cannot imagine the excitement when the issue of the *Record* devoted to grief and caring came into the hands of these people. At our meeting last week (February 15th) two of them said, "I have never read a magazine from cover to cover at one sitting until I received the last issue of the *Presbyterian Record*. It just reinforced everything we have been talking about in our caregiving programme."

The others agreed that it was an

outstanding issue for lay people because it used clear language, it was not stratospheric in its use of theological jargon and it helped lay people understand that their ministry was neither inconsequential nor inferior to that of full-time pastors.

Thank you and blessings!
(Rev.) Donald McKillican,
and friends in the Barrie Lay Caregiving Programme.

Youth in our church courts

Why are there still respected elders in our church who are bent on keeping young adults out of our highest court? (Mr. Manahan's letter (January *Record*) regarding youth in our church courts.) Mr. Manahan assumes that existing conditions exist for fair representation of youth and young adults. While we say that elders can be as young as 21, few congregations have elders that are under 40!

A quick look at the Commissioners at any given General Assembly clearly shows that our church's decisions are made predominantly by older people. While the young adults and youth lose by not being fully included in the life and work of the church, the church loses the great resources and gifts they have to offer by barring them from our courts. Are youth and young adults full members of the Body of Christ or not?

Our church is dying . . . our numbers are dwindling, and according to

Bibby, our average age is older than any other religious group in the country! Is it any wonder, when we have kept youth from participating in our courts in any real sense? Not only should young adults speak at General Assembly, they should be Commissioners *with a vote*.

Until the church fully incorporates young adults and youth into its structures (i.e., by electing them elders and to the various boards and committees), each presbytery should choose one or two capable young adults to be Commissioners to General Assembly. That would be true strategic planning!

Bruce Davis,
Scarborough, Ont.

Refugee legislation and "going to court"

In the struggle for a fair and generous refugee policy, the churches have taken a leadership role. Our active participation can be seen as the response to Jesus' call to care for the poor, those facing persecution, those without power. The 1987 General Assembly of The Presbyterian Church in Canada endorsed three principles regarding reception of refugees. These principles state that all persons seeking protection by coming to Canada should be able to make a refugee claim; all within Canada should be entitled to a fair hearing and all denied status should have a right to appeal. The new refugee pro-

continued on page 38

WATSON'S WORLD

Noel Watson





PUNGENT AND PERTINENT

Charles Scott

Reflections on Theological Education

During these difficult times, our Church, under the guidance of the Holy Spirit, has felt compelled to initiate the Strategic Planning Process by which we hope to respond to God's leading. Theological Education is one important area under review. Given my experience in theological education both as a student and teacher, I am concerned about this subject. I have been given the privilege to serve in a variety of situations: Church Extension, University Chaplaincy, the mission field in Malawi and Mauritius, a traditional Canadian congregation, and presently one which has had its building burned. I come to this discussion with a deep affection for the Church that has nurtured me.

I have two related areas of concern: our selection procedures and the nature of present theological education. Congregations often suffer from the incompetent ministrations of dedicated but misguided clergy. Unlike our sister church, the Church of Scotland, which will reject up to 60 per cent of its applicants, our presbyteries often have great difficulty in saying "no" to those who offer themselves for ordained ministry. Our Lord was not paralyzed in this regard but often we are. Later in ministry presbyteries find it difficult to discipline their members and channel them into other areas of work, both because the size of our church limits that option but also because speaking the truth in love is painful.

The failure of ordained leadership within our denomination is not simply my personal view but is shared by many of my colleagues who represent a variety of theological positions. Incompetence is not the prerogative of either the theological left or right. Because we find the selection and discipline of ministers difficult *does not free us from the responsibility*.

With our Church presently engaged in the Strategic Planning Process, and continuing discussions between Knox College and Ewart College about their future taking place, now is an appropriate time to consider whether the theological education is serving the needs of the church in our time.

I would suggest that theological training has failed to maintain the creative balance and tension between

theory and practice. Upon my graduation I was encouraged by my father and brother, who were both doctors, to consider some sort of interim practice of ministry. I was given this opportunity by Dr. J.W.L. McLean of St. Andrew's Church, Victoria. B.C. The Mission Board of that time refused to allow my participation in the



Pension Fund since I was postponing my ordained missionary appointment. The attitude seemed to suggest that three years of academic theological training were sufficient to prepare me for my engagement with the Word and the world.

Those involved in theological education at the time had a deep commitment to the church and the task to which they were called, but in many respects we were unprepared to minister to a congregation and the world. One hour a week for pastoral theology in the last semester can hardly be considered a balance between theory and practice. Few of us had placement experience, which is required in present-day theological education. Even the changes that have been made to address this problem today have not been adequate.

A similar situation prevailed in another context when some years later I was given the opportunity to teach New Testament studies at Zomba Theological College in Malawi. I was involved in a process of theological education which lacked contextualization. I was also committed to the theological task, but, given my training and experience, it reflected a theology which was largely North American in its orientation. In order to attend the College the students were lifted out of their village environment. Upon returning to village life after ordination often they were desensitized and unable to relate to village life. The cost to the church financially and in terms of incompetent leadership was and is extremely high.



Pungent and Pertinent,

continued

I was also given the opportunity to direct Theological Education by Extension in Malawi (T.E.E.M.). This programme provides a more useful model to consider in our present circumstances. Originally this programme was developed in response to the horrendous social and political problems of Central America. The Church in this region was challenged to witness in a context which demanded biblical literacy and the capacity of the whole People of God to relate this knowledge to their life situation. This form of theological education is more reflective in its learning process and contextual in its orientation. Along with the New Testament it recognizes that the primary vehicle for ministerial training and formation, whether lay or ordained, is the congregation and its engagement with the Word in the world.

**In many respects,
we were
unprepared to minister . .**

Because of accreditation requirements, our theological colleges often seem more attuned to the demands of secular educational institutions than to the needs of the Church. The colleges have a considerable degree of independence from the Church because of this relationship. Some of our professors have had limited congregational experience and may lack a congregational base. Traditional methods of education with their emphasis on cognitive knowledge sometimes exhibit a fragile connection with the practice of ministry. Consequently, the relationship between the theological institution and the congregation is often tenuous.

If we were to take the New Testament seriously, theological education might look something like this:

The present period of study would be extended from three years to four. During this period the student would serve alternate six-month periods in the practice of ministry in a congregation or some other related field, and in the college. The work done in the congregation would be under the supervision of a college representa-

tive plus the ordained and lay leadership of the congregation. During this period the assessment process of candidates would be intensified by the presbytery and those found without the gifts for ordained ministry would be counselled to consider other vocations.

Within our colleges the teaching methods would be more reflective and experimental in their approach so that the context of the student's ministry becomes one of the primary focuses of learning.

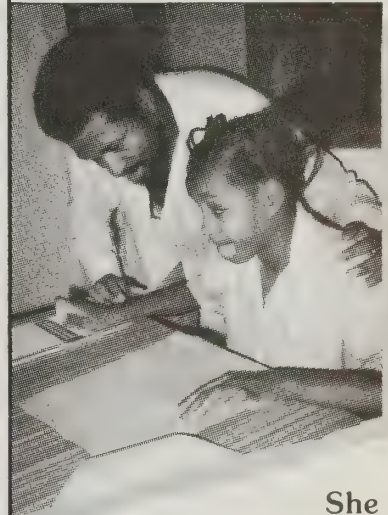
When the students are not in the college, the professors would be directly involved in the supervision of students and related to a particular congregation, or cluster of congregations, using their gifts and expertise in the area of adult education. This participation in the life of a congregation would help give direction to their academic work in the college. In this manner the congregation would have more access to our theological institutions and the connection between theory and practice would be more evident. Perhaps those congregations benefiting from the work of the professors and students would be prepared to share more directly in the costs of theological education. Certainly the congregation would be more directly involved in the training of our ministers and thus given its rightful place.

Perhaps it is also time to assess the need for the number of theological colleges which can be adequately supported by our denomination, as well as to ask one of these institutions to provide a viable alternative to the present offerings in theological education. Wresting control of the theological enterprise from other institutions will not be without struggle. We all have our vested interests and institutions we wish to protect. However, these concerns should not be allowed to shape our response. If we are to emerge from our present dilemma as a stronger, more vibrant church, confession and prayerful reflection will be crucially important. Over the deep chaos of views and interests hovers the Spirit of God who is able to create a new thing. I invite you to join in this process. ☐

Mr. Scott is the minister of Gordon Church, Burnaby, British Columbia.

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Lloyd Robertson

Tragedy in Manitoba



A few months ago when U.S. President George Bush was making Ottawa his first foreign trip outside Washington since becoming chief executive, a new one-line joke began making the rounds among the correspondents covering the brief visit. It had to do with the President's pledge to make the U.S. a gentler society. As the line went "Bush has found his kinder, gentler nation and it's Canada."

In fact, Canadians have lived with that unquestioned assumption for years. We pride ourselves on the way we look after our old and our sick and how we provide a wide safety net for those suffering the effects of disabilities or job loss. But every so often there emerges an event that punctures the rosy myth. For example, we recall the story of a three-year-old Indian boy in Manitoba who burned to death in a house fire last fall. It is a tale that graphically demonstrates a breathtaking callousness on the part of local officials and would seem to combine elements of pure meanness and perhaps even racism.

A recent court judgment on the incident has, if anything, exacerbated the bitterness surrounding the affair. Little Jordan Sumner perished when flames enveloped his home on the Fairford Reserve near the town of Gypsumville in central Manitoba, north of Winnipeg, in the district of Grahamdale. The boy's mother, Judy and a nine-month-old girl escaped. An incredible series of circumstances reservepreceded the boy's death. The Gypsumville Fire Department had started on its way to the Sumner home and were called back by Fire Chief Murray Jackson. Jackson was following orders. The Local Government District of Grahamdale had ordered his department not to attend the blaze because the Fairford Reserve had failed to pay a \$4,600 bill for firefighting services to the municipality. Some reports give the amount a lower estimate of approximately \$3,300. The Reserve's lone fire engine was not functioning at the time the blaze broke out.

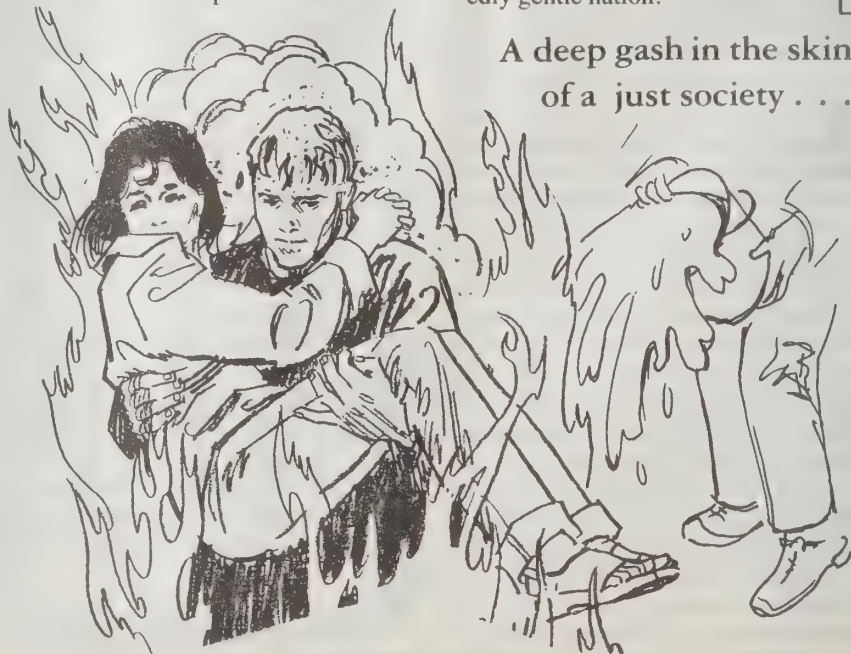
After studying these details and hearing evidence provincial court

judge Wesley Swail concluded there was no criminal negligence. In a crass and gratuitous assumption he said the boy had probably started the fire himself and that the Indian band was at fault for not paying its bills and ensuring there was service available in an emergency. Band Chief Ed Anderson said he had to shoulder some of the blame, but he also pointed a finger at the federal government which provides the Reserve with an allowance for firefighting. "I have to take some responsibility," Anderson admitted, "but my responsibility only goes as far as what the Department of Indian Affairs will allow in terms of funding." Fire Chief of Gypsumville Murray Jackson said he was very sorry about the tragedy but he couldn't feel guilty for ordering his crew not to respond to the fire.

In any case, it was determined, the little boy would probably have been dead by the time his intended rescuers reached him. Finally Judge Swail seemed to summon up a burst of enlightenment to declare that the district of Grahamdale's decision to ignore the blaze raised ethical and moral questions. And that is precisely the point about this sorry tale. A child's life was lost because of bureaucratic concerns over a few thousand dollars. As Jordan's mother said: "They just don't care and they could have cared less if all of us had died."

It will take a long time for the scars to heal because the moral obligation of the Gypsumville Fire Department was clear from the beginning. If the fire extinguishing equipment on the Fairford Reserve wasn't working Gypsumville had a duty to answer the call regardless of monetary considerations. It doesn't take a philosophical genius to reach that conclusion. Canadians everywhere should see this incident for what it is; a deep gash in the skin of a just society in a supposedly gentle nation. □

**A deep gash in the skin
of a just society . . .**



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CANADA

SUGGESTION BOX

SAY Y.E.S.

Have you ever wondered why young people are not breaking down our church doors and clamouring to get the front seats? Do you realize that the young people who attend church today are exceptions to their generation? Donald Posterski says that "one in every four teenagers is regularly involved in a church. Currently, when young people reach their early twenties only 'one out of six' is involved in organized church life." Our teens go to school, make friends and socialize with peers who have no concrete experiential evidence of God beyond what they encounter at weddings and funerals.

How little we realize the kind of sacrifice teenagers must make in order to practise their faith and to witness for God among their friends! In order to equip our youth for the world they minister in, the traditional style of youth group alone will not work effectively. Again Posterski makes the point: "For today's teenagers, until Christianity is experienced in relational terms — God and his truth will be kept at a distance."

How do we as a Church tune ourselves to the times without compromising the biblical mandate? How do we, as leaders, minister to youth who struggle with the reality of God in relationship to their daily lives? How do teens minister to teens and, in turn, sense that their faith is making a difference in today's world? Difficult questions with no textbook answers! Saint Paul had a handle on the dilemma of youth when he said to his

young friend Timothy: "Do not let anyone look down on you because you are young but set an example for the believers in speech, in life, in love, in faith, and in purity." (I Timothy 4:12 NIV) Paul's inspired words to Timothy combine all the essentials that our youth are called to be and our churches need to recognize.

As concerned leaders we wanted our youth groups to learn to live out the faith they professed. When the idea of a summer mission project for 1988 began to materialize, it seemed only appropriate to heed the words of the Apostle Paul and name the team Y.E.S. (Youth Example in Service). The purpose of this project was to give our teens an opportunity to actively practise their faith apart from the confines of the church building and the natural support structures of friends and family.

Y.E.S. was an exchange project

between two youth groups — Zion Presbyterian in Charlottetown, Prince Edward Island, and St. Andrew's Galt in Cambridge, Ontario. Between July 29 and August 14, 1988, a team of 18 youth between the age of 12-17 and six leaders spent one week in Ontario and one week in Prince Edward Island simply being examples.

The activities participated in, the work accomplished and the Bible study and prayer enjoyed, all helped these teens experience Christ in relation to their daily lives. Clearing rotten potatoes out of a volunteer foodbank, running a campground playday, cleaning a soup kitchen, participating in a parade, picking garbage out of a creek, weeding a parking lot, assisting a daycamp or listening to stories of the elderly at a nursing home, were all part of a process that helped the team see beyond themselves and into the life of someone else. But more than anything else, Y.E.S. was an exciting means by which teens saw God care for them and change them personally. Trusting God when you are homesick, working out personality conflicts and explaining what the logo on your T-shirt means, becomes just as important as explaining to your friends why you are working for two weeks of the summer without pay.

For some, Y.E.S. was the beginning of a new faith commitment; for others it was a confirmation of their faith, and the growth enhancement for which they had been searching.

The following words witness to the value of this project:

"The one thing God has taught me through the Y.E.S. project is that you should take time to think of other people before yourself. I learned to do community work and it was exciting to talk to people and make time for them."

Jennifer Rowe, age 14 (P.E.I.)

"Someone else should get involved in a project like Y.E.S. because it gives you a chance to meet new, interesting people and a chance

The Y.E.S. Team



Back row: (from left); Bert Kelly (Charlottetown Food Bank), Jennifer Goodwin, Carleen Gunn, Shannon Sparrow, Cheryl MacLeod. Centre row: Stephen Cousins, Brian Crozier, Denise Hodgson, Jennifer Rowe, Kirsten Allstaff, Marianne Murphy, Maureen Lang. Front row: Kevin Crozier, Sharon Crozier, Carolyn Crozier, Tony Clark, Aaron MacRae, Jay White, Mark Worth.

Suggestion Box,

continued

to renew your faith with Christ the Lord."

Thanh Campbell, age 15 (Moncton)

"One way I grew because of Y.E.S. was I was not afraid to share my faith with other people."

Sarah Post, age 14 (Ontario)

"The best things about Y.E.S. have been that I met new people in new communities, did community work and was taught new ways to spread God's love."

Mark Worth, age 13 (P.E.I.)

If given the chance all young people have the potential to be examples. Begin the process in your church by accepting youth for who they are and recognizing youth for what they represent. Challenge your teens to be the examples your church and our world need.

For more information, and assistance in launching a similar project, contact: Joyce Hodgson, Youth in Mission, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7. □

Submitted by Cheryl MacLeod, Director, Church Education, St. Andrew's Galt, Cambridge, Ont. and Stephen Cousins, Youth Director, Zion Presbyterian, Charlottetown, P.E.I.

Kids too much like parents

It would Make My Day! if young people were a little less like their parents and a bit more impatient for a change.

Many Canadian youth in the 1980s expect to enjoy the upwardly mobile, consumer lifestyles of their parents and the "yuppy" generation. They're bound for disappointment.

Yet youth remain naively optimistic and incredibly patient with the world around them. Their goodwill needs to be channelled into constructive social action.

More opportunities for their meaningful participation in society and more impatience from young people would go a long way to turning the lost generation into active citizens for a better tomorrow.

By the way, I'm 28 and still a little impatient!

Dwight Burkhardt

Youth Coordinator for

the Canadian Council of Churches.

From the radio series "Make My Day!"

© Interfaith Communications

REVOLVING COLUMN

From over the plastic collar

John Shorne

PASSION AND PARADISE

It was when I was the minister of a suburban church in a large Canadian city that the phone call came to the vestry one Thursday morning. The caller identified himself as a representative of one of the large trust companies.

"You don't know me," he said, "but I would deeply appreciate it if you could read the service at a burial on Saturday morning." He had attended a funeral which I had conducted sometime earlier, and felt that I was the one to help him out.

He went on to explain that the woman had died intestate, with no family or friends, and that only he and I would be in attendance. The trust company had been supporting her for the previous three years, and would be paying all expenses.

I was glad to be of help, so on the Saturday morning, we drove to the crematorium, where I conducted a short service for Eunice Oakes in the cold barrenness of a very modern steel and concrete crematorium.

It was only afterwards that he revealed her full identity — Eunice, Lady Oakes. Those of you of a certain vintage will recognize the name. Her husband, Sir Harry Oakes, had been murdered during the war in the Bahamas when the Duke of Windsor, a close friend, was Governor. The murder was never solved.

Although I rarely watch television, unless it is P.B.S. or the news, I was motivated to watch the February mini-series, *Passion and Paradise* which dealt with this affair. I had hoped to learn something about Lady Oakes, but to no avail.

I have wondered, ever since I conducted her funeral service, how her life came to such a sad end — no money, no friends, no relatives, and only two strangers to bid her farewell. What a story she would have had to tell!

There is always such an inherent sadness at the time of death. Even those who have a joyous and firm belief in resurrection must still mourn the loss of one whose earthly life they will not know again.

How abundantly sad it is when there is no-one to remember!

Lady Oakes is not the only one

When there is no-one to remember . . .



whose passing has gone unnoticed. Several times throughout my ministry I have performed "solitary" funerals. To have lived a life, of whatever quality, and to die alone and friendless, with no-one to care, is a great tragedy.

If nothing else, most of us can be grateful for the friends and families that we have. May God give us the grace of appreciation for their loving support and care. □

John Shorne is the pseudonym for an active parish minister.

VANCOUVER SCHOOL OF THEOLOGY

(Marching to the beat of a different drummer)

by John Congram



Among students at V.S.T. is, right, Presbyterian Annabelle Wallace.

— photo by James Cliffe

At Vancouver School of Theology (V.S.T) there are no marks given and nobody fails. However, that does not mean you will automatically graduate in the normal three to four years. It could take you much longer. Nor should you assume that the course will be easier than at other theological seminaries. In fact, many believe that theological study at V.S.T. is more strenuous. They also believe it is more fun and invigorating, and therefore more productive.

Early in February of 1989 I had the opportunity to spend ten days at V.S.T. to try to get some sense of what theological education is about at this, the third and newest centre that produces ministers for The Presbyterian Church in Canada.

Vancouver School of Theology was established in 1971, bringing together the Anglican Theological College of Brit-

ish Columbia and the United Church, Union College of British Columbia. Union College had itself been formed from an amalgamation in 1927, of the Presbyterian Westminster Hall, the Methodist Ryerson College and Columbia College, and the Congregational College of British Columbia.

The Presbyterian Church in Canada, which had opened St. Andrew's Hall in 1957 primarily as a residence for Presbyterians attending the University of British Columbia, became associated with V.S.T. in 1979.

If we agree with the Bible that hospitality is one of the marks of genuine Christian community, then there can be no question about V.S.T. in this regard. The humour, openness and warmth of V.S.T. was symbolized by the greeting scrawled on the notice board inside the main entrance that

met me the first day I arrived: "Welcome Liz and John Congram, Presbyterian Bishop in residence." The graciousness of the reception by staff, students and faculty is something that all our congregations might emulate.

Theological education at V.S.T. is based on a competency model. Simply put it means that you keep learning and working together with your peers and teachers until you become competent — then you graduate.

With this model there are no marks or traditional grades. Instead the student receives an "approved" for work that meets the required standard, and an "not yet approved," for efforts that still require additional work. On rare occasions a student may receive the grade, "very good," which denotes work of unusual merit, and on even rarer occasions the grade, "exceptional," which means the work is considered good enough to be published.

This model is a "co-operative" rather than a "competitive" means of education. Students are encouraged to view each other not primarily as competitors, but as co-learners. When a student receives a "not yet approved" mark, fellow students are encouraged to assist that student in reaching the "approved" level.

Both staff and students at V.S.T. feel this way of learning is best suited to help them think, grow and prepare for life and ministry.

"The purpose of Vancouver School of Theology is to provide education that will enable men and women to become pastor-theologians and lay-theologians in the ministries of the churches in changing social contexts. In response to God's redemptive activity, the School seeks to be faithful to the lordship of Christ in the mission of the church in the whole of creation."

Unlike traditional educational models that are shaped primarily by the faculty and the curriculum, here the student is put in charge of the appropriation and organization of his or her own course. There are lots of choices and decisions to be made. But this also provides a great deal of room and encouragement for imagination and creativity on the part of students. They are encouraged to work together on projects, and, according to the Principal, Art Van Seters, they often produce twice the material they would have produced doing it on their own.

This method of theological education is not without its problems. Students who come out of a highly structured environment often find it hard to adapt to this new system. Sometimes, special structural supports must be provided for them. With each student to some degree "doing their own thing," administering the programme can be a nightmare.

Probably the most serious problem is that because the programme is unique, it is often hard to interpret to other institutions, should a student decide to transfer or do post-graduate work elsewhere. I found that many students at V.S.T. believe that deep inside a computer are hidden marks that can be provided if necessary. This, in fact, is not true.

When a student wishes to attend another institution, what he or she receives is a transcript indicating the subjects in



Presbyterian student Annabelle Wallace, second from left, visits with ministers on study leave at U.S.T.: Peter Coutts (Sidney, Vancouver Island); Herb Gale (Stouffville, Ont.); Shirley Herman (Forest, Ont.), and Rod Ferguson (Regina, Sask.) — photo by John Congram

which the student has reached the "approved" level. Accompanying the transcript is a letter from V.S.T. indicating, from the College's viewpoint, the level of competence of this student and his or her ability to do future studies. V.S.T. considers this letter of greater importance than the transcripts. However, schools in a traditional educational setting frequently find this method difficult to interpret and accept.

Despite these difficulties, the administration at V.S.T. plan to persevere in the direction they have established, believing that it is not necessary to have a competitive model in order to produce quality people.

One of the aspects of this programme that makes it so exciting is the amount of team teaching done by the faculty. In a three-hour seminar I attended on the relationship of science to faith, the presenter was Jim Martin, former principal of V.S.T. After an hour lecture, Terry Anderson, professor of Christian Social Ethics, and Brian Fraser, assistant professor of Church History, asked questions and engaged in dialogue with Martin and the students. The final hour was spent in denominational groupings, each considering the implications of the questions raised for their own traditions.

The Vancouver School of Theology has been significantly influenced by the Presbyterian Theological Seminary in Richmond, Virginia. Present faculty members have both studied and taught there. One of these influences can be seen in their approach to language training. When I first read in the calendar that Hebrew was the required language, I thought it was a misprint. Most seminaries give Greek this honour. But on reflection it makes a great deal of sense, Hebrew being prior and basic to the thought of the whole Christian tradition.

Those with no previous training in Hebrew are required to participate in an intensive three-week introduction to the language. The goal of this course is not the complete mastery of the language, but rather to come out of it with a basic understanding of grammar and vocabulary; a feel for the culture out of which it arose; a capacity to carry on a simple conversation in modern Hebrew; and the ability to use it as a tool in exegetical study.

V.S.T. believes that not only do they have a good model for learning, but that it is an equally good model for future ministers in the church. Instead of producing "Lone Ranger" types, they believe they can train ministers who will

“The real world of theology is the real world”

want to work with and help each other once they get out in the pastorate. This attitude is reflected in the Thursday communion service that all staff and students are expected to attend. Working together, professors and students lead in the kind of worship, which I found on the two occasions I was able to attend, one wished happened every week.

Another exciting aspect of V.S.T. is its Centre for Study of Church and Ministry. It is directed by Bud Phillips, a Baptist minister who previously served on the faculty of McMaster Divinity School. He also serves as Vice-principal and Associate Professor of Ministry. Under his direction the Centre provides a variety of lay education programmes, consulting to clusters of congregations in conflict management and pastoral transitions, and produces an educational television programme called, “Knowledge Network.” Somehow they also find time to publish a newsletter and a number of helpful books on ministry, including Brian Fraser’s *Of Bodies, Priests and Stewards*.



The Principal, Art Van Seters, a Presbyterian, is shown, centre.
— photo by James Cliffe.

But it is not just this area of study at V.S.T. that is marked by a high level of productivity. The number of scholarly books published by faculty members, plus the engagement of the faculty in congregational life and projects, boggles the mind. I have no explanation for it other than to observe that both staff and students are highly motivated, and excited about the faith journey they are on together.

The Vancouver School of Theology does not consider itself a non-denominational college, but rather an inter-denominational one, where a full place and emphasis is given to each of the participating denominations. I mentioned already the weekly ecumenical worship service, but in addi-

“Theology, even in its most theoretical forms, is a practical discipline, since theology and life are intimately related. The recognition of the vital connection between theology and ministry and the relation of both to life is a central feature of the curriculum of Vancouver School of Theology.”

tion each participating denomination holds its own services. For Presbyterians it is Tuesday afternoon in St. Andrew’s Hall. Worship is followed by a potluck supper and fellowship. Brian Fraser is in charge of denominational studies for Presbyterians. Each student is required to do over 90 hours of course work and focus four of their history-/theology competence areas on their own denominational heritage. This includes seminars on Canadian Presbyterian History, church government and practice, and Presbyterian traditions in worship and preaching.

Generally, I found students enthusiastic about life at V.S.T. One Presbyterian told me she likes the idea of studying with members of other denominations. One of the things it has done for her, she says, is to confirm why she is a Presbyterian.

At this point in history, an objective observer would probably conclude that Presbyterians have far more influence than they should, given the fact that this year only 15 of the School’s 120 students are Presbyterian. Dr. Art Van Seters is a Presbyterian, as is Dr. Brian Fraser. Several other professors are either Presbyterian from the United States or received their training at some Presbyterian school. Dr. Van Seters says that one of the results of his time at V.S.T., is the conclusion he has reached that he would not be happy in any denomination other than the Presbyterian Church. Although enjoying his work in an ecumenical setting, his home, he says, will always be The Presbyterian Church in Canada.

Before becoming principal of V.S.T. in 1983, Art spent nine years at the Institute for Ministry in Montreal. He believes that being on the edge of Canada allows the V.S.T. to also be on the cutting edge of the church. It is in several areas, most notably in their programme on native ministries. For those who may be attending the General Assembly in Vancouver in 1990, plans are already under way for you to get a taste of this project, as well as of the delicious salmon that is a part of any west coast visit. I don’t think there will be many commissions turned down in 1990!

As mentioned previously, Brian Fraser is the Dean of St. Andrew’s Hall, teacher of history at V.S.T., and full-time promoter of anything at V.S.T. or St. Andrew’s Hall. If Knox College and Presbyterian College were smart, they would lure Brian away from V.S.T. before all Presbyterian students end up there.

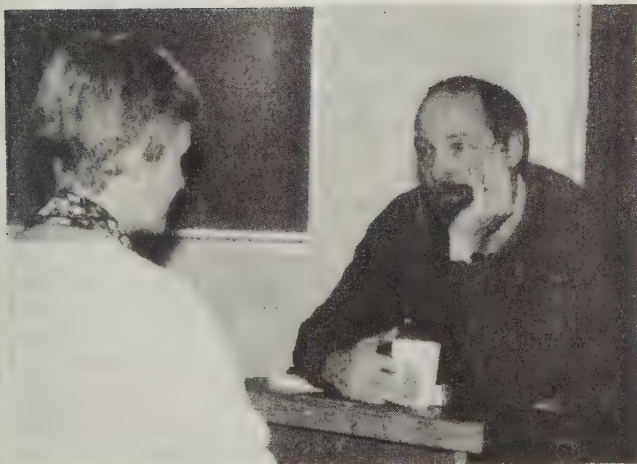
There are many other unique aspects to life at V.S.T. Not the least of these is the current Chairman of the Board, Les Smith. How many colleges have a chairman who attends Chapel each Tuesday and then spends the rest of the day visiting with students and faculty? Les's personal, concerned approach to life at V.S.T. typifies the life in general that I met there.

Let me give the final word as to what the Vancouver School of Theology is about to the Principal himself:

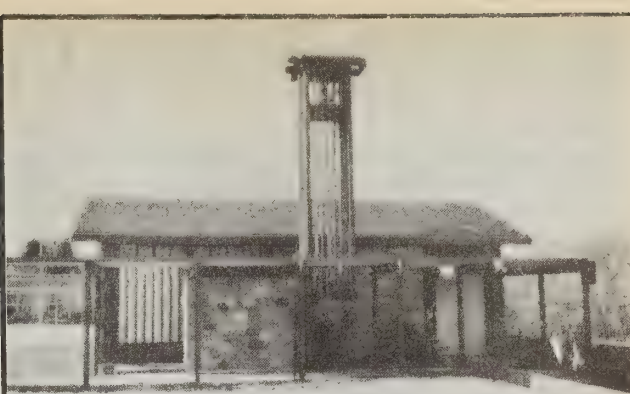
"It could be that a theological school is a world unto itself, a strange place where some people hive off to learn and talk a strange language — theology. And the temptation is there . . . But the real world of theology is the real world. Theology is the study of God, of God's relation to our world . . . It's an interconnected global village for which Christ died . . . It's an interconnected web, a God-designed ecosystem in which we are stewards and awe-struck learners.

Welcome to the world of theology, the study of the fragile planet, diversely peopled, loved by a gracious God!" □

"The curriculum recognizes explicitly that theological education is a lifelong process and expresses this conviction concretely in increasing levels of competence."



Presbyterian Brian Fraser, right, is assistant professor of Church History
— photo by James Cliffe.



The Chapel at St. Andrew's Hall.

— photo by John Congram

Historical Overview of St. Andrew's Hall and its association with Vancouver School of Theology

1928 — Synod of British Columbia begins to explore the possibility of a residence at University of British Columbia.

1946 — Westminster Presbytery appoints a committee to build a Presbyterian residence at the University of British Columbia with a special responsibility for recruitment and support of students for the Ministry.

1955 — Government of British Columbia grants a College Charter for St. Andrew's Hall, U.B.C.

1957 — St. Andrew's Hall and Chapel opened with Dr. John A. Ross as Dean.

1970 — The establishment of a joint committee of Anglican Theological College and Union College to create an ecumenical centre for theological education — Presbyterians are invited to consider joining.

1971 — The creation of the Vancouver School of Theology by the union of Union College and Anglican Theological College. The Presbytery of Westminster overtures the General Assembly to explore the possibilities of Presbyterian participation.

1978 — Presbyterian Church in Canada decides not to affiliate with V.S.T. at this time because of lack of unanimity among Western Synods.

1979 — On recommendation from the Board of Ministry, the General Assembly enters a 5 year term of association with V.S.T. and continues to explore full participation.

1984 — General Assembly approves a continuing Agreement of Association among The Presbyterian Church in Canada, St. Andrew's Hall and the Vancouver School of Theology, with the provision that the Dean of the Hall be a faculty member at the School and be responsible for denominational studies.

1987 — The Agreement of Association is renewed with minor revisions.

SPEAKING UP!

for the Church and its ministry

by Tony Plomp

The following is an edited version of the Convocation Address given by the Reverend Tony Plomp to the Seventeenth Annual Convocation of the Vancouver School of Theology on May 4, 1988.

ALTHOUGH I HAVE GAINED a certain expertise in some areas of church life and work, I do not consider myself a "specialist" in any particular field. I am mostly a "general practitioner" in ministry, one whose views and attitudes have been shaped by my family background, my cultural and ethnic origins, and my ecclesiastical experience within The Presbyterian Church in Canada.

So what I intend to offer are a few selected, no doubt highly personal and somewhat coloured views of what I believe ministry requires today.

First, I believe that at the heart of our ministry lies a sense of call. As I look back over the past 25 years I claim this sense of call has sustained me in my life and ministry. There have been deep and dark valleys. I began my ministry when some theologians declared that God was dead and society proclaimed that the church was irrelevant to the times, an opinion not infrequently voiced also by many people in our pews! Some look back to the "sixties" with nostalgia. It seemed as if "life was being re-invented." Yet for some of us the foundations were being shaken, and we found ourselves frequently confused and often unsteady and unsure.

Why did we "hang in?" After all, there were many golden opportunities to say "goodbye" to a venerable but now apparently increasingly irrelevant institution. Was it sheer stubbornness? Was it because we had nothing else to hang on to? In some cases that might have been true. But many of us took stock, re-examined our call, and embraced the times. We believed that God had called us into ministry, in the words of Paul "not of people, neither by people, but by Jesus Christ and God the Father."

Today's world is different, more conservative perhaps, less idealistic and, in some ways, more materialistic. Although the loud voices proclaiming that "God is dead" have grown mute, there are countless numbers for whom God is in fact dead. God seems no longer required for the living of their days. The divine has been pushed to the outer edges of life, relevant, if at all, only to the private self in times of extreme need and stress. The Church, too, has been pushed back even further from the centre-stage of life. Among high school students today the leadership of the Church comes almost last in terms of inspiring confidence

and trust, just barely ahead of government and trade unions! Increasingly we are becoming "marginalized," and in many ways quite powerless in the scheme of things. It is a fact some church people still are not prepared to acknowledge. They are thus often led into patterns of ministry more appropriate to the past than to the present.

In Henri Nouwen's book, *The Wounded Healer*, he recounts a moment in his ministry. He was standing on the bridge of an ocean liner of which he was the chaplain. A thick fog enveloped the ship. It was a time of high anxiety and stress as the captain sought to steer the vessel into the harbour. Little did the captain recognize his need of the chaplain. At some point the captain stumbled over the chaplain to whom he yelled, "Damn it, Father, get out of my way!" Henri Nouwen saw the incident as symbolic. There was, he writes, a "time we ran the ship, now we only get in the way, keeping company on the side with the deckhands."



Some church people are not prepared to acknowledge that increasingly we are becoming marginalized. Thus, they are often led into patterns of ministry more appropriate to the past than to the present.

Whether as a pastor or engaged in other helping professions, that's how you will feel at times, that you're in the way, and, despite your best intentions more of an obstacle than a help. Such times of devastating loneliness and ineffectiveness are hard to bear. Yet it is then that your sense of call as God's person, as Christ's person, in that situation will enable you not only to hold on, but to minister positively in that place "outside the camp." You will also later discover, to your astonishment, how frequently such apparently fruitless times and wasted moments had incalculable consequences for good in the lives of those with whom you shared them.

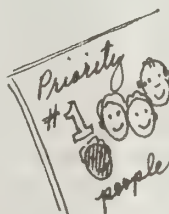
Loneliness in ministry is part of the "trade." It goes with the territory. Sometimes it is intensified precisely by our sense of call, by that "fire within," by that mission we claim is ours. It can easily degenerate into the mentality of the "Lone Ranger," the religious "superman" and "superwoman" who try not only to be "all things to all people" but be "all things" for them as well, thus reinforcing their isolation and loneliness. The ministry sometimes calls into its ranks those who "go it alone." Perhaps that is because of a desire to dominate, to "lord it over those entrusted to us." There are those who secretly see themselves as standing defiantly against the world with the blazing sword of the Word of God in their hands. They know it all, and are determined to have their spiritual way with others. They forget the counsel of Jesus that "whoever would be great (or faithful) must be the servant of all."

For this reason we need the Church, the community of faith, the household of God. We acknowledge that God's call needs to be confirmed and affirmed by the Church. True enough, ultimately we are accountable to God alone, but we need to heed God's voice within and through those communities of faith to which we belong. This is the corrective to the "Lone Ranger" syndrome. We need a community to minister to us, as much as we minister to it. We need a "family" to support us, to correct us, to guide us, to help us reflect on our life and ministry, and we need to allow it to care for us. Thus I sing praises to the Church, to that many-gifted Body which can become the contemporary enfleshment of Christ to us.

When I was ordained, the preacher who gave what is called "the charge to the minister," told me among other things, "Tony don't become an 'ecclesiastical tramp' who moves every three years. Stay in a congregation long enough to see God at work in the midst of the people." Having served 20 years in the same congregation I could be accused of having taken his advice with a vengeance! Nevertheless, I am grateful I did. For it has been within that community of faith that I have seen the fruits of ministry. I have become convinced that God is at work in the midst of God's people, that Christ's love is, in fact, a reality, and that the words of those who looked upon the New Testament Church and said, "Behold, how they love each other" is not ancient fiction but contemporary truth.

My comments indicate that I believe in the congregation, our ministry to it, its ministry to us, and its service to the world! *I do*. I believe in the redemptive ministry of these gracious communities of faith. I stress this because we sometimes are tempted to look down upon them and treat them with scorn. Even the most patient among us can become irritated with that strange collection of diverse people who have so little in common, except that they believe in God and in Jesus Christ whom God has sent. There are those who accuse congregations of being little else but buffer zones to protect its membership against the slings and arrows of outrageous fortune. They deride them as "holy huddles," as spiritual "ghettos." They see them as last bastions of the unrepentant addiction to the status quo, as an obstacle to our engagement with the world. They limit us, hold us back, keep us from truly doing the business of the Lord. And there is much truth to those charges. We are members of such congregations or ministers to them. And yet . . .

Many are familiar with the words of William Warburton, Bishop of Gloucester, who in 1751 wrote a forthright letter to a friend about his faith in the church. He wrote: "The church, like the Ark of Noah, is worth saving, not for the sake of the unclean beasts and vermin that almost filled it, and probably made the most noise and clamour in it, but for the little corner of rationality that was as much distressed by the stink within as by the tempest without." I would not put it quite as vividly as that, yet I affirm the intent of his sentiment! For all its faults, weaknesses, failures, perversities, and unfaithfulness, Christ loved the church and gave Himself for it. Fundamentally, we need the church, the community of faith, to sustain us, to help us lick our wounds, to heal us, to protect us and to mobilize us to serve the world.



"Let the people be our priority . . . God's flock whom we 'eagerly serve' in the Spirit of Christ, not because we must, but because we are willing — because it lies at the very heart of our ministry."

Ministers are to be "the servants of the servants of God." As Peter wrote in his first letter, "Be shepherds of God's flock that is under your care, serving as overseers — not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock." (I Peter 5:22ff)

I read somewhere that the *Mishnah*, an ancient commentary on the Old Testament law, placed a limit on the shepherd's responsibility as he defended his flock. If it came under attack by one wolf, it was the shepherd's obligation to respond and rise to its defense. If two wolves attacked, however, he could not be blamed for whatever damage was done to the flock. That sounds eminently fair. According to the Gospel of John, however, the Jewish Jesus goes beyond the *Mishnah*. This Good Shepherd lays down his life for the sheep. He will not run away: no matter how many wolves attack. This Shepherd commits himself to the flock without limits!

The words of Peter draw our attention immediately to the devotion and sacrificial love of Christ for his people. "Be shepherds of God's flock . . ." I firmly believe, that this immediately removes our ministry from the realm of a "job like any other." It places it in the context of a servanthood in which we willingly and freely bind ourselves to others and their needs.

I recall a recruitment poster that was used some years ago by our denomination. It read, "Why not consider a career in the church?" It offended me. Is our ministry merely a "career?" I suppose one reason it offended me was because I knew all too many for whom it was precisely that. In fact, they plotted and literally graphed their advancement, their career, in the church from year to year.

Similarly, we refer to clergy and others as "professional church workers." Although one can hardly fault the "professional" emphasis, the question such a description raises for me is clear: "Is our ministry but one more profession



Is ministry merely a career? "I knew all too many for whom it was precisely that . . . they plotted and literally graphed their advancement in the church . . ."

amongst others? Are we the 'professorial' Christians amongst those who are not? Do we develop a case load of clients?" I don't believe it. We are "shepherds (pastors) of God's flock," committed to them in the manner of Christ. If the word "professional" is to be used, let us recover and emphasize its original meaning, that is, that we "profess something," that we "stand for something." Such profession never makes clients, such profession inspires — inspires and empowers.

I know how easily today clergy can take on the role of "chief executive officer" in our congregation in which we are administrators of people and programmes rather than pastors to our people. It is the management-model of the world in which we find our final comfort in the structures of the institutions we serve. Then we begin to withdraw from the personal needs around us: those of the alcoholic, of the struggling single parent, of the drug addicted, the unemployed, the sick, the bereaved, the abused. Then the poor and marginalized will become a cause, a crusade, rather than people in need. Then the gulf begins to widen between the pulpit and the pew.

I recall reading somewhere that in the church we can become "overloaded with scholars who are not shepherds, with managers who are not leaders, and with communicators who are bereft of the Holy Spirit."

When we set our priorities in ministry — and these priorities must be made in order for us to keep our sanity — let the people be our priority — always the people — always God's flock whom we "eagerly serve" in the Spirit of Christ not because we must, but because we are willing — because it lies at the very heart of our ministry. Whatever constraints there be, let them be the constraint of the love of God revealed in Jesus Christ.

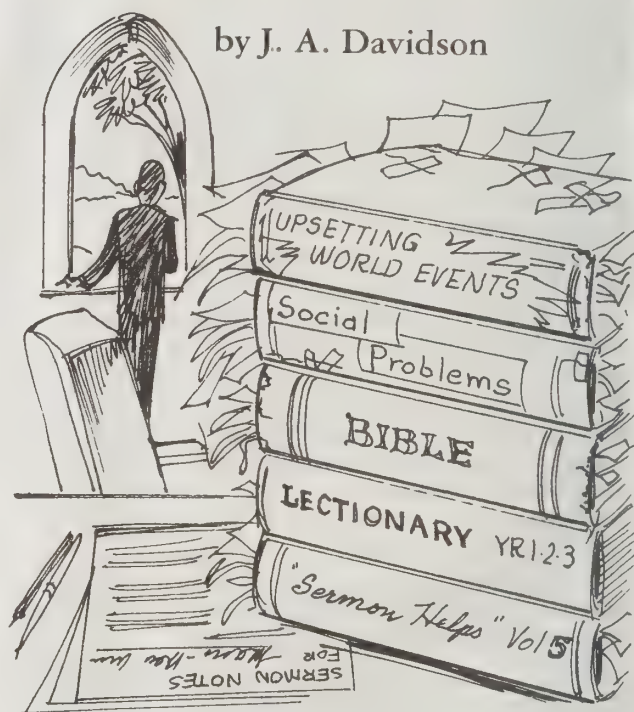
In his fine little book which I quoted earlier, Henri Nouwen writes about the task of the Christian leader who calls men and women to realize their redemption in Christ. He writes: "The Christian leader is called to help others affirm this great news (of their redemption), and to make visible in daily events the fact that behind the dirty curtain of our painful symptoms there is something great to be seen: the face of Him in whose image we are shaped." Whatever rewards there are in ministry (and there are many) to see that and to help others see it is reward enough. □



Dr. Plomp is minister of Richmond Presbyterian Church in Richmond, British Columbia.

Mild Misgivings about the Ecumenical Lectionary

by J. A. Davidson



A LECTIONARY IS a list of passages from the Bible for use in public worship, arranged on the pattern of the Church Year. The church has had lectionaries from its earliest centuries. Today many denominations are using one that is known as the Ecumenical — or Common — Lectionary. Some denominations — Roman Catholic, Anglican, Lutheran — require that their clergy follow a prescribed lectionary. In others — among Canadian ones, the Presbyterian and the United — the use of a lectionary is optional.

If a minister lets the Ecumenical Lectionary determine his or her sermon topics it is unlikely that he or she will preach on Paul's encounter with the Athenian philosophers (Acts 17:22-34). Or on the Parable of the Empty House (Matthew 12:43-45 and Luke 11:24-26.). Or about the four horsemen

of the Apocalypse (Revelation 6:1-8). These passages are not found in this lectionary.

The Second Vatican Council (1962-65), in its Constitution on the Sacred Liturgy, ordered the preparation of a new lectionary to replace the one used since the time of the Council of Trent in the 16th century. An 18-member task-force, assisted by an ecumenical group of some thirty biblical scholars, did the job in five years.

Adopted by major denominations

This new lectionary, based on a three-year cycle, came into use in the Roman Catholic Church on November 28, 1971. It gives three readings and a psalm for each Sunday and for special days.

With a few changes, it was adopted by major American denominations — Presbyterian and Reformed, Episcopalian, Lutheran, Methodist, Disciples, United Church of Christ. In The Presbyterian Church in Canada the version generally used is the one given in *The Worshipbook* of the United Presbyterian Church in the United States of America, and two smaller Presbyterian Churches. Ministers in the United Church of Canada seem to favour the version of the American Methodists, with some use made of the one in *The Worshipbook*.

Some ministers of these two churches use the Lectionary so assiduously that at times they approach the fanatical. At the other extreme there are those who will have little or nothing to do with it, feeling that somehow it puts a restricting harness on their precious ministerial sensitivities — and on the Holy Spirit too. Probably most ministers stand somewhere between the two extremes.

Professor James White, an American Methodist specialist in worship who helped prepare the version of the Ecumenical Lectionary his church uses, said that it is "Catholicism's greatest gift to Protestant preaching." Perhaps. I have the uncomfortable feeling that it is doing some damage to Protestant preaching — at least among preachers who follow it with excessive strictness.

The Lectionary is a useful servant, especially for special seasons and days — Advent, Christmas, Lent, Holy Week, Easter Day, Pentecost, and a few others. But it is not a consistently good master. My worry here is not so much about the readings it gives, as about some of those it does not give.

Nothing for Canada Day

It leaves out the whole of the Noah saga (Genesis 6, 7, and 8) — a curious omission. The passage in Matthew that gives the Lord's Prayer is missing, although the one in Luke with the shorter version of it is listed. You'll find nothing in it from Ruth or Jude — each of which provide foundations for a significant sermon or two. And neither of these two American versions has anything for the Sunday before Canada Day, our Thanksgiving Sunday, and Remembrance Sunday.

There are other passages missing from this lectionary to add to those I mentioned in my opening paragraph — passages long used by preachers in our Reformed tradition. Elijah on Mount Carmel (1 Kings 18:17-39). The lukewarmness of the church in Laodicea (Revelation 3:13,14). Jesus' encounter with the man possessed by an unclean spirit (the Gadarene swine story) in Matthew and Mark and Luke.

Much of the section of the 7th chapter of the Letter to the Romans in which Paul discusses the role of faith in his facing of his own shattering stress and inner turmoil.

Then there are many of the "Great Texts of the Bible," as the great James Hastings called them, which are not in the readings given in the lectionary. "I believe; help thou mine unbelief" (Mark 9:24). "They that wait upon the Lord shall renew their strength . . ." (Isaiah 40:31). "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8). "Is there any word from the Lord?" (Jeremiah 37:17).

Perhaps even a deeply committed lectionary-preacher, after taking a congregation through the three-year cycle, would not be utterly reluctant to preach on some of the readings that are not given — and might even do a series from time to time on a theme that cannot be fitted into lectionary requirements, such as the Lord's Prayer, the Beatitudes, or a course of sermons on, for instance, the Vocabulary of Faith.

More and more preaching aids

The widespread acceptance of The Lectionary has led to the proliferation of books and periodicals which provide ideas and materials for the preparation of sermons on the readings — even heat-and-serve-and-add-your-own-sauce sermons. Some of these helps offer valuable expositions of the readings, which a serious preacher can use to improve the quality of his sermons.

The producing of preaching aids is not a new thing. For many years canned sermons have been available in books and journals, and much use has been made of them for study purposes and for cribbing from. The coming of The Lectionary seems to have extended and deepened this ongoing enterprise.

This honoured, if not entirely honourable, tradition goes back at least as far as the Middle Ages, when the old Roman lectionary was the mandatory standard. Many collections of instant sermons and other preaching aids were published. A famous book of this genre from the 15th century had the title *Dormi Securi* ("Sleep without Care"): it was so helpful in enabling clergy to have untroubled sleep on Saturday nights that it appeared in twenty-five editions during that century. As a wise man put it many centuries ago, "There is no new thing under the sun" (Ecclesiastes 1:9). The passage in which that verse is found is not given in the Ecumenical Lectionary.

From my ordination in 1949 until my retirement in 1984 I made some use of lectionaries. During my final ten years of regular ministry I used the Ecumenical Lectionary in a rather freewheeling, sporadic way. All the passages and texts I have mentioned in this piece for their not being given in this lectionary are ones I preached on during that period. □



Dr. Davidson, a retired minister of the United Church of Canada, lives in Victoria, B.C. He preaches occasionally in that city's St. Andrew's Presbyterian Church.

THE VISION

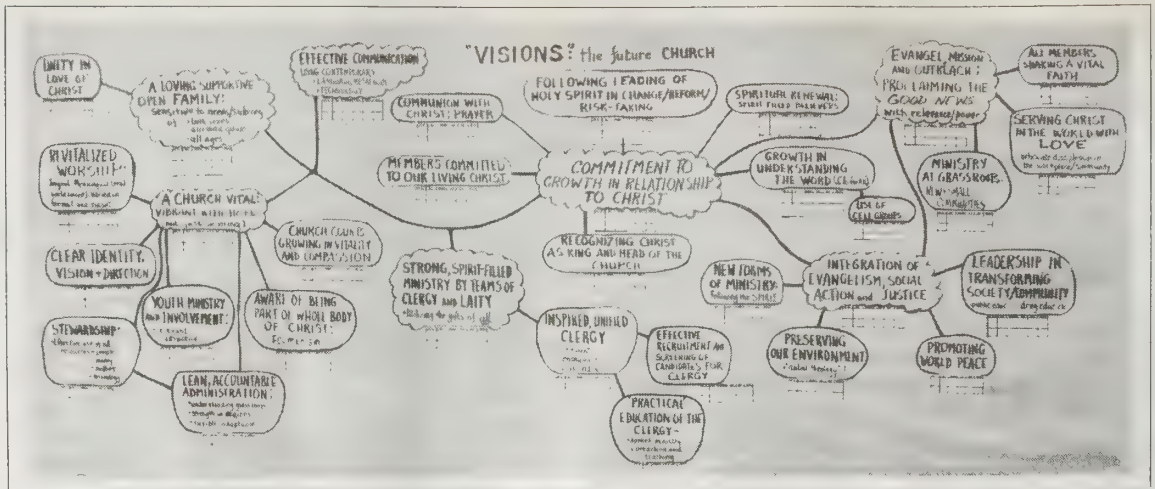


photo by Neville Stevenson

***DURING THE PAST YEAR** many members of The Presbyterian Church in Canada have been involved in a Strategic Planning process. Out of it has come the following Vision which the church will be asked to embrace at this year's Assembly, and allow it to shape our life as a people of God during the final decade of the Twentieth Century. For some of the concrete recommendations arising out of this Vision and being brought to this Assembly, see the article entitled, "What to watch for at this year's General Assembly."*

The 9 points which follow are based on the major emphases arising out of the response to Question 5 of the Call to Prayer and Strategic Planning "What would be the ideal church/ministry situation 10 years ahead?" If the words look familiar to many who took part in the exercise, it is because they are the words written by you on 3" x 5" file cards. It should be noted, also, that in some cases there is a minimum of interpretation and commentary contained in these emphases. This has been included to clarify and amplify the points made. The listing is not according to any "order of priority."

1 It is our VISION that we will grow in our relationship with Jesus Christ. Discipleship will become the way of life among our members. We will be a people who pray for others and for our-

selves, as we grow toward one-ness with Christ, and deep commitment to him. We will seek God's help in becoming a more spiritually-aware people. Guided by the Holy Spirit, we will grow in our knowledge and understanding of the written word of God, as we subject ourselves to the Lordship of the living Word, Jesus Christ. We will seek to be changed, to be reformed, to take whatever risks are necessary as we learn to obey God's will. Our emphasis will be on learning and action in small groups. This spiritual growth is more important than, and is also a prerequisite for, growth in numbers.

2 It is our VISION that we will reach out in mission, proclaiming the Good News of Jesus Christ with relevance and power. We will be able to share our faith with those around, to speak about our discipleship in the work-place and in the community as we serve Christ in the world through love. As well as living out our own mission, we will, as we are able, share with other Churches around the world in their discipleship. A part of the outreach will be to help build communities of faith in newly-developed areas; and in places where resources are limited.

3 It is our VISION that we will integrate evangelism, social action, and justice ministry. Each of these ingredients will be essential to the others. Our goal will be to serve as witnesses to the transforming power of Christ in our society, beginning with the communities in which we live. We will promote world peace by living at peace with each other and with our neighbours. Our theology will teach the stewardship of all creation, and it will be expressed through our concerns for our immediate environment. We will develop new, creative forms of ministry to the society around us, thus freeing ourselves to respond to the guidance of the Spirit. We will not be afraid to provide

moral leadership to society and also to the Church in ministering to new and emerging conditions and issues in society.

4 It is our VISION that our congregations will be alive.

Worship services will be joyful and full of meaning, aware of the world in which we live, and work, and seek to do God's will. The forms of worship and the music used in worship will be lively and varied. Congregations will be clear about themselves and their purpose, and will have developed vision and direction about their specific service to God in their communities. Stewardship will no longer mean just money, but a creative, effective and intentional use of all resources: people, buildings, and technologies, as well as dollars. We will be intentional about the ministry of youth and young adults, recognizing their value in the life and work of Christ's Church. It will be important for us to be aware of being part of the whole Body of Christ in the world. We will be an ecumenical people, one with the other Christian denominations in seeking God's will for the Church, and contributing to that wider work of service and obedience as we are able, beginning in each local community.

5 It is our VISION that we will be a loving, inclusive community — truly God's family.

We will not simply be a club for "nice" people. The use of the word inclusive opens up the Church to take seriously the presence and needs of people of all ages, and of many different cultural backgrounds other than the Scots-Irish out of which this Church sprang in past centuries. We will take seriously the wide ranges of economic and social status within the Canadian population, as well as the presence of races and peoples from all parts of the world. We will take seriously the special needs of disadvantaged people, and we will be intentional about seeing that those needs are met. We will use inclusive language as we learn to be inclusive. Our congregations will be a family for those who have no other family, and an extended family for those who do. We will be a people who practise love as we have met and experienced it in Jesus Christ.

6 It is our VISION that we will be effective communicators.

We will use contemporary, inclusive language and learn to use metaphors sensitively. Our communication will convey our essential unity, vision, and sense of identity, as we continually witness to the Lordship of Christ over all life. Technology will be a benefit, but will not be allowed to become intrusive. It will provide tools for the service of Christ which will not become barriers between Christ's people. We will learn the effective use of a variety of contemporary media, and all this we will discuss in plain words, trying to avoid speaking in a technical jargon. We will be aware of the tremendous power of technologies as carriers of culture, and molders of morals.

7 It is our VISION that we will have a Spirit-led ministry by the whole people of God.

More patterns of mutual support will be developed for the ministries of the Church. We will seek to mobilize ourselves, the members of The Presbyterian Church in Canada, and to equip ourselves for ministry within the Church, our homes, our communities, and our places of work. We will all live out the challenging words used at the Ordination and Induction of a minister of Word and Sacrament: "It is the calling of all . . . to share the Gospel with the whole world, and through Christ the only Mediator to represent the world before the Father in worship and service, until Christ comes again." Within the ministry of the whole Church there will be effective recruitment and screening of candidates for the ministry of Word and Sacrament and the Order of Diaconal Ministries. Their education for a servant ministry will be practical. Pastors and teachers will continue to approach their work of ministry from differing perspectives, but will also show the essential unity which comes through commitment to Christ and his people.

8 It is our VISION that the Courts of the Church will be vital and compassionate.

We will discover our fundamental role in discerning the mind of Christ, in conciliation, and in inspiring and challenging the Church. There will be a spiritual deepening of the life of the Courts through prayer, fellowship, and study. We will learn to function pastorally toward congregations and toward those engaged in the ministries of the Church. There will be positive and compassionate response to crises and conflicts. There will be review of the optimum size of the Courts, including the geographical factors which so affect the life of the Canadian Church. The Courts will be careful not to exclude members and interested persons in such simple ways as scheduling the times of meetings. Priority issues will be given adequate time on the agenda, and less time will be given over to the purely administrative business of the Courts. There will be less desire to escape into legalistic debates over procedures.

9 It is our VISION that the administration of the Church will be lean and accountable.

It will aim at supporting the spiritual development of the people of God within The Presbyterian Church in Canada. The hours involved in administration in the Church will be reduced. We will reclaim the time needed to care for each other as sisters and brothers in Christ, and to fulfil our mission. There will be time to read and reflect upon Christ's call to us. The paralyzing disease of organizational overload will diminish, from the pastor's study as from the General Assembly Offices. The agencies of the General Assembly will do only what cannot be done at the local level, and their mandate will be to serve the congregations, presbyteries, and synods. The function of these agencies will be to provide resources for the programmes of the Church, and to share in the development and training of leaders. □

What to watch for at this year's General Assembly

On the evening of Sunday June 4th, 1989, in the Church of Saint Andrew and Saint Paul, Montreal, the One Hundred and Fifteenth General Assembly of The Presbyterian Church in Canada will begin its deliberations. Actually, the first evening will be largely taken up with a public worship service at which the Moderator of the last General Assembly Dr. Bruce Miles, will preach and a new Moderator will be elected. The official nominee is Dr. Harrold Morris, minister of Glenview Church in Toronto.

What follows are some of the issues and events that you should be watching for at this Assembly.

- 1989 marks the 75th Anniversary of the Women's Missionary Society (W.D.). There will be special events to mark this event at the Assembly.
- Two new appointments will be recommended to the Assembly. **Dr. Ted Siverns**, presently teaching at the Near East School of Theology in Beirut, Lebanon, will be nominated as the new Executive Director of the Board of Congregational Life, and the **Rev. Peter Ruddell**, presently minister of Thornhill Presbyterian Church, as the General Secretary of the Board of World Mission.

More involvement of those under age 25

- The Board of Congregational Life is recommending a policy of intentionality in making a place for people under 25 years of age on Sessions, Boards of Managers, Presbytery and Synod Committees, and General As-

sembly agencies. They will also be presenting a stance regarding genetic research and engineering, to be addressed to the Canadian Government and the World Council of Churches.

- The Board of World Mission is asking the Assembly to consider two new mission strategies, one involving Canada's native peoples and the other one ministry in French Canada.

- The Ecumenical Relations Committee will ask the Assembly to endorse the Canadian Council of Churches court challenge of the Federal Government's new refugee and immigration law.

- Despite the report in the March *Record* that the Administrative Council would be recommending that church offices be moved, upon further review at their March meeting it was decided to report to Assembly that there should be no move at the present time.

- Strategic Planning through the Administrative Council will be making a number of recommendations arising out of their work during the past year. Two recommendations have the potential to have far reaching effects if passed. The first is that the Assembly agree in principle to the amalgamation of Ewart, Knox and Presbyterian College, and that a committee appointed for the task bring back recommendations as to how this will be accomplished, along with a vision for theological education in our church, in one year. The second recommendation involves a task force to propose a restructuring of General Assembly Boards, Committees, and Agencies. This proposal will also consider a significant reduction of full-time executive staff by 1993.

- New guidelines are being proposed for the Committee on Education and Reception by the Board of Ministry. Candidates who plan to attend colleges other than those of The Presbyterian Church in Canada will be asked to apply to the Committee on Education and Reception for approval prior to certification by the Presbytery. Graduates of theological colleges within the World Alliance of Reformed Churches will normally be required to complete one year of study in one of our colleges. Graduates of all other theological colleges will normally be required to complete two years of study at one of our colleges. The Board of Ministry will also be asking Assembly to approve the principle that members of the Order of Diaconal Ministries should be members of the courts of the church in their own right.

Amalgamate Ewart, Knox and Presbyterian College?

- Among several recommendations being presented by the International Affairs Committee on the situation in the Middle East is one calling on our Government to exert pressure on Israel "to bring an immediate end to human rights abuses by Israeli forces in the occupied territories and to bring to justice those guilty of such abuses."

This by no means exhausts the issues that the One Hundred and Fifteenth General Assembly will be asked to consider, but these are a few of the issues that will affect us all. □

RURAL MINISTRY:



Church

Approach by Robert Garvin

In response to the challenge to double the membership of The Presbyterian Church in Canada in the decade of the eighties, a goal was placed before us: begin ten new congregations per year. As a result, we as a denomination have experienced a renewed interest in growth and evangelism. New church development has mainly centred on planting new congregations in rapidly growing areas of our country. This new work is a cause for joy and thanksgiving.

AS I SEE IT, this new development has been vital to our Church, but we have had a blind spot. We are called in Christ to be involved in ministry not only in large urban areas but also in rural locations. The commission of Christ was and is to share the good news with all people. We must have a mission not only to the urban and suburban but also to the rural areas.

To this end I share with you a vision of a proposed, exciting rural ministry in the Cariboo Region of British Columbia. The Cariboo is an 83,000 square kilometre district in south central B.C. Its three small cities have a combined population of 20,000, with another 39,000 people living in the rural areas. As we are not in the business of competing with other denominations, the vision of ministry for the Cariboo focuses on the several rural areas in which at present there is no Christian work. Church Extension normally means the purchase of property and the construction of a building with financial implications of at least three quarters of a million dollars. This is not part of the intended Cariboo ministry which is based on the House Church Model.

In essence the Church is the people of Christ gathered for worship, the sacraments, prayer, fellowship, sharing, service and outreach. A given congregation could have 500 members, or 100, or 15. The New Testament model of ministry was that of the House Church. Today in Asia, Europe and the United States a strong House Church movement exists. The Presbytery of Kamloops enthusiastically supports the commencement of a House Church Ministry in the Cariboo. Several House Churches are envisaged, each having its own unique composition and ministry goals. Each would have an elder who would take increasing responsibility for leadership, thereby freeing the teaching elder to begin another House Church. Together the elders would form the Session of "The Cariboo Presbyterian Church." Several times a year the various House Churches would gather together for a day of worship, celebration and fellowship. The financial cost of this model of ministry is low, because property, buildings and maintenance are non-existent. The stipend and travel of a minister and the nec-



A vision of a proposed, exciting rural ministry in the Cariboo, B.C.

essary programme resources are the only required budget items, a total of approximately \$40,000 per year.

In the Fall of 1988 the Synod of British Columbia heard a presentation on the Cariboo Ministry and recorded its support. The desire is to start work this summer, 1989. The one problem is that at present the Board of World Mission does not have funding to commence any new ministry. This is lamentable! But the Cariboo Vision has received considerable grass roots support resulting, by early February, in a commitment of \$12,616.09 for this new work. This ministry can be viewed as a pilot project which could become a valuable model for much rural ministry. It is also adaptable to the small city and suburban scene.

In the rural areas, many lives need to be touched by Christ. Will we share in this ministry? Will we accept the challenge of rural outreach as well as urban? The Cariboo House Church Ministry is an exciting opportunity for our Church today. Will we allow it to be only a vision for the sake of the cost of a minister's stipend?

Until regular funds become available it is expected that this ministry will be supported through the Board of World Mission's Special Gift List, called, "Something Extra". □



Mr. Garvin is the Superintendent of Missions for British Columbia.



It came as a surprise to hear Dr. Ben Campbell Johnson of Columbia Seminary, Decatur, Georgia say: "We do not *do* evangelism — God does!" So what do *we* do then? Being confused we do little! There were nineteen of us attending a recent Academy on Evangelism, all a little apprehensive. What were we getting into? In Presbyterian circles that's a good question. We carry a lot of negative baggage when it comes to evangelism.

What is evangelism? Presbyterians define evangelism from a Reformed perspective as the work of God in reconciling mankind to the Godself. That sounds good! Does it let us off the hook then? Our work in evangelism, or so I thought, was sharing this act of reconciliation, — God's offer of salvation in Jesus Christ — with all who would listen. Such grand, theological thoughts — but are they empty words? Slowly the truth dawned: salvation means being reconciled to God *by God!* This work *is* God initiated, I am just the messenger to get the Good News out to others. Sometimes I feel like an empty messenger, as if something is missing. It's just not in me! Surely our approach to evangelism must always involve being open to the presence of God in the world and aware of the work of the Holy Spirit in our personal lives, or our attempts at sharing will just be so many empty words.

At the Academy we sat there with tears in our eyes as Dr. Johnson reminded us of *the Call*: God's call to us to minister. We had strayed from ministry as a calling to ministry as pushing a job. This Call comes through a covenant with the people of God, who are called to *do* the work of God in the world today. The Church therefore, as Dr. Johnson said,

EVANGELISM

and the Faith Journey

by Iris M. Ford

is in its very essence an evangelizing community, a called and calling community. The church is listening and responding to the evangelistic impulse at its heart, the call of God to everyone. So the primary focus of evangelism is not just to use those words "be saved," but to open the way for others to hear God's call to come to Jesus as Saviour. We should not hesitate inviting new friends to worship God on Sunday, for God is speaking through us. Nor should we hesitate to go out to others with an invitation to hear the Gospel. The invitation is God's! We are honoured to transmit it. So why do we hold back? What is wrong? I sense we lack a passion for our calling!

You and I need a passion, a love for God that acknowledges God's call to us with a passionate *yes*. Keeping silent denies being reconciled for who would keep quiet about a passion. These feelings can be explosive and personal. We hang back, afraid. Yes evangelism is personal, the call of God to come close through Jesus Christ, is communicated from you to me. When our love for God is not a passion but just some empty talk, or Sunday duty, daily life and regular worship will be void of the affirmation of the call.

Presbyterians do not have a reputation for being passionate in worship and we have many negative images around the word “evangelism” deflating us. Evangelistic words such as “conversion”, “born again” and “saved” speak to us of emotional revivalism and not of Presbyterianism. The popular perspective on evangelism is that it is an emotional act, done somewhere else, (i.e., at a Revival Meeting) and is not part of morning worship. What does this do to our Reformed perspective that God works toward divine reconciliation through the covenant people of God?

Part of the problem is that there are two approaches to conversion: the dramatic and the nurtured.

No one person’s experience with God’s call, and God’s family, fits either conversion type exactly. Neither can we say that one is better than the other. Probably both are needed. It is likely that the religious tradition, family expectations and culture influence which process is acceptable. As Presbyterians, the dramatic is not often part of our conversion experience. Ours is the nurtured route, but when others present the dramatic as the only way, we feel vague and inadequate.

I came to a personal relationship with Christ through the nurtured route. I do not think I have suffered from any lack in commitment and spiritual growth. The problem is when people distort the conversion experience thinking the dramatic is the only way to come to Christ. To compound the problem Presbyterians do not usually *present conversion as a significant part of the faith journey*. We still tend to think of conversion as a one-time act instead of an ever deepening relationship with Christ. The call of God to come close, and our response, is stimulated by personal evangelism which can happen throughout life, usually in the following three ways:

- (1) *Unconsciously*, in sharing our love for Christ naturally without saying anything specific about Christ.
- (2) *Spontaneously*, when our relationship with Christ just bubbles out of us.

(3) *Intentionally*, when we go out of our way to speak to another of our faith in Christ Jesus.

We are comfortable with the first two, as there is no pressure on us to measure up to some “norm”. The third we tend to leave to certain evangelistic types, who are perceived as having the gift to be an evangel. But personal evangelism must be the life-style of the whole people of God as they respond continuously to the call of God in their hearts. It is not just the work of a few.

The Spiral Faith Model, in my book *Life Spirals: The Faith Journey* (G.R. Welch, 1988), suggests that certain spirals represent periods in our lives when a person is more open to God’s call than in other spirals. A spiral is a particular period in one’s faith journey, usually formed by maturation, psychosocial tasks, and previous faith experiences. Open spirals are:

Spiral 1. INCARNATING. When a parent brings the child for Baptism as the public bonding in God among the people of God. This is the beginning of the faith journey as a shared walk of trust in God.

Spiral 4. SCHOOLING. Sharing Bible stories and personal faith stories is an opportunity for the parent or teacher to evangelize. Discovering God in the world of others and learning of Jesus as friend shows that God is active in our personal worlds.

Spiral 5. INTER-PERSONAL. The young teen participates in communicants’ class, takes vows and joins the parental church. This is a time for evangelism as hearing the call to be part of the family of God. But these vows on joining the church are not often a personal commitment to Jesus, rather they are a commitment to doing what their friends are doing and what their parents expect.

Spiral 7. INTRO-VOCATIONAL. Falling in love as a young adult makes the person more aware of the depths and heights to the love of God. They long to be able to respond

TWO TYPES OF EVANGELISM

The Dramatic

An event, i.e., crusade
 Confrontive
 Emotional — will
 Seems instantaneous
 Discontinuous
 (Before I was nothing, now I am a new person in Christ)
 Great assurance
 (Quote time and place)
 Starts with individual, then moves into community
 Altar call, from the outside in

SETTING
 METHOD
 FOCUS
 TIME
 HISTORY
 CLARITY
 MOVEMENT
 INVITATION

The Nurtured

The community of faith
 Relational
 Intellect — will
 Progressive
 A gradual unfolding
 (God was working even before now)
 Vague
 (Not sure when)
 Starts with the community, the church, then the person is incorporated into community
 Table call, there is a chair for you in the family.

Evangelism is a shared passion for Christ, affecting each step along the faith journey

with those feelings in worship and may find Presbyterians too tame. They are now more open to an emotional commitment of love for Jesus as Saviour. This is the spiral of maximum openness to the conversion experience as dramatic. Churches should utilize the openness in this spiral to bring young adults to a deeper personal relationship to Christ.

Spiral 9. EXTRA-SELF. The mid-life transition is a movement back to one's inner world, and personal spiritual needs. The awareness of personal limits instigates a deeper self-honesty and a search for inner spiritual meaning. In this spiral there is more needed than just attendance at a committee meeting. Here a small group for faith sharing can be used by the spirit of Christ to open the person to a deeper, more personal relationship with Jesus Christ.

Spiral 10. SPIRITUAL. Within limited horizons the person now sees things from a more spiritual perspective. Letting go and letting God can lead to a major conversion experience of Christ as author and finisher of one's soul. Prayer-life deepens. Churches should take every opportunity to have small support groups for seniors and to take home communion to the elderly.

T The Spiral Faith Model shows us that evangelizing is part of the whole faith journey, with certain spirals more open to God's call than others. Unfortunately churches are not making optimum use of this openness. Every attempt should be made in programming to utilize the different opportunities offered in various spirals, helping the growing person open up further to Jesus as their Lord. When we hold back from sharing the joys and sorrows, the ups and downs in this journey with Jesus, we are failing to be honest about the very life-beat at the heart of our existence — the Call of God. How can we be so selfishly silent? Sadly, because some churches do not understand evangelism as a shared passion for Christ, affecting each step along the faith journey, they think they do not *do* evangelism and do not try to relate with evangelistic expectations.

Evangelism then is our continuous response to God's call to share our life's heartbeat. We are not fully alive if we ignore it, being unaware of the pulse of God's love at our very core. The church's failure here is shocking. The church's passion here is dynamic! □

Iris M. Ford, is minister of Waterloo North Presbyterian Church, Waterloo, Ontario.



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GOD HAS CALLED US INTO LIFE. (Based on Hosea 11: 1-9)

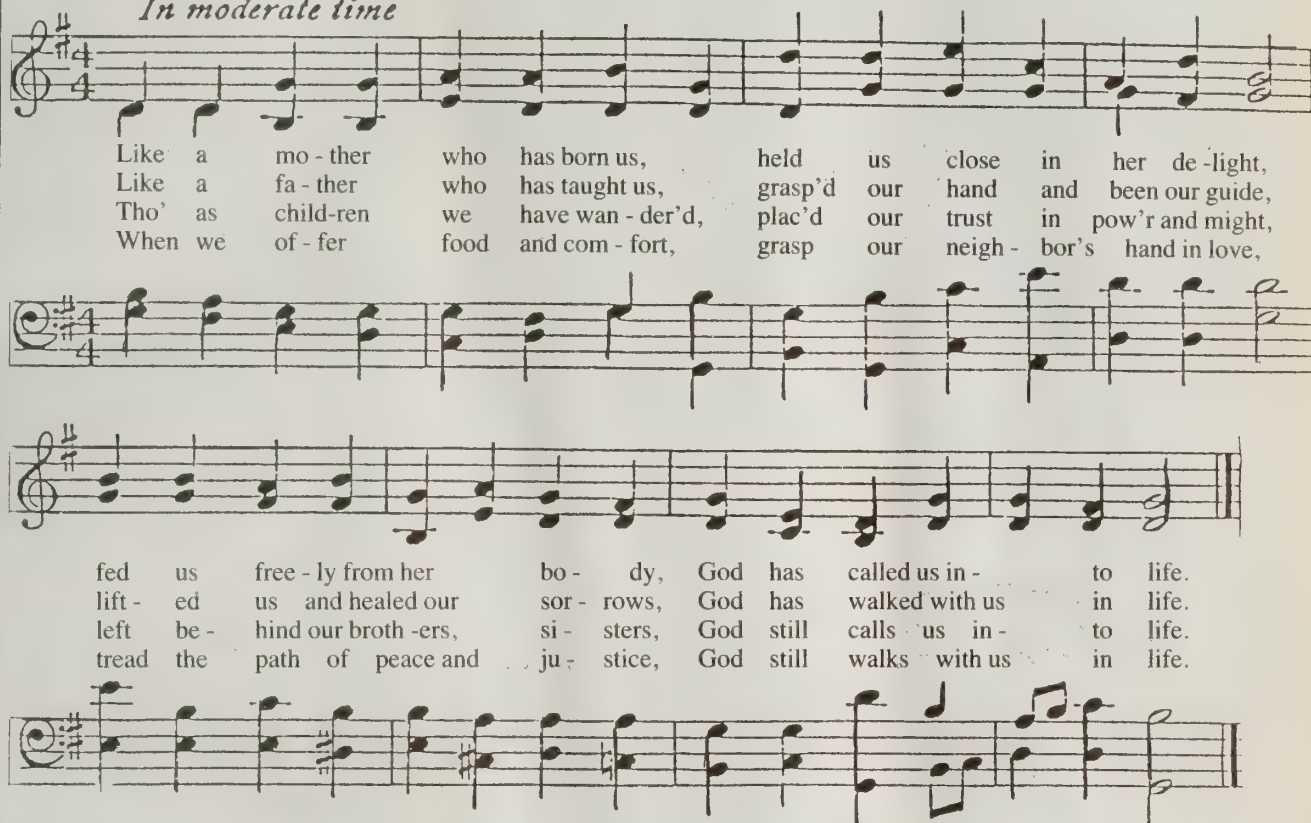
Daniel R. Bechtel, 1932 —

STUTTGART

Arr. from *Psalmody Sacra*, 1715

8. 7. 8. 7.

In moderate time



Like a mo - ther who has born us, held us close in her de - light,
Like a fa - ther who has taught us, grasp'd our hand and been our guide,
Tho' as child - ren we have wan - der'd, plac'd our trust in pow'r and might,
When we of - fer food and com - fort, grasp our neigh - bor's hand in love,

fed us free - ly from her bo - dy, God has called us in - to life.
lift - ed us and healed our sor - rows, God has walked with us in life.
left be - hind our broth - ers, si - sters, God still calls us in - to life.
tread the path of peace and ju - stice, God still walks with us in life.

This hymn was composed for Dickinson College Church, Carlisle, Pennsylvania. The words and concepts are the results of textual analysis of Hosea 11:1-9 and reflection upon Hosea's use of parental imagery (predominantly mother metaphors) to portray the relationship between God and Israel.

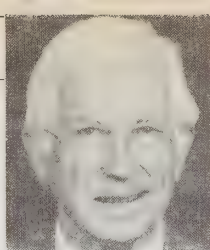
The hymn was first sung by Brenda Smith, Instructor in Music at the College, at a service on September 28, 1986. It received Honorable Mention in the 1987 new hymn contest sponsored by the Hymn Society of America.

The hymn may be reproduced without written permission in a worship bulletin for congregational singing. Reproduction in a hymn book or collection of hymns requires written permission from the author.



Burdett McNeel

Being open



"Fragmented. Everything seems to be fragmented. Professionals dole out care according to the subjects they studied. Everybody seems to stay within their boundaries. At Women's Missionary Society meetings one stays carefully within the study material for that year. The agony of a care giver with a chronically ill husband, the pain of a just-widowed person, the loss of one's health, are not brought to the foreground . . . I used to think that the praying and wrestling with God that was done in charismatic groups was letting flood-gates open, that in telling innermost thoughts you would give up your privacy. It may be beneficial to people, but it might be too much . . . Would it bring more wholeness if this purging and opening up to God and each other was done? Would being open be a disaster?"

Being open could be a giant step to good health and good relationships. The question is: "open to whom?" Most of us are not entirely open even to ourselves and to God. Our facade is a protection and a precious possession. There is a long established tradition of wearing our best clothes to church and perhaps we feel that we have to wear our best face in the Christian community. Perhaps we do if it is not Christian enough to be charitable. The Apostle James instructs us to confess our "faults" to one another. He might have added "doubts and fears," etc.

It may seem easier to be open to a relative stranger, or to a professional counsellor where we feel protected by professional ethics. However, I think there is more "confession," or "sharing," done in a quiet informal way than we realize. This is characteristic of a church that is truly a healing community. It develops, and is probably more real, if it is sponta-

neous. However, it can be fostered by conscious attention to the art of relating to one another which involves personal discipline as well as spontaneity. (A second letter from the same correspondent reveals the reason for the cry of pain — a struggle with longterm chronic illness and disability in two family members. It also expresses appreciation of a congregation that is "very caring in its own way".)

You say, "My husband is very angry with his disability," and you ask "How do I give my husband hope?"

First of all, understand what his multiple disabilities have done to his sense of competence and to his self-image as a whole person. Perhaps he is depressed to the degree that he requires professional help. You should check this with your doctor. As far as your own contribution is concerned, your attitude and what you do will be more effective than what you say. It is difficult to give hope unless you can offer some realistic expectation, e.g., of recovery (which is unlikely), or of some kind of better life, or better ability to cope with life as it is. However, you can give him love which will help him with his self-esteem, and if you can be at peace within yourself, you will help him to develop peace within himself. Whatever you can do to help him express and deal with his anxieties and to focus his attention on anything other than his condition and his inadequacies, will be of benefit.

Someone who was asked, "Do you have faith in the future?" replied, "No, but I trust the One who has the future in His hands." □

You are invited to send questions you would like Dr. McNeel to address, to him c/o the Presbyterian Record, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in "Strict Confidence."

The Cloud Rider Comes Again, Sermons for Year C

by Grant Ross MacDonald

Welch Publishing Company Inc., 1988. \$11.95.

Reflecting an increasing interest in preaching, the Canadian Pulpit Series endeavours to bring the best contemporary preaching from Canadian denominations and regions. Representing the Presbyterian perspective is *The Cloud Rider Comes Again* by Grant Ross MacDonald, senior minister at St. Andrew's Presbyterian Church, Kitchener, Ont. The book is compiled of 14 sermons from the Year C of the *Inclusive-Language Lectionary*.

Mr. MacDonald takes us through the lectionary year with two sermons for Advent, one for Epiphany, two for Lent and one each for Palm Sunday, Good Friday, Easter Sunday and Pentecost itself with the remaining five taken from Pentecost. Entitled "Ordinary Time," the five represent the best of the book.

While the other sermons address the weighty themes of the Christian year, "Ordinary Time" takes a look at the human dimensions of living, the personal side of the Christian perspective. Mary and Martha, prayer, integrity of faith and gratitude give MacDonald the opportunity to show the human side of his preaching. So often, sermons which address the great themes of the Bible disappear into the cloudy regions of theology leaving the layman perplexed on the ground below. However, when the preacher opens himself up to his audience, the listener can identify with the feelings expressed.

For example, on the sermon dealing with prayer (Pentecost 10, Luke 11:1-13), MacDonald remembers the impression he had on his growing family when two of his children locked themselves into the bathroom to hold their version of a church service. "The ranting and raving from the preacher, heard all the way downstairs, gave me pause." It is little gems like this that anchor the minister's word with his people. They immediately identify with him in the actions of their own children. While

sermons often lose a lot when they make the jump from oral transmission to the printed, it is anecdotes like these that are remembered.

Rod Lamb

Mr. Lamb is the minister of the pastoral charge of Paisley-Glammis, Ont.

Life Spirals: The Faith Journey

by Iris M. Ford, Welch Publishing Co., 1988. \$9.95.

Life Spirals: The Faith Journey, is a new book by Rev. Iris Ford, a minister of The Presbyterian Church in Canada. As the name suggests, the book addresses the search for meaning in faith by describing it as an ongoing spiral. At different ages there are different things that are important in a person's life. Because a spiral is continuous, so, too, is faith in that it continues through time.

Ford gives 12 stages for her "spiral faith model": "incarnating," from birth to six months; "exploring," from six months to two years; "selfing," from two to five years; "schooling," six to 11; "inter-personal," 12 to 14; "intra-individual," 15 to 21; "intro-vocational," 22-29; "intro-world," 30 to 39; "extra-self," 40 to 55; "spiritual," 55 to 65; "transitional," 65 to 75; and "transcending," 76 and up.

This model would seem boring and abstract were it not for the fact that Ford speaks of her own life in the spirals of faith. The result is a highly readable account of one person's life. Most revealing was her struggle within the Presbyterian Church, not only to be accepted but to be recognized as an individual with much to offer in God's service.

Her observations, based on experience, testify that the Presbyterian Church has been reluctant to accept changes, not only at the corporate level but at the individual one as well. Her humour concerning the appearance of a presbytery early in her life bears repeating:

"In those days, Sessions and Presbyteries were composed entirely of men. They would sit in the court, dressed in their best black suits and white shirts, looking like a bunch of penguins. Solemnly they sat, staring at me, sort of ruffling, flexing their wings."

Then there was the time, as a

Pick A Winner



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Central America



Zopa Kumwenda
Malawi



Eugenia Vidal
South America



Hary Subagiyanto
Indonesia



Yuliana Barrientos
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Pongkoge Hajong
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Charles Maulana
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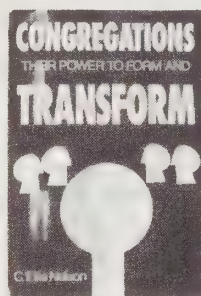
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young deaconess serving in a Montreal congregation, when she ran afoul of the local authority: "the president of the Ladies' Aid," which came about when she had accidentally left a pot of wax on the church stove. The pot broke and the wax spilled. These observations came in the "intro-vocational" spiral, a time of painful experiences.

Because of her honesty, Ford's spiral model comes alive for those who are interested in grappling with their faith in life.

Rod Lamb is the minister of the Paisley-Glammis Pastoral Charge, Ont.



Congregations: Their Power to Form and Transform

by C. Ellis Nelson (Editor), John Knox Press, Atlanta, Ga. 1988 \$19.90.

Looking for a book guaranteed to revitalize your congregation in 10 easy steps? Sorry, this latest offering by C. Ellis Nelson and associates will not do it. It is not a "how-to" book in the usual sense of the term. However, if you would like to understand better the dynamics at work in your congregation, with a view towards breathing new life into it, this may well be a good place to begin.

Written for Church leaders, professional and lay, the goal of this collection is to "explore the major factors which create, sustain, critique, and transform the unique characteristics of congregations, and to propose ways they (Church leaders) can influence the character and mission of the congregations in which they have a

leadership role."

Besides his own views Nelson presents the reflections of 10 other acknowledged scholars of congregational life. Collectively they analyze why people come together as they do in the church and what contributes to or detracts from the successful blending of their various interests and concerns.

As with his earlier book, *Where Faith Begins*, Nelson focuses upon the congregation as a whole, the community wherein faith develops and is given shape and substance. He affirms, "A congregation is the place where the Christian faith is communicated from the past to the present, where faith is interpreted for the needs of the day, and where the faith might grow stronger by exercising it with people who share the faith."

The thrust of this work is positive in tone, based on the conviction that churches must and can change to meet the changing social context in which they are placed. However, the book does more than simply call for adaptation. It offers numerous suggestions as to what might be done to develop new visions and help people grasp the need for change. All is done with respect for the Christian heritage (especially the biblical roots), together with a gentle caution against a too enthusiastic identification with any one geo-political system. The chapter on "the Congregation as Chameleon," is particularly interesting in this regard.

Carl Dudley focuses upon the need for a clear vision, and offers help in developing one (of particular relevance to Presbyterians during this year of strategic planning).

Charles Foster points to the significance of informal conversation as an integral part of the congregation's education.

As with most books there are some suggestions in this collection that one might question, but overall it is a solid bit of reflection with much to offer Church leaders who wish to better understand the nature of congregations, in particular their power to form and transform.

Cedric Pettigrew

Mr. Pettigrew is minister of Calvin Presbyterian Church in Halifax, Nova Scotia.

Defending and Declaring The Faith — Some Scottish Examples 1860-1920.

by Alan P. F. Sell. Helmers and Howard, Colorado Springs, Colorado, 1988. 280 pp. \$14.95 (U.S.)

This book should be required reading for all ministers and students of theology. Its merits are fairly numerous. It treats large themes in a concise way. It informs our minds concerning the theological struggles in the great Scottish Church in the late 19th century. But this is no mere essay in church history, for it becomes clear that the questions which exercised the minds of these leaders whose names are in this book, relate to those which press upon us.

The author Alan Sell, who was Theological Secretary of the World Alliance of Reformed Churches and now holds the Chair of Christian Thought at the University of Calgary, declares his intention in the first page of his introduction; "We here examine the responses of eight Scottish theologians to the intellectual challenges of their day. How did they seek to defend and declare the faith?"

There follow chapters on eight selected church leaders of those days, each with interesting biographical notes, a summary of the leader's thoughts, and a commentary from the author whose "sympathies are broadly with the Reformed theological tradition".

Reading this book stirs the mind. These good men all reacted in different ways to the unsettling winds produced by Darwinism, 19th-century philosophy, and the new literary criticism of the Bible which flooded over to Britain from Germany. They all desired to honour Christ in doing so. How far did they succeed? Read this book and you will find material to make your own assessment.

Questions arise. Why were reactions to the same problems so diversified? Why has the Church of Scotland continued to decline in spite of such a legacy of committed leadership? And why . . . ?

Two comments may be added. First the present writer has always

continued



THE PRESBYTERIAN CHURCH IN CANADA
STATEMENT OF OPERATING FUND REVENUE AND EXPENDITURE
YEAR ENDED DECEMBER 31, 1988

The Presbyterian Church in Canada
Annual Financial Report - 1988

Dear Members and Adherents:

1988 has gone and it is now time to report to you on the financial results for The Presbyterian Church in Canada.

Revenue from congregations flowed in steadily during the year and totalled \$7,373,477 which was \$26,500 less than the approved budget. Other revenues exceeded the budget so that total revenues were \$8,539,744.

Expenditures by the boards/committees were as planned and were all within the approved budget share. The church share of pension costs exceeded the budget by \$6,410 as a result of the net increase in number of members of the plan. Total expenditures amounted to \$9,511,169.

You will note that we spent \$971,425 more than we received. This was as planned and the money was held in a reserve account, accumulated from prior years when we did not spend as much as we received.

Complete financial statements for the year ended December 31, 1988 are included in the Acts and Proceedings of the General Assembly or are available by writing to me.

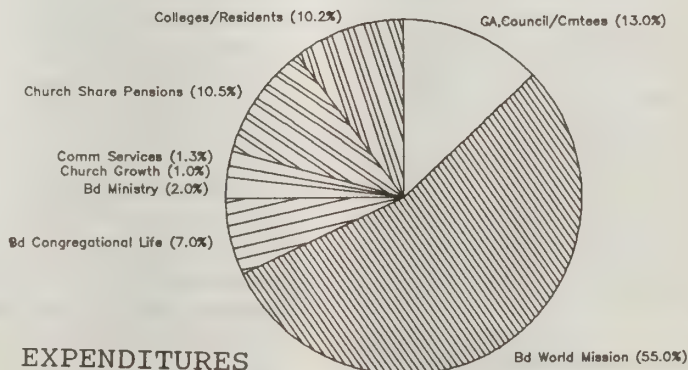
I thank each and every one of you on behalf of all those who carry out the General Assembly's mandate, for your support and ask that you continue to support "Presbyterians Sharing..."

Sincerely,

Donald A. Taylor

Donald A. Taylor, C.G.A.
 Comptroller

	1988	1987
REVENUE		
Contributions from congregations	\$ 7,373,477	\$ 7,053,484
Income earned from - investments	342,649	404,657
- estates	149,841	167,324
Contributions for work of the Board of World Mission		
Women's Missionary Society (W.D.)	488,250	488,250
Atlantic Mission Society	59,000	58,000
Presbyterian Record - net (loss) revenue	(30,377)	27,793
Presbyterian Calendar - net revenue	12,344	12,323
Income from other sources	82,930	90,170
	<u>8,478,114</u>	<u>8,302,001</u>
Bequests received for current use	27,194	162,478
Gifts received for current use	34,436	28,571
	<u>8,539,744</u>	<u>8,493,050</u>
EXPENDITURE		
General Assembly, its Council and Committees	1,233,188	1,039,295
Operating Boards and Committees		
Board of World Mission	5,231,383	4,421,423
Board of Congregational Life	665,988	626,595
Board of Ministry	186,415	156,424
Church Growth Committee	96,038	189,704
Communications Services Committee	126,515	110,106
	<u>6,306,339</u>	<u>5,504,252</u>
Church share of - Pension costs & employee benefits	1,001,407	871,267
Grants to - Colleges and Residences (note 7)	970,235	968,807
Total Expenditure	<u>9,511,169</u>	<u>8,383,621</u>
EXCESS OF (EXPENDITURE OVER REVENUE)		
REVENUE OVER EXPENDITURE	\$ (971,425)	\$ 109,429



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WANTED: Personal or Church libraries in whole or in part. Primarily interested in Christian material: Apologetics, Church History, Theology, Sermons, etc. Contact Jeff Dixon (506) 386-6385 or (506) 857-0555.

Books

continued from page 32

entertained a deep respect for James Denney, and it was good to be reminded of his sharp description of the qualification for understanding St. Paul: "not historical scholarship, or the insight of genius, but despair."

Secondly, James Orr thought that Bavinck summed up what was happening in his day (1844-1913): "... a slow process of dissolution meets our view. It began with setting aside the Confession. Scripture alone was to be heard. Next scripture also is dismissed, and the Person of Christ is fallen back on . . . thus the moral element in man becomes the last basis from which the battle against

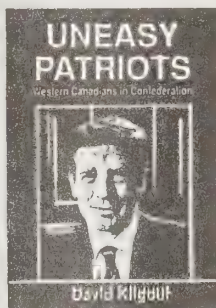
Materialism is conducted. But this basis will be as unstable and unreliable as the others."

Whatever the faults of the 19th century leaders, it seems that some of them possessed and could recognize, the Spirit of prophecy. We seem even unable to do that.

With some of the author's judgments I would disagree; and I noted a number of misprints. But all in all this is a lively record of the way in which strong minds grappled with great issues. The reading of this book should provide resources for our present struggles.

David Marshall

Mr. Marshall is minister of St. Enoch's Church in Hamilton, Ont.



Uneasy Patriots: Western Canadians in Confederation by David Kilgour M.P., Lone Pine Publishers, 10357-109 Street, #414, Edmonton, Alta. T5J 1N3

If you would like to understand the problem of Canadian unity from a Western point of view, then, this is a book to read.

Uneasy Patriots unfolds the long story of discontent which Westerners have felt in their relationship to Central Canada in general, and the Ottawa Government in particular, regardless of the party in power. David Kilgour, the author, writes in a most articulate way, being direct in his presentation of the problems without being judgmental. He deals clearly with the fundamental issues which have been the constant source of irritation to the West before and since Confederation.

Writing as a committed Christian layman, Kilgour pleads for justice and fairness consistent with the Reformed Churches grasp and under-

standing of these virtues. He is associated with Westminster Presbyterian Church in Ottawa, and a member of Strathcona Presbyterian Church, Edmonton. He has served as a Conservative member of Parliament for Edmonton Strathcona for nearly ten years, but not as a party man in the traditional sense of that brand of loyalty. As one who has not been reluctant to speak out on issues which he felt the Government was mismanaging, he approaches his political life with a prophetic sense of his responsibility to be completely fair. His book is a call for Central and Eastern Canadians to be more open and sensitive to the present day needs of Westerners. The book not only deals with such topics as the roots of alienation, the problems of Native Peoples, and the need for more diversification but there is a strong element of the personal which runs throughout the book. He outlines his own personal convictions as one born in Winnipeg and educated in Alberta and British Columbia. He also intersperses his main chapters with sketches of famous Western Canadians, such as Emily Murphy, Emily Carr, Louis Riel, Grant MacEwan, Frederick Haldane. All of these people represent some aspect of the problem of disunity.

Western Canadians will be able to identify with many of the issues which Mr. Kilgour highlights. They

may also, as I did, find some of their own unresolved prejudices against the East, surfacing in their minds.

Easterners will find the book an eye opener, and may possibly discover their need to foster a deeper appreciation for the feelings of those in the West who have felt they were treated like second-class citizens.

My prayer is that this fine book, will stir every reader to identify honestly with the problems of unity and then seek in their own particular way, to be a part of the solution.

Dr. Cal Chambers

Dr. Chambers is a minister of the Presbyterian Church working with the Union Mission in Ottawa, Ontario.

Testament

by John Romer. A Channel Four Book, Doubleday, Toronto, 1988. \$34.95.

"There have probably been more books written on the Bible, and over a longer period of time, than on any other single subject."

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Packed with information, Testa-

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YOU WERE ASKING?

Tony Plomp

Do Christians laugh?



Do Christians laugh? I've been reading a book lately which ended by saying that Jesus never laughed because he couldn't be surprised and Christians don't laugh because the Incarnation makes life serious. What is the role of humour in Christianity?

I chuckled when I read this question and the other three that followed it. You obviously have a sharp sense of humour yourself and if I were to reply that Christians don't laugh I would thereby, if I could, rule you out of the Kingdom! Since, during one never-to-be-forgotten General Assembly the Editor of this magazine literally reduced me to barely stifled tears of laughter at the Assembly



banquet, both he and I would have to join you in that outer darkness!

How do we know that Jesus never laughed? True, there is no record in the Gospels of Jesus sitting around

Books

continued from previous page

ment is a fascinating but not an easy read. Like Oliver wanting "more, please," Testament sends the reader scurrying for even more information from such references as encyclopedias, maps, and especially, the Bible itself.

But isn't this exactly what a book is supposed to do?

NOTE: *Testament* was written for the lay reader rather than biblical scholars, and is the basis for a seven-part television series of the same name, produced by Britain's innovative Channel Four and narrated by author Romer. TVOntario has aired the series already but is planning to repeat it.

Madge Crichton

Mrs. Crichton is a free-lance writer living in Toronto.

Common Sense Christianity

by Ralph Milton. Illustrations by Margaret Vouladakis. Wood Lake Books and Novalis, Publishers. 105 pages. 1988. \$9.95.

This easily read book which has a

subtitle "The no-Bafflegab guide to the Christian faith" is written by a layman for a particular audience. It is written as an adult primer for the Christian faith for those who have little or no knowledge of the Christian faith. From a discussion of lack of religion and Religion and Science it goes on to discuss Jesus, the Bible, God, the Church and ends with coming to grips with facing the dictum "Jesus saves."

The book is written in an entertaining way with little asides which sometimes are helpful and at other times distracting. The far right and far left will not like the book because it is aimed at beginner searchers of the faith and takes a middle ground. However, there are likely longtime Christians who would appreciate the simple way complex aspects of our faith are laid out. Both Protestants and Roman Catholics can learn and not be offended. At \$9.95 it could be a book to give to new Christians.

James R. Weir

Mr. Weir is the minister at Knox Church, Burlington, Ontario.

the campfire, cracking jokes and laughing uproariously, but there are hints that he had a sense of humour, sometimes a biting one! We are so used to the stories we seldom see the flashes of often (satiric) humour in them. His comparison, for instance, of the religious leadership as being like "whited sepulchers" full of dead men's bones, comes to mind. Remember, too, his comments about the difficulties facing a rich man who seeks to enter the Kingdom of God? It is as difficult, Jesus said, as a camel trying to get through the eye of a needle!

I can well imagine Simon Peter turning to Jesus and, with incredulous laughter in his voice, saying, "Who then can be saved?"

It's subtle humour, but it's there, when Jesus said that the Kingdom of God is like a tiny mustard seed. In the minds of people of that day God's Kingdom had to do with territorial sovereignty, power and might. It must have initially provoked a few chuckles when Jesus likened that Kingdom to one of the smallest of seeds!

How do we know that Jesus couldn't be surprised? We who confess that Jesus was truly human surely must conclude that in his "human-ness" he, too, could be taken aback by a sudden, unexpected event. Jesus did not know precisely what the next moment, or the next day would bring. Therefore, I think he must have been quite surprised when some folk hacked a hole in the roof of a house to let down their friend so that Jesus might heal him.

When we confess that God came into our midst in a very special way in Jesus Christ we proclaim that God came to share not only our tears but also our laughter. Yes, life is serious. Yes, it is often tragic, but in the midst of it there are many moments of pure hilarity and of joy. Sometimes we laugh with others. It is a "warm" kind of laughter when we share a funny story or poke fun at ourselves.

Sometimes we are invited, especially by Jesus, to laugh at our own pretensions and at injustice and at the false gods of this age. The objects of

such laughter might not find this very funny, but it is meant for their (and our) correction, helping us to see truth in a new and vivid way.

Finally, I can assure you that unless one has a sense of humour it is difficult to last very long or be effective in the work of ministry. As a former Moderator of Assembly once told an audience of theological students, "Don't take yourself too seriously. Be able to laugh with others and at yourself and your own and other people's pretensions."

We will probably never agree completely on what precisely constitutes humour and about what we should or should not laugh. What I find funny, you might not. But laughter belongs to the people of God.

By the way, did you hear the one about . . . ? ☐

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Letters

continued from page 7

cedure to which the Editor of the *Presbyterian Record* was referring in his January editorial does not protect these three principles. Some people making a refugee claim are not admitted to the refugee determination process for undisclosed reasons . . .

It is ironic and somewhat sad that the Editor accuses Christians of "monotonous carping" when they attempt to fulfil the mandate given by the highest court of our church.

(Rev.) Glynis Williams,
Co-ordinator Refugee Services,
Tyndale-St. George's,
Montreal, Quebec.

Thank you for the editorial in the March issue of the *Presbyterian Record* concerning the planned attack by the Canadian Council of Churches on the Federal Government's refugee legislation. I agree completely with your editorial; I had, in fact, planned to write to the *Record* expressing my opinion earlier this year but wanted to see whether the Ecumenical Relations Committee of our church was seeking direct or indirect support from Presbyterians.

I do not think that the church should be used as a collection agency to finance the considerable legal account which will be undertaken for such an attack . . .

The principle should be to allow the legislation to work for some time. If there are defects in it they will become known; the Opposition Parties are the proper people to deal with defects in the legislation and its application. A frontal attack at this time by the churches through Court action is premature and unwise . . .

Glen R. Crockford,
Hanover, Ontario.

In Defence of U2

After reading Gregor Reid's review of U2's *Rattle and Hum* I wondered whether I had somehow picked up a bogus copy, or perhaps there are in circulation two completely different versions, of this album. One version, Mr. Reid's version, being derivative, shallow, non-musical, trendy and heartless: the other version, which I happened to luck into, manifesting a deep and penetrating view

of the decline of what has been the most powerful nation in our world, the USA, and a rather innovative critique of the global and national indiscretions which have precipitated this downward trend . . .

(Rev.) Dwight E. Nelson,
Riverdale Presbyterian Church,
Toronto, Ont.



Mary and McLelland

. . . According to Dr. McLelland (December *Record*), Mary, the mother of Jesus, is our secure link to the greater mystery of God-with-us, and so to the lesser mystery of being the People of God. While acknowledging that we can never fully understand God, the question arises whether we really need Mary to establish a link between God and man. The Bible makes it quite clear that only Jesus Christ has provided this link. Nor do we for this reason need Mary as a second Eve, as Christ as the second Adam will suffice. Dr. McLelland, in his eagerness to establish a common denominator between all religions apparently cannot accept the fact that God through Jesus Christ has sufficiently revealed Himself for our salvation . . .

One can agree with Dr. McLelland the Protestants have not given Mary her rightful place of honour in the church. She is, after all the mother of our Saviour. But Protestants after the Reformation had good reason to emphasize that her son Jesus Christ is infinitely greater . . .

David Valstar,
Calgary, Alberta.

Author comments

Thank you for the wonderful review of *No Way to Live: Poor Women Speak Out* in the December issue.

However, there is an important correction that needs to be made in the third paragraph: "She received seed help from many sources...."

Because I want other poor people to know that they can write a book without money, I must inform you that the *only money* I ever got was \$100 from First United Church in Vancouver to have some typing done.

I never had any seed money to research and write my book. I am in receipt of welfare for my support. I used scrap paper and an old broken typewriter. After the book was finished someone gave me a second-hand typewriter. I used my own initiative and found ways to do it without money, because I was determined that poor women would be heard.

Many wonderful women had input into *No Way to Live*. My editor, Barbara Pallen, worked very hard on editing my material and encouraging me to enlarge my work. I had so much community encouragement. *BUT*, I never received money while writing this book and am proud of this, and I feel it is better for it. So write poor people, oppressed people. You'll find a way. Just do it. Remember, Jesus was poor, so they say.

Sheila Baxter,
Vancouver, B.C.

P.S. Thanks to Barry and Pat for a great review!

Prayer in the schools

Hans Zegerius (Pungent and Pertinent, January *Record*) would have Christian sources excluded from use in opening exercises in schools so that the teachings of "our Lord Jesus Christ shall not be immersed in a religious smorgasbord."

While anti-Christian groups might well rejoice in Mr. Zegerius' voluntary retreat, one wonders if the pressure of protest might lead the Ministry of Education or the Legislature to decide that the safest stand is to eliminate *all* prayers and readings from school exercises.

Would this be more desirable?

Under such a circumstance, students would be deprived of some worthwhile inspiration to begin their day. Further, students may well be deprived of a valuable opportunity to

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Letters

continued from previous page

practise tolerance and achieve a greater understanding of others' traditions and values.

Possibly Mr. Zegerius feels that Christian students would suffer from such understanding, become confused or even lose their faith. Personally, I see no threat from multi-religious opening exercises to the Christian student whose faith has been nurtured by church and family and validated by his or her own experience. Indeed, exposure to the views held sacred by others frequently enables the individual to better appreciate his or her own religious heritage and faith.

George Barron,
Pembroke, Ont.

Public schools should not compel people to participate in acts of worship. Such acts, the recitation of the Lord's Prayer principally, have served neither God nor the state well in the past. Two writers in the January issue, Hans Zegerius and Gre-

gor Reid, expressed disapproval of both the court of appeal's decision to disestablish the Christian monopoly on opening exercises and of the multid denominational substitute.

I do not know what these men imagined the opening exercises to have accomplished formerly, but in my observation of high schools their religious usefulness was at best nil and quite probably worse than that. For the majority of students, this was a time to inspect their nails, the walls, or their shoes. It is difficult to see how God was honoured by such an empty ritual.

In the case of the non-Christians, the plurality of whom are irreligious, this ritual recitation served to confirm what they already believed, that Christianity is a boring cultural residue that no one takes seriously any more.

The currently substituted practices are equally meaningless cant of course. Taken out of context, tonelessly recited to a group of unwilling listeners compelled to listen by the power of the state, the "inspirational" readings inspire largely disinter-

est or cynicism.

Under the circumstances, the best interests of Christianity and all other religions might best be served by an opening exercise which renders unto Caesar with the national anthem and leaves the giving to God his due where people do so voluntarily and willingly. . . .

Doug Reynolds,
Arnprior, Ont.

Visions

There is much in the February *Record* that can be commended but not Mr. Muir's destructive criticism of our Moderator's vision on giving (See December *Record*, "A Vision . . ."). . . .

There must be many congregational balance sheets showing substantial reserves which could be put into producing a realization of our Moderator's dream.

Yes, Mr. Muir, it could indeed be achieved, *not with ease* but with great joy.

Tom Lyttle,
White Rock, B.C.

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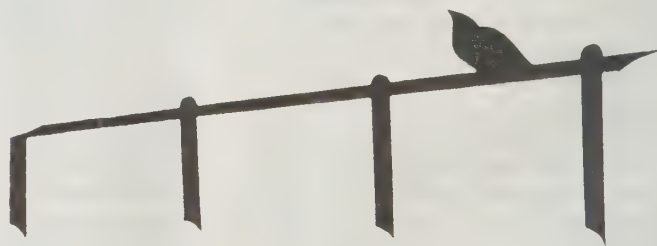
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Don Wilson

*Red-winged blackbird you sing
sprightly sitting in a jaunty
angle on the fence, making like
you don't have to sow, nor reap,
nor gather into barns like we
punctilious, ulcerated human
beings.*

Esther McIlveen

GLEANINGS

"The proper prophetic idiom, says (Walter) Brueggemann, is 'the language of grief.' Against the popular notion of the prophet as a smug, aloof, morally condescending, self-righteous, carping social critic, we see him or her as one who invites people to grieve, who knows that, if what he or she says is true, tears are more godly than 'There, I told you so'."

— William H. Willimon —

"One student had a list of things her first call had to have: it had to be in an urban setting; it had to be with certain kinds of Chicanos, blacks, and poor whites; it had to be in a cultural setting where she could enjoy theater and other activities. I said, 'You know, it's as if the Bible says, 'Listen, Lord, thy servant speaketh,' instead of, 'Speak Lord, thy servant heareth.' The church is going to dump you some place that may have little to do with your agenda. And it will offer the kind of challenge, humiliation, embarrassment, and opportunity that you didn't foresee.' Our obedience in ministry cannot be calibrated with an agenda of clamant desires."

— Joseph Sittler in *Gravity and Grace* —

"Would-be theologians must be on their guard lest by beginning too soon to preach they rather chatter themselves into Christianity than live themselves into it and find themselves at home there."

— Soren Kierkegaard —

"Theology can come from the mouths of the poor as well as the schools of Europe."

— Bob Ogle —

"In the town where I grew up . . . I remember that the district president, a particularly pompous man, came to preach at a conference. It was my turn to babysit (we had a large family) so my mother could go to church. When she returned I asked, 'What did he say?'"

She replied, 'Nothing — for 30 minutes.'

— Joseph Sittler in *Gravity and Grace*

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PEOPLE AND PLACES



PICTURED (left), the Rev. Jim Weir and Mr. Ian MacIntyre of Knox Church, Burlington, Ont., present a cheque for \$1,000 to Maureen and the Rev. Robert Spencer of Crieff Hills Community, on behalf of the church's Robbie Burns Committee and the Church School Pancake Luncheon. The money represents one-third of Knox' commitment to the Crieff Hills expansion fund for 1989. Also pictured are Mrs. Carolyn Wilkins (third from left), president of the Margaret Taylor Evening Auxiliary, who presented a microwave oven and stand, and Mrs. Elizabeth Prebble, president of Group G, who presented the 100th brick, covered with petit point.



PICTURED AT his last Sunday of active ministry at St. Andrew's Church, Ajax, Ont., is the Rev. Frank Conkey, who retired last year after 26 years of faithful service at St. Andrew's. Among the gifts presented during a retirement dinner to Mr. Conkey, and his wife, Agnes, and daughter, Sheila, was a trip to Ireland. (Sheila and her mother are holding the card that accompanied the gift.) Behind the Conkey family are clerk of session Howard McClement (centre) and Cecil Young, the evening's emcee.



THE CONGREGATION OF St. Matthew's Church, Ingleside, Ont., recently refurbished the room used for small meetings and renamed it the "MacKinnon Room" in honour of the Rev. Dr. Wallace MacKinnon and his late wife, Evelyn, who served faithfully with him at St. Matthew's when he was minister there from 1967 until his retirement in 1982. Dr. MacKinnon is pictured with the Rev. Edward G. Smith, the present minister at St. Matthew's.



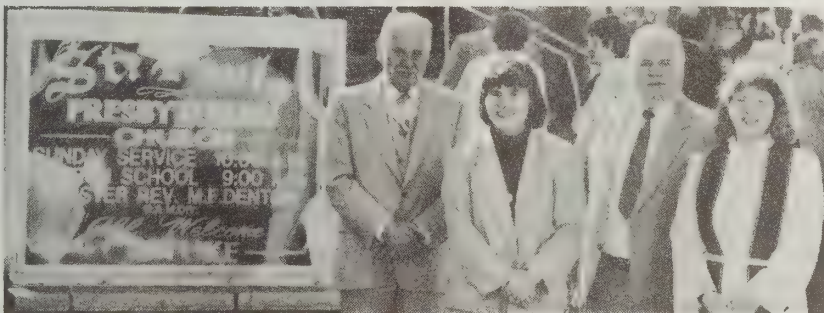
A STAINED-GLASS WINDOW was recently dedicated to the glory of God and in memory of Mrs. Murdena MacNeil at St. Andrew's Church, North River, Cape Breton. The window was given by her husband, Thomas MacNeil, who is pictured with the minister, the Rev. Glenn MacDonald.



PICTURED ARE some of the PJs (Presbyterian Juniors) of Richmond Church, Richmond, B.C., listening to the Rev. Sylvia Cleland, assistant minister, at a discussion on Christian response to Third World Poverty. The discussion was part of the programme for the 30-Hour Famine held in February. The 30-Hour Famine is an annual awareness and fund-raising event involving schools and church youth groups. This year, over 25,000 young people were expected to participate in Canada, and over half a million dollars was expected to be raised. The Richmond PJs, led by the Rev. Cleland and sponsors Vi Mar and John Hanson, along with two members of the Young People's group, raised more than \$1,200 for the Mzokoto Village in Malawi, where World Vision administers a comprehensive community development project with the Livingstonia Synod of the East African Presbyterian Church.



THE CONGREGATIONS OF North River, North Shore and Englishtown pastoral charge, Cape Breton, hosted a celebration honouring the Rev. Charles MacDonald on the 40th anniversary of his ordination. A highlight of the afternoon was the signing of portions of the 23rd Psalm in Gaelic by two of Mr. MacDonald's daughters, Margaret and Mary Ann. Many presentations were made by various church organizations throughout Cape Breton. Pictured, left to right, are: the Rev. Ian MacLeod, Clerk of Cape Breton Presbytery; the Rev. Glenn MacDonald, minister of the charge; the Rev. Charles MacDonald and Dr. E.H. Bean, Clerk Emeritus of the General Assembly, who brought greetings from the Atlantic Synod and the national Church.



A NEW CHURCH SIGN was dedicated to the glory of God and in memory of Reg and Margaret Christie during the 142nd anniversary celebrations of St. Paul's Church, Carluke, Ont., last October. Designed and built by members of the congregation, the sign incorporates the original church bell and was the gift of the Christies' children. Pictured, left to right, are: Allan Christie, Mrs. Margaret (Christie) Johnson, Howard Christie and the Rev. Mona F. Denton, who conducted the dedication.

DAILY BIBLE READINGS

JUNE

Date	Book	Verses
1	1 Kings	8:22-40
2	1 Kings	8:41-61
3	Galatians	1:1-10
4	Luke	7:1-10
5	Psalm	100:1-5
6	Psalm	113:1-9
7	1 Kings	17:17-24
8	1 Kings	18:1-24
9	1 Kings	18:25-46
10	Galatians	1:11-24
11	Luke	7:11-17
12	Luke	7:18-35
13	Luke	7:36-50
14	Luke	8:1-15
15	Galatians	2:1-10
16	Galatians	2:11-21
17	1 Kings	19:1-14
18	Proverbs	10:1-12
19	Psalm	42:1-11
20	Psalm	43:1-5
21	Galatians	3:1-14
22	Galatians	3:15-29
23	Galatians	4:1-20
24	Luke	1:57-80
25	Luke	9:18-27
26	1 Kings	19:15-21
27	Psalm	44:1-8
28	Galatians	4:21-31
29	Mark	8:27-38
30	Galatians	5:1-26

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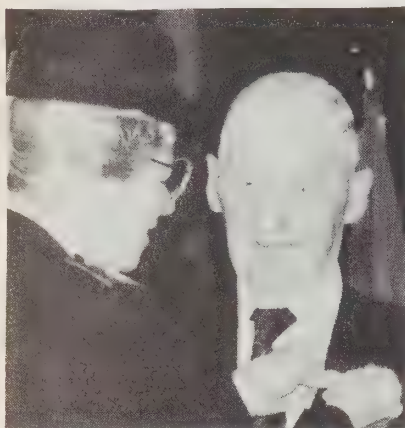
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Presbyterian receives Salvation Army Award



General Eva Burrows presented William S. Thomson with the Order of Distinguished Auxiliary Service. — Photo: Courtesy of Salvation Army

Mr. William S. Thomson, a member of Knox Presbyterian Church, Oakville, Ontario, has received the Salvation Army's Order of Distin-

guished Auxiliary Service. Mr. Thomson, who is chairman, Chief-tain Toy Products, was presented with the award by General Eva Burrows.

One of the originating and founding members of the Army's House of Concord for male offenders, Mr. Thomson served on its board for 15 years. He was chairman of the Metro Toronto Red Shield campaign in 1978 after serving as vice-chairman the previous year, and was appointed to the Army's Metro Toronto Advisory Board in 1974 and has been one of its most supportive members for the past 15 years.

He was a member of the committee that raised \$11 million for the Scarborough Grace General Hospital and has also been instrumental in achieving support for the hospital from various Ministers of Health. Mr. Thomson is presently vice-chairman of the advisory council for the Harbour Light programme.

(such as Kerygma) which challenge people to struggle with the questions of ultimate significance.

Following the panelists' remarks, the floor was turned over to those in attendance and a lively discussion of the issues followed.

Presbyterian women's group in Zimbabwe

The Hatfield branch of the Presbyterian Women's Association was formed in mid-February in Harare, Zimbabwe, with 15 women dedicating themselves to the Lord's service. Nearly 80 members of other PWA branches around Harare, the capital city of Zimbabwe, joined together in the service of worship and dedication.

A number of the Hatfield women are voluntary workers at the Hatfield Presbyterian Pre-school, attended by some 60 children, from three to six years of age. "Happy Pre-school," as it is known locally, received \$5,500(Z) from Presbyterian World Service and Development in 1988 and is supported by the PWA branches throughout the Mashonaland province of Zimbabwe.

The Rev. G.M. van der Lingen, Hatfield Presbyterian Church, Harare, Zimbabwe.

Renewal Fellowship holds annual meeting



Some 250 participants from 48 congregations across The Presbyterian Church in Canada braved a winter storm to hear the Rev. Dr. Roberta Hestenes, pictured here, speak to the annual meeting of The Renewal Fellowship Within The Presbyterian Church in Canada. Meeting at St.

The Presbyterian College Convocation

The 122nd Convocation of The Presbyterian College was held the evening of May 4, 1989 at Knox, Crescent, Kensington and First Church, Montreal.

The degree of Doctor of Divinity (*honoris causa*) was presented to the Rev. Irene Dickson, Principal of Ewart College, Toronto.

Dr. Bruce Miles, Moderator of the 114th General Assembly, was the guest speaker.

Panel discussion held at Knox College

Seventy people gathered at Knox College, Toronto, March 8, for a panel discussion about the future of The Presbyterian Church in Canada, sponsored by the Knox Missionary and Theological Society (the student council). The principal of Knox, Dr. Donald Corbett, served as moderator, while the panelists were the Rev. Evelyn Carpenter of Chatham, Ont.,

the Rev. Dwight Nelson of Toronto, Ben Vanderbrug of Ancaster, Ont., and the Rev. Harry Waite of Uxbridge, Ont.

Carpenter raised the possibility that the Presbyterian Church has not clearly seen the problems it must face. She challenged the audience to develop an accurate eye — to see through God's eyes in order to be better equipped for rebuilding.

Nelson called for fundamental changes to make the gospel and our theology relevant to our times. This would call for more stress on the humanity of Christ.

Vanderbrug argued that the Church is the only body that can be truly active in issues of world peace, justice and the integrity of creation. He said church members should hold firmly to their beliefs and not be tied to traditions of the past.

Waite presented a vision in which The Presbyterian Church in Canada would be seen as the denomination willing to struggle with the questions of God, life, and their meaning. This could be done through study groups

Andrew's Church, Islington (Toronto) on March 3 and 4 Dr. Hestenes spoke to the group on the theme of "Renewal and Spiritual Growth".

Dr. Hestenes, who was featured on the cover of the March 3, 1989 issue of *Christianity Today*, has been president of Eastern College in Philadelphia since 1987. Before that she served as Associate Professor and Director of Christian Formation and Discipleship at Fuller Theological Seminary in Pasadena, California. A minister of The Presbyterian Church U.S.A. and chairperson of the Board of World Vision International, Dr. Hestenes has a wide ministry of preaching and teaching throughout the world.

Speaking from the Book of Exodus Hestenes urged those in attendance to learn the lessons of spiritual renewal and growth experienced by the children of Israel as they were led out of bondage in Egypt and into the promised land. Her message of the need for renewal at the personal, congregational, and denominational level was well received by those within The Renewal Fellowship Within The Presbyterian Church in Canada, a fellowship of those committed to a spiritual and biblical awakening within the life of the denomination.

Vancouver School of Theology initiates Native Ministries Program

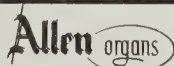
In the spring of 1985 a joint action committee called the Native Ministries Consortium was formed, composed of native and non-native members appointed by the Diocese of Caledonia (Anglican Church of Canada), the Coastal Regional Group (United Church of Canada), Charles Cook Theological School in Tempe, Arizona, and the Vancouver School of Theology. Its mandate was to develop, under native leadership, community-based training programs for native ministry, both lay and ordained.

Last fall, as part of the fulfilment 16765001 of this mandate, VST initiated what is called the *Native Ministries Program*, which has as its goal the development of a Master of Divinity degree by extension for locally raised candidates identified and spon-

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From the past RECORD

May, 1979

"I have a feeling that in a way we are giving almost lip service to what is our great boast as a church. That is, that we operate as a church under the authority of Jesus Christ. Every church court when it is constituted, is constituted under the authority of Jesus Christ, the King and Head of the Church. But when we get down to the practicalities of running the church day by day we seem to miss this. We need to emphasize at all levels, Session, Presbytery, Synod and Assembly, both for laity and clergy, that when we come together as a court and make a decision and the decision is sent down to the congregations, it is sent as under the authority of Christ. Seemingly, if people feel that they don't agree with the decision it doesn't get the support that it should."

— from an interview with the Moderator, Dr. Jesse Bigelow —

May, 1964

"I am no Pollyanna. A grim Calvinist could hardly be expected to fill such a role. But I do believe that this nation will neither perish nor destroy itself. Nor do I believe that our political processes are in decay or deterioration. Indeed, the historian knows that our public life today is carried out on a higher plane than in the past."

— Heath Macquarrie, M.P. for Queens, P.E.I. —

May, 1939

"Go to Germany and ponder again the world-known story of the treatment which the German authorities have meted out to Martin Niemoeller. After Niemoeller had been declared innocent by the Court which tried him, he is still kept suffering in solitary confinement in a dreadful concentration camp, and the reason is that this utter German patriot and former U-boat captain who has long been an honoured Christian minister in Berlin, found himself in opposition to the Hitler régime because of his desire to preach the full gospel of the Lord Jesus Christ. Dr. Niemoeller said that he was bound to preach and declare that a man is saved by the blood of Jesus Christ and not by

Aryan blood; that the exclusion of converted Jews from the full privileges of Christian life is unchristian; that the Church of Christ must be ruled by God's Word alone and not by the Government; that the denial of justice is the mark of an unchristian State; that political movements cannot be regarded as divine revelations and their leaders cannot be venerated as messengers of God. Niemoeller's refusal to withdraw from any of these positions stands in the way of his freedom. Like another courageous Martin (Luther) "he can do no other".

— from a sermon by Rev. T.C. Innes, Knox Church, Toronto —

May, 1914

One of the oldest Presbyterian congregations in Canada, First Church, New Glasgow, N.S., had a glad day on Sabbath, 12th April, when their new church was formally opened. Twenty-eight years ago, they celebrated one hundred years of history, and the present is bright with promise of another fruitful century. They have a fine new equipment for their home work, which may reasonably see their second centenary; they have a good minister, Rev. G. E. Forbes, who may see it, but not in the flesh; and they have that which so many congregations are now having as part of their equipment, foreign missionaries of their own, Rev. L. L. Young and Mrs. Young, in Korea.

May, 1889

Knox College, Toronto: The session 1887-88, was brought to a close on the 5th of April, when Convocation Hall was filled to its utmost capacity, many ladies being present. Principal Caven referred to the past session, in regard to attendance, study and healthfulness as being a very pleasant and successful one. The scholarships awarded were all for general proficiency and not for special subjects, which required the highest aggregate in each branch to carry off the honours. The library now contains between nine and ten thousand volumes. The amount subscribed towards the endowment fund to date was \$207,583, of which \$165,235 were paid.

News

continued from previous page

sored by their native communities. This means that these candidates can enrol in a M.Div. program while remaining in their community and congregation, being trained "on the job" under supervision and taking courses by extension and in one to three week intensive courses at VST.

It is hoped that candidates with a prior degree can enrol in the program by the fall of 1989, while those without a prior degree can at least begin some parts of the foundation year by that date.

The director of the *Native Ministries Program* is John A. (Ian) MacKenzie, Archdeacon of the Diocese of Caledonia. He lives in Terrace, B.C., with his family, where he also maintains his position as a member of the Nisga'a Tribal Council executive.

Mr. MacKenzie comes to the VST position with over 25 years of advocacy and partnership with Canadian native peoples. He was one of the moving spirits in the writing of the Hendry Report which signalled an important shift in the attitudes and policies of the Anglican Church concerning native peoples. He was also a founding member of Project North, and the Indian Ecumenical Movement.



Correction: In the April issue of the Record a picture included in the article "Dr. Oh, father of the Korean Christian Church in Japan" wrongly identified the Moderator of the 1959 General Assembly as Dr. Alex Munro. The caption should have read "Dr. Alex Nimmo." This was particularly embarrassing to the Editor, as Dr. Nimmo was the Editor's own beloved minister during his youth. The other minister in the photograph with Dr. Oh and Dr. Nimmo was the Rev. W.J. McKeown, who was then minister of Drummond Hill Church, Niagara Falls, Ontario. continued

Ontario Theological Seminary

voted full accreditation

Ontario Theological Seminary, Toronto, established in 1976 by Ontario Bible College, was voted full accreditation by the Association of Theological Schools (ATS) in the USA and Canada at its annual meeting in January.

The second largest theological school in Canada, OTS has experienced rapid growth in recent years. Between 1981 and 1986 it doubled its student enrolment. The biggest problem facing the seminary is how to keep up with the growth. A new building that will double their present capacity is being planned, but there is also a need for more extensive library resources, a larger full-time faculty, and housing for married students.

The person chiefly responsible for the development of OTS is highly respected Presbyterian theologian Dr. Ian S. Rennie, who serves as vice-president and academic dean as well as professor of church history.

According to Dr. Rennie, "The task of OTS is to have a part in the revitalization of Christianity in Canada, and, as graduates go abroad, to certain other parts of the world as well."

Several unique features set OTS apart from most other Canadian seminaries. It is trans-denominational, while the majority of theological schools in the country are denominationally aligned. Students come from a variety of fellowships, though the school's professors are largely Baptists (61 per cent) or Presbyterians (19 per cent).

First lay moderator of presbytery elected in Taiwan

Elder Ing-kei Hsieh, new moderator of the Taipei Presbytery of the Presbyterian Church in Taiwan, is the first layman ever elected to a Taiwan presbytery's most prestigious position.

The PCT General Assembly regulation which limited election in its highest bodies to ordained clergy was changed in 1985 to permit lay persons to become candidates for office.

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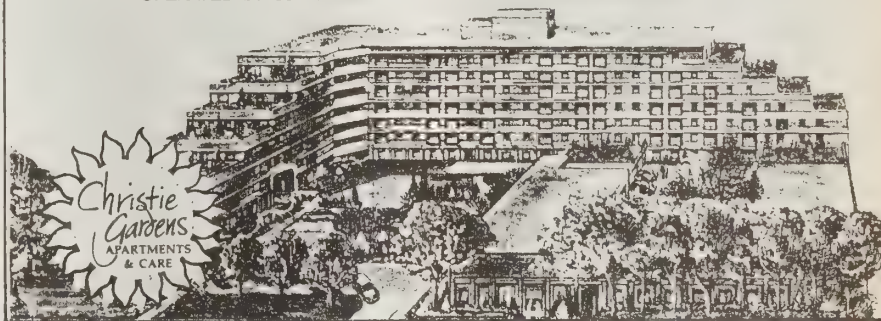
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DUNCAN, THE REV. W. SCOTT, B.A., a retired Presbyterian minister, died in London, Ontario, on November 3, 1988.

Born in Wishaw, Scotland, where he received his early education and graduated from Wishaw Academy prior to emigrating to Canada, Mr. Duncan pursued his studies at the University of Western Ontario, where he graduated with a B.A., and completed his theological training at The Presbyterian College in Montreal.

Ordained by the Presbytery of Montreal on June 22, 1938, he served pastorates in St. Paul's Church, Glace Bay, N.S., and later at St. Marys Presbyterian Church, St. Marys, Ont., and in Toronto at Queen Street East Presbyterian Church and for a great many years at Armour Heights Presbyterian Church. He retired to Wyoming, Ontario, continuing his ministry by serving as Stated Supply at St. Andrew's, Wyoming, Knox Church, Camlachie and Bear Creek, Ont.

In the church at large he served as Moderator of the Presbyteries of Cape Breton and East Toronto; as Convener of General Assembly's Church Worship Committee and Secretary of General Assembly's Committee on the Revision of the Book of Common Order, a position he held for ten years and did invaluable work in achieving the 1964 Book of Common Order.

His work with The Boy Scouts was recognized by the movement in 1976 when they conferred on Mr. Duncan their Medal of Merit. In retirement, he pursued his love of music as a Violinist in the Stratford Symphony Orchestra.

Mr. Duncan is survived by his widow Olga (nee Hunt), and daughters, Arlene (Mrs. Douglas Gallbraith of Barrie, Ontario) and Nora (Mrs. Tom Carmichael of Burlington, Ontario) and three grandchildren, Lisa and Lee Ann White and Jeffrey Greenwood.

ALEXANDER, WILLIAM A. (BILL), 86, longtime elder, member, session clerk, chairman of the board of managers, Sunday school superintendent and choir member of Knox Church, Windsor, Ont., Feb. 19.

ANDERSON, MRS. ROSE, member of Cookstown Presbyterian Church, Ont., and formerly a member of Knox Church in Magnetawan.

ARNSBY, MRS. ELIZABETH, longtime member of Rogers Memorial Presbyterian Church, Toronto, Ont., Jan. 7.

BELL, MRS. MARGARET CLARK, 81, graduate of the Missionary and Deaconess Training School (now Ewart College) 62 years ago, and widow of Dr. C. Ritchie Bell (1982) a former Moderator and Principal of The Presbyterian College in Montreal. Active in church and community wherever Dr. Bell served — Truro, N.S., MacVicar Memorial, Montreal, The Presbyterian College, and finally the Margaret Rodger Memorial Church, Lachute, Quebec, since 1966, she was also active in the Canadian Bible Society and the Women's Missionary Society and several ecumenical endeavours. As a deaconess, she served the church well in Thunder Bay, Ontario. Mrs. Bell died in Lachute, Quebec, on February 15.

BOWERS, HARRY (Sr.), 89, longtime elder of St. Andrew's Church, Picton, Ontario.

BROWN, IRVIN LEWIS, longtime elder of

DEATHS

St. Andrew and St. John Presbyterian Church, Hamilton, Ont., March 23.

BURNS, FRANCIS, charter member of Riverside Presbyterian Church, Windsor, Ont. Sept. 7, 1988.

CAMERON, A. GORDON, elder and clerk of session of Central Presbyterian Church, Vancouver, B.C., Feb. 24.

CHATREAU, G. ALEXANDER, 83, elder for 52 years, clerk of session and Sunday School Superintendent for many years at Knox Church, Teeswater, Ont., Feb. 2.

CLARK, MISS JANET, longtime member of Rogers Memorial Presbyterian Church, Toronto, Ont., Feb. 20.

DAVIS, JAMES H., 88, elder for 31 years and member for 64 years of Norval Presbyterian Church, Norval, Ont., March 20.

DEWAR, ALEXANDER THOMAS, longtime member of Riverside Presbyterian Church, Windsor, Ont., June 27, 1988.

DEWAR, BARBARA, longtime member of Riverside Presbyterian Church, Windsor, Ont., June 13, 1988.

DOW, MRS. JENNIE, 83, longtime member and president of the Women's Missionary Society of Osgoode Presbyterian Church, Vernon, Ont., former Sunday school superintendent, teacher, treasurer, Ladies Aid; hon. past president, Ottawa Presbytery of WMS (WD), Feb. 13.

DUNCAN, MRS. SUZANNE ELIZABETH, wife of the Rev. Graeme E. Duncan, minister of St. Andrew's Church, Brampton, Ontario, mother of Stephen, Richard, Marjorie and Mary Louise, died peacefully Easter morning.

FRASER, ROBERT C., elder of long-standing and former board member of St. Andrew's Church, Burlington, Ont., Dec. 8, 1988.

GILLIES, D. ALEXANDER H., 80, elder of Knox Church, Ottawa, Ont., for more than 27 years and clerk of session 1966-1978, Jan. 8.

GOLDIE, FREDERICK K., longtime elder, treasurer and member of Westminster Presbyterian Church, Ottawa, Ont., Dec. 4, 1988.

GOW, OSCAR, longtime elder and member of Westminster Presbyterian Church, Ottawa, Ont., Jan. 18.

GRANT, EWART A., 79, member of Victoria-Royce Presbyterian Church, Toronto, Ont., since 1944; longtime elder of the church and clerk of session for 25 years; Sunday school superintendent, Feb. 16.

GRANT, HENRY A., 96, longtime member and elder of St. Paul's Presbyterian Church, Sault Ste. Marie, Ont., Jan. 25.

GRAY, ALEXANDER V. (SANDY), 86, lifetime member and elder for 45 years of St. Paul's Presbyterian Church, Leaskdale, Ont., grandfather of the Rev. Glenn Ball of Port Carling and Torrance, Ont., Feb. 11.

HAMILTON, MRS. ANNIE, longtime member of Rogers Memorial Presbyterian Church, Toronto, Ont., Feb. 19.

HARGRAVE, MRS. MARGARET (nee Logan), 90, longtime member of Knox Church, Glenora, Ont., member of W.M.S., and in earlier years, the church organist.

HENDSBEE, MRS. EDITH, 83, faithful member of First Presbyterian Church, New

Glasgow, N.S., died in Ottawa, Ont., Feb. 17.

HOWARD, HAROLD JAMES, elder, clerk emeritus of session, lifelong member of Riverdale Presbyterian Church, Toronto, Ont., Aug. 1st, 1988.

HUGGETT, ROBERT CYRIL, longtime elder and treasurer of Riverside Presbyterian Church, Windsor, Ont., June 10, 1988.

HUGHSTON, H. ARTHUR, 85, elder for over 27 years of Knox Church, Ottawa, Ont., July 20, 1988.

LALONDE, PETER LESLIE, 88, elder for many years at Duart Presbyterian Church, Duart, Ont., Dec. 14, 1988.

LAPP, WILLIS THEODORE, 77, elder for 26 years at St. Andrew's Church, Wingham, Ont., March 14.

MacDONALD, RICHARD M., 80, elder for over 31 years at Knox Church, Ottawa, Ont., formerly member of Temporal Committee and Roll Clerk, Feb. 6.

MacMILLAN, ROBERT KEITH, elder for several years at St. Luke's-Knox Church, Finch, Ont., Feb. 27.

McCAIG, BEATRICE (MRS. DONALD), longtime member of Duff's Presbyterian Church, Puslinch, Ont., life member of W.M.S., Feb. 12.

MILLAR, MRS. EMMA, 81, elder and longtime member of Westminster Presbyterian Church, Scarborough, Ont., lay preacher, member of board of managers, former Sunday school teacher, president of the Women's Association, Feb. 9.

NICHOLSON, MRS. DOROTHY, 88, lifelong member of St. Andrew's Church, Wyoming, Ont., Sunday school teacher for many years, Jan. 18.

RHOAD, REV. DR. WILLIAM O., Sr., 85, a minister of The Presbyterian Church in Canada from 1931-1949, died in Alexandria, Virginia, U.S.A., on Feb. 28.

Dr. Rhoad was ordained by the United Brethren Church in the U.S.A. in 1928, and received his Th.M. in 1931 — the year he decided to answer the call of The Presbyterian Church in Canada inviting American ministers to come as missionaries to Canada to fill the need caused by the exodus of Canadian ministers to the United Church in 1926. He stayed for 18 years and served charges in Kensington and Freetown, P.E.I. for ten years and Ashfield and Ripley, Ontario, from 1941-1949. He served as Clerk of the Presbyteries of P.E.I. and Maitland.

SMITH, JOHN J., elder for 32 years and longtime member of Rogers Memorial Presbyterian Church, Toronto, Ont., member of board of managers, Feb. 2.

STEPHENS, MRS. OLIVE, longtime member of St. Andrew's Church, Bolsover, Ont., died in March.

SUTHERLAND, LESTER GUNN, 81, faithful member of First Presbyterian Church, New Glasgow, N.S., March 8.

WARREN, THOMAS J., member of Duff's Presbyterian Church, Puslinch, Ont., Feb. 15.

WHITE, NORMAN HERBERT, 72, elder and clerk of session of St. Andrew's Church, Roslin, Ont., for 29 years, representative elder to the Presbytery of Kingston, Feb. 23.

WOOD, JOHN, 55, elder of North Bramalea Presbyterian Church, Brampton, Ont., and member of the choir, March 25.

INDUCTIONS

Jeffery, Rev. Shirley Marie, Fenelon Falls and Glenarm pastoral charge, Ont., Feb. 17.
McLean, Rev. R.A.B., Barney's River-Marshy Hope pastoral charge, N.S., April 6.
Surman, Rev. Stephen, Thamesville and Kent Bridge pastoral charge, Ont., Jan. 31.
Vincent, Rev. David B., Burlington, Brant Hills Presbyterian Church, Ont., Feb. 23.

RECOGNITIONS

Herrod, Rev. R. Bruce, Hamilton, Central Presbyterian Church, Ont., as Assistant-to-minister, March 8.
Kerr, Rev. Robert Hugh, Parksville, St. Columba Presbyterian Church, B.C., April 9.

VACANCIES &

INTERIM MODERATORS Synod of Atlantic Provinces

Alberton and West Point charges, P.E.I., Rev. John Dowds, Box 1, Tyne Valley, P.E.I., COB 2C0.
Lower Sackville, First Sackville Presbyterian Church, N.S., Rev. P.A. McDonald, 4 Pinehill Road, Dartmouth, N.S., B3A 2E6.
St. Andrews, Greenock Presbyterian Church, Pennfield, The Kirk, N.B., Rev. D.A. Dewar, Harvey Station, N.B., E0H 1H0.
Tatamagouche and Wallace pastoral charge, N.S., Rev. Murray Graham, Box 207, River John, N.S., B0K 1N0.

Synod of Quebec and Eastern Ontario

Kars, St. Andrew's Church, and Vernon, Osgoode Church, Ont., Rev. Dr. Calvin Chambers, 290G Dalehurst Drive, Nepean, Ont., K2G 4E4.
Montreal, Korean Presbyterian Church, Que., Rev. Dr. Don Neil, 6225 Godfrey Ave., Montreal, Que., H4B 1K3. (Any candidate must speak Korean and English.)
Montreal, Maplewood Presbyterian Church, Chateaugay, Que., Rev. W. Hong, First Presbyterian Church, 501 Fifth Ave., Verdun, Que., H4G 2Z2.
Pembroke, First Presbyterian Church, Ont., Rev. Tim Purvis, 73 Selkirk St., Petawawa, Ont., K8H 1P3.
Ste. Foy, Eglise Ste. Marc, Que.; Apply to the Presbytery Commission: Rev. Blake Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.
Town of Mount Royal (Montreal) Presbyterian Church, Que., Rev. Wm. C. MacLellan, 1235 Ste. Foy, Ste. Bruno, Que., J3V 3C3.

Synod of Toronto and Kingston

Arthur, St. Andrew's Church, Gordonville, St. Andrew's Church, Ont. Rev. William Lamont, Box 652, Palmerston, Ont., N0G 2P0.
Baden, Livingston Presbyterian Church, Ont., Rev. Wm. G. Johnston, 54 Queen St. North, Kitchener, Ont., N2H 2H2.
Boston-Omagh pastoral charge (Milton), Ont., Rev. Angus Sutherland, P.O. Box 58, Norval, Ont., L0P 1K0.
Bramalea, North Bramalea Presbyterian Church, Ont., (Church Extension Charge), Rev. Chris Costerus, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

Cambridge, Central Church, Ont., Rev. J.M. Laurensen, 360 Tower St. N. Fergus, Ont., N1M 2N7.
Cambridge (Galt) St. Andrew's Church Ont. Rev. Harry Klassen, 248 Westmount Rd. E., Kitchener, Ont. N2M 4Z1.
Cobourg, St. Andrew's Church, Ont., Rev. Dr. Alex Calder, 1314 Barlesan Rd., Peterborough, Ont., K9H 6W3.
Kirkfield and Bolsover pastoral charge, Ont., Rev. Ted O'Neill, R.R. 4, Sunderland, Ont., L0C 1H0.
Orangeville, Tweedsmuir Church, and Walde-mar, Ont., Rev. John Deyarmond, R.R. 4, Belwood, Ont., N0B 1J0.
Peterborough, St. Stephen's Church, Ont., Rev. Stuart Macdonald, R.R. #1, Bailieboro, Ont., K0L 1B0.
Scarborough, Bridlewood Presbyterian Church, Ont., Rev. Dr. George C. Vais, c/o Leaside Presbyterian Church, 670 Eglington Ave. East, Toronto, Ont., M4G 2K4. (Effective Sept. 1st, 1989)
Timmins, MacKay Presbyterian Church, Ont., Rev. Lillian J. Wilton, Box 1394, Cochran, Ont., P0L 1C0.
Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.
Toronto, Coldstream Presbyterian Church, Ont., Dr. Brian Ross, 1579 Royal York Road, Weston, Ont., M9P 3C5.
Toronto, East Toronto Korean Church, Ont., Rev. Andrew Lee, 42 Digbate Blvd. Scarborough, Ont., M1S 2W8
Toronto, Fairbank Presbyterian Church, Ont., Rev. Dr. John Vissers, 11 Plaisance Rd., Unit 1, Richmond Hill, Ont., L4C 5H1.
Toronto, St. Andrew's Church (King Street), Ont., Dr. D.J.M. Corbett, 278 Bloor St. East, Apt. 202, Toronto, Ont., M4W 3M4. (Effective September 1st, 1989)
Toronto, St. Mark's Church, Don Mills, Ont., Rev. Peter Ruddell, 271 Centre Street, Thornhill, Ont., L4J 1G5.
Toronto, Toronto Korean Presbyterian Church, Rev. J.E. Williams, 1183 Dufferin St., Toronto, Ont., M6H 4B7.
Toronto, Willowdale Presbyterian Church, Ont., Rev. Dr. Ed. McKinlay, 43 Broadbridge Drive, Scarborough, Ont., M1C 3K5.

Woodville, Knox Church, South Eldon, St. Andrew's Church, Ont., Rev. G. Dennis Freeman, P.O. Box 741, Beaverton, Ont., L0K 1A0.

Synod of Hamilton and London

Avonton-Motherwell/Avonbank, Ont., (two point charge), Interim Moderator Designate, Rev. Rick Horst, P.O. Box 247, St. Marys, Ont., N0M 2V0. (Effective August 1st, 1989)
Brantford, Greenbrier Presbyterian Church, Ont., Rev. Gabe Rienks, 32 Tutela Heights Road, Brantford, Ont., N3T 1A1.
Brantford, Knox Church and Mt. Pleasant Presbyterian Church, Ont., Rev. Pieter van Harten, 164 Grand River St. N., Paris, Ont., N3L 2M6.
Brussels and Belgrave pastoral charge, Ont., Rev. Paul Chambers, R.R. #1, Listowel, Ont., N4W 3G6.
Corunna, St. Andrew's Church, Ont., Rev. Ernest Herron, 10 Derby Lane, Apt. 508,

Sarnia, Ont., N7T 4S4.
Fort Erie, St. Andrew's-Knox Church, Ont., Rev. Dr. Clyde Irvine, 8280 Willoughby Drive, Niagara Falls, Ont., L2G 6X2.
Hamilton, Chedoke Church, Ont., Dr. R.G. MacMillan, Suite 401, 2055 Upper Middle Road, Burlington, Ont., L7P 3P4. (Effective November 30, 1989)
London, Elmwood Presbyterian Church, Ont., Rev. Terry Ingram, 862 Freele St., London, Ont. N6H 3P3.
London, Knollwood Park Presbyterian Church, Ont., Rev. Leslie Files, 760 Wellington St., London, Ont., N6A 3S3.
London, St. Lawrence Presbyterian Church, Ont., Rev. Ivan Dambrowitz, 342 Pond Mills Road, London, Ont., N5Z 3X5.
Owen Sound, St. Andrew's Church, Ont., Rev. F. Neill, Box 1632, Walkerton, Ont., N0G 2V0.
Seaforth, First Presbyterian Church, and Clinton, St. Andrew's Church, Ont., Rev. J.R. Dickey, 46 Church St., Stratford, Ont., N5A 2R1.
Swinton Park, St. Andrew's, Erskine and Dundalk pastoral charge, Ont., Rev. W. Lennips, Box 609, Chesley, Ont., N0G 1L0.
Woodstock, Knox Church, Ont., Rev. Don McCallum, Box 99, Innerkip, Ont., N0J 1M0.
Wyoming, St. Andrew's Church, and Camlachie, Knox Church, Ont., Rev. Glenn Cooper, 311 Michigan Avenue, Point Edward, Ont., N7V 1G1.

Synod of Manitoba and Northwestern Ontario

Flin Flon, St. Andrew's Church, Man., Rev. Reg. McMillan, Box 433, Dauphin, Man., R7N 2V3.
Kenora, First Presbyterian Church, Ont., Rev. Mabel Henderson, 923 - 11th Ave, North, Kenora, Ont., P9N 3K7.

Synod of Saskatchewan

Rosetown, Rosetown Presbyterian Church, Sask., Dr. Michael Tai, 530 David Knight Way, Saskatoon, Sask. S7K 5M4.

Synod of Alberta

Calgary, Knox Church, Alta., Rev. R. W. Cruickshank, 4612 Varsity Drive N.W., Calgary, Alta., T3A 1V7.
Calgary, Korean Presbyterian Church, Alta., Rev. M.J. Morris, 703 Heritage Drive S.W., Calgary, Alta., T2V 2W4.
Fort St. John, Fort St. John Presbyterian Church, B.C., Rev. Harold M. Wiest, P.O. Box 843, Dawson Creek, B.C., V1G 4H8.
Red Deer, St. Andrew's Church, West Park, Alta., Rev. Michael Stol, Box 1733, Olds, Alta., T0M 1P0.

Synod of British Columbia

Vancouver, Central Presbyterian Church, B.C., Rev. David W. Stewart, 2733 West 41st Avenue, Vancouver, B.C. V6N 3C5.
Vancouver, West Point Grey Presbyterian Church, B.C., Dr. Brian J. Fraser, St. Andrew's Hall, 6040 Iona Drive, Vancouver, B.C., V6T 1J6.
Vancouver, West Vancouver Presbyterian Church, B.C., Rev. George M. Phillips,

continued

Transition

continued from previous page

14375 - 19th Avenue, White Rock, B.C.
V4A 7S9.

Victoria, Knox Church, B.C., Rev. Peter
Coutts, 2031 Northbrook Drive, Sidney,
B.C., V8L 4J3.

ORDER OF DIACONAL MINISTRIES VACANCIES

Area Educational Consultants for the Synods
of Manitoba, Northwestern Ontario, and Sas-
katchewan. Write to the Executive Secretary,
WMS (WD), Room 100, 50 Wynford Drive,
Don Mills, Ont., M3C 1J7.

Lay Missionary

A Lay Missionary is needed for Leggatt's
Point, Gaspé Region, Presbytery of Quebec.
For information, contact: Senior Administrator
for Mission Personnel, Board of World Mis-
sion, 50 Wynford Drive, Don Mills, Ont.,
M3C 1J7.

OVERSEAS PERSONNEL NEEDS

- Guyana** — Christian Educator
- Central Asia** — Orthopaedic Surgeon
- Nepal** — Primary School Teacher
- Nursing Educator
- Teacher Trainer
- Africa** — Health Professionals
- Doctors
- Nurse Midwives
- Agronomist

Those interested should contact the Rev. Chris
Costerus, General Secretary, Board of World
Mission, 50 Wynford Drive, Don Mills, Onta-
rio, M3C 1J7.

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Apply to: Personnel Secretary, Board of
World Mission, 50 Wynford Drive, Don
Mills, Ontario M3C 1J7.

VOLUNTEER OPPORTUNITIES FOR YOUTH

Currently, **Youth in Mission** has requests
for this Summer for:

Camping: • Family Camping Coordinator
for Gracefield Presbyterian Centre, PQ to pro-
vide programs for children and families.
Needed: male or female, over 18. June 26 -
Aug. 29.

• Resource Person for Camp Kannawin AB
with outdoor skills. Needed: male or female,
over 18. End of June to end of Aug.

Community Service:

• An Assistant Director for Camp Christopher
in Saskatchewan. Responsible for leadership
training of CITs. Female, aged 18. Dates
June 29 to July 8.

• Program directors to provide a program for
children in a low income area of single parent
families in Kitchener, ON. Needed: one male
and one female, 18 - 25 years of age. July 3 -
Sept. 1.

• Mission assistant for Flora House/Anisha-
nabe Fellowship, in inner-city Winnipeg, MN
working with native Canadians. Needed: male
or female, 20 - 29 years old. July and August.

• Activities Animator for a seniors' residence
in Toronto, ON. to provide involvement for
seniors in groups and one-to-one. Needed: one
male or female, over 17. July to September.

• Children's Program Animator for Tynda-
le/St. Georges, an inner-city community
centre in Little Burgundy, Montreal PQ
Needed: one male or female, over 18. June 12
to Aug. 18.

Ministry: • Worship assistants for Angus
(nr. Barrie), ON to lead in contemporary
worship with music and drama for unchurched
population. Also community visitation and va-
cation ministry. Needed: two: male or female,
over 18. End of June to end of Aug.

• Ministry Assistant for Yorkton, SK to share
in community outreach and recreation lead-
ership with youth. Needed: one male or fe-
male, over 18. July and Aug.

• General Labourers with community out-
reach to help build a new church in Gloucester
nr. Ottawa, Ont. Construction work and com-
munity assessment with possible youth pro-
gramming. Needed: 2 - 3 males and/or 1 - 2 fe-
males (total 4), age 16 - 30. July 28 - Aug. 21.
Over 21 with construction experience may be
employed on site and participate in community
outreach.

Travel: • Youth to travel through Southern
Ontario, spending one week in eight places
doing church or community ministry. Needed:
4: male or female, 16 - 20 years of age. July
and August.

For more information, or to put forward
ideas or suggestion for the Youth in Mission
programme, please contact Mrs. C. Joyce
Hodgson, 50 Wynford Drive, Don Mills, Onta-
rio, M3C 1J7 by mail or phone (416) 441-
1111.

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mature, programme oriented, flexible person to
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personal, spiritual and leadership devel-
opment through Christian education pro-
grammes, especially in the areas of youth
and young adults. Reply to: Chairperson,
Search Committee, St. Andrew's Presbyteri-
an Church, 47 Owen Street, Barrie, Ontario
L4M 3G9.

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Edmonton, Alta. T6E 2G6.

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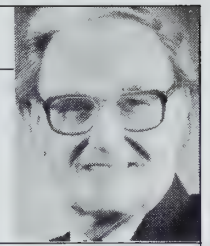
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PR

MEDITATION

Fred Miller

An old Irish tale



My Celtic grandmother influenced me more than any other person. At her knee during my teens, I learned the stories of the Bible and their meanings. I also learned some of the tales of Ireland. One of those tales lingers in my memory and life.

There was a king who had five sons. One day, having gone hunting, they found that in following the deer, they strayed into unknown territory. It was a dry place, so after eating they set off one by one to find water. The first was lucky; he found a clear, crystal spring. As he approached the spring he found it guarded by an old hag. She was ugly and vicious to the extreme. Her face and hands were black as coal. Out of her mouth hung two ugly teeth, more like tusks, green with age and chipped from fighting. Her hair was a grey, wiry and unruly mass. Wrinkled from head to toe, her knees and ankles would have better suited an elephant. The smell of her breath and body was sour, stale and burning to the nostrils and throat. Her nails were like an eagle's claws.

"Sure it's guarding the spring, you are," said the young man. "Can I be having a drink?"

"Aye, sure! But first you'll have to kiss me on the cheek," she retorted, and off he went.

Now it happened that the next three brothers went through the same routine. Each declared, "I'd sooner die of thirst than kiss thee, hag."

But then comes the fifth. He too confronts or rather is confronted by the hag. "Sure and I'd be happy to kiss your cheek and hug thee as well."

Well, you know how these stories go. Having kissed her and stepping forward to drink, he turns around and there is the most beautiful woman that he has ever seen. At first struck dumb by her beauty, he at last asks, "Who are you?"

"Royal Rule am I," she answers, adding in a mutter, "King of Tara." "I am Royal Rule."

So, off he goes with water to his brothers. He had been declared king because he embraced the vile and ugly hag.

As my grandmother, always the Bible scholar, began to relate, "This



is how it is with the Kingdom of Heaven." The lingering memory I have is that she then began with the Scriptures to show me the truth of this old Irish tale.

As we embrace that which we sense to be ugly, repulsive and evil, that which is of darkness, the power of the Gospel finds its true meaning and power, and turns it into good and light.

"Think of the lepers," my grandmother said. "They were the most repulsive of people in Christ's day." I was encouraged to read how he embraced them, touched them. By meeting and embracing the vileness,

he made it clean and whole. I was asked to think of the blind, whose darkness was evident, or the cripples whose bodies were broken and dressed in rags, or all the people the religious folks got upset about because Christ befriended them.

Christ's embracing of the ugly, the repulsive and the evil in others created the miracle of new life. The creation was renewed, completed as he embraced its broken and dark places.

That grandmotherly perspective still lives in me. I know it when I read or hear of Mother Theresa. I discover it afresh when I embrace the life of someone broken by alcoholism, or abuse, or poverty, or crippling illness or grief.

The Kingdom, and the kingdom within us, finds its power and expression when we embrace the ugly and the evil of this world. We so want to fight for the Kingdom when the Kingdom is an embracing . . . an overcoming of evil with good.

I suppose that the question for us as individuals and as a Church is "what in life is vile and ugly to us and where is it to be found?". When the answer comes, we then find that God has opened a door for living the Gospel.

We are not inclined much to get our hands and lives dirty, but the creative spirit of our faith is most powerful in us and in the world where evil and brokenness most prevail.

Creative Lord, you made us and your world to perfectly express your being and love. It is ugly and broken in so many places. You have given us the love and power to bring your creation to its perfection. May your Spirit move in us so that grace may abound, through Jesus Christ our Lord. Amen. □

Fred Miller is the minister at St. Andrew's Church, Owen Sound, Ont.

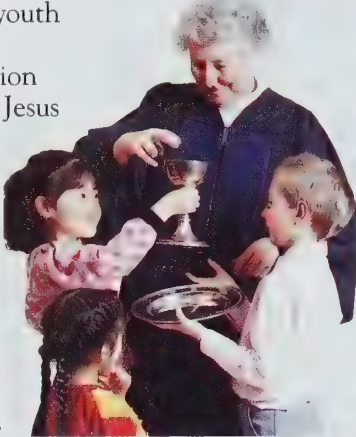
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PRESBYTERIAN Record



JUNE 1989

**The
Presbyterian
who runs Canada's
largest municipal
police force.**



The Rev. Wayne Stretch, Dean of the Covenant Community, is fourth from the bottom, at the back, and Adriana Van Duyvendyk, associate dean, is sixth from the bottom.

A PLACE FOR YOU?

Covenant Community: A Presbyterian Leadership College
by Hans Kouwenberg

Lay education, education for the laity, "equipping the whole people of God for the whole service of God" are current buzz-word phrases among Christian people in this latter part of the twentieth century. But are these concepts more often than not only spoken of with respect rather than achieved? Many in our congregations, especially our young people, are expressing the need for more training in spiritual formation, basic Bible study and interpretation, skill in leading (or even participating) in small groups, understanding and doing evangelism, mission and all the other things that the church is sent out into the world to do — as well as becoming more knowledgeable about our own church's his-

tory and heritage. Do they find opportunities in our own denomination to actually study and practise these skills in the context of a loving and caring community?

One such opportunity has been available for two years since the establishment by the Synod of British Columbia in 1987 of Covenant Community: A Presbyterian Leadership College. Sadly, the response has not been overwhelming. Set in the beautiful semi-rural, semi-urban Cowichan Valley near Duncan, B.C., on Vancouver Island, the College has provided this opportunity in the school terms of 1987-1988 and 1988-1989 for folk both young and older from across Canada to live in community — to study and to pray. The first year there were seven full-time and almost forty part-time students. The second year there were fewer who availed themselves of the privilege of living and learning with skilled mentors such as the Rev. Wayne Stretch (Dean), gifted in biblical and counselling studies; Miss Adriana VanDuyvendyk (Associate Dean), gifted in youth and children's ministries; and the Rev. David Mills (Administrator), gifted in community-building, teaching, drama, as well as in administrative and computer skills. Also, there were many part-time lecturers (ministerial and lay) who brought their learning, wisdom and skill for a week or two at a time. But where were, and are the students? Missed by those who did not come were times of laughter and struggle, learning and loving, hoping and dreaming, planning and achieving. Admittedly, the cost is high: a part, half, or whole "school year" of your life; money (one course, \$45; three courses, \$100, non-residential semester \$900; residential semester \$2,090). Getting to Vancouver Island is, for some, no small trip either! But what else that we may value costs less?



The distinctive is learning

The Rev. David Mills described the Covenant Community experience this way: "The first year will be remembered most for the intangibles — the sense of community and belonging that began to be realized. This is the distinctive that the College offers — learning, not in an academic context nor for academic achievement (although there is that) but because students and staff became vulnerable and open to each other. The learning of the deepest truths was in that context. Jesus stood among us in his risen power — sharing our pains, sorrows, hurts, prejudices, failures, including sharing the success of difficult achievements in re-

lationships, tears of joy, struggles to get assignments completed, late night sharing, moments of insight and care. We discovered the truth of Psalm 66:8-12." All this, plus the mental and moral stimulation; it is an opportunity that should not be missed!

Admittedly, the school has had birthing and growing pains. It takes a while to build a sound financial and operating base. It takes a while to settle into a new concept. It takes a while for others to know that such an opportunity is available; even within our own small denomination it takes a while to get the word out. To be sure, there have been critics: a residential model is not the right way to do it; Duncan is the wrong place to have it; the financial cost is too great, and so on. But the Synod of British Columbia and many of its congregations have decided to risk it and to try. National, synod and congregational financial support for the past two years has been substantial. These people have literally "put their money where their mouths are." Three people have laid their jobs and lives on the line to see the school succeed. A local congregation has provided ample and ardent support. Furthermore, those involved in supervising the school's foundation and formation have sought to work hard to keep the concept going and growing. They have planned and prepared successful summer schools held in various other locations. They have sought to recruit students from far and wide. They have made personal gifts and sacrifices so that the vision and the dream, only partly realized now, may mature and be completed. They have tried (and continue to try) to be open-ended about the final institution or community that might emerge.

Financial and prayer support needed

Already lives have been touched. Knowledge has been gained. Friendships have been made. One of the school's "graduates" has become the Synod of B.C.'s Youth Director. Congregations have profited from the leadership skills of those who have been renewed and refreshed by the school. However, without an increasing number of individuals and congregations willing to offer both financial and prayer support this exciting venture cannot succeed in its goal of training lay leaders for the church.

Perhaps now is the time for *you* to consider this opportunity for the 1989-90 school year. You can write either the Dean, the Rev. Wayne H. Stretch, 531 Herbert Street, Duncan, B.C., V9L 1T2, (604) 746-3671, or the chairperson of the Board, the Rev. Calvin Brown, 602 Kootenay Street, Nelson, B.C., V1L 1L2, for a copy of the school's purposes and objectives, registration forms and other helpful information.

Covenant Community: A Presbyterian Leadership College is an idea whose time has come. Isn't it a place for *you*? □

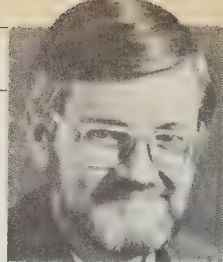


Mr. Kouwenberg is the founding Secretary of the Board of Covenant Community, Clerk of the Synod of B.C., and the minister at St. Giles' Presbyterian Church, Prince George, B.C.

FROM THE EDITOR

John Congram

Looking to Canada Day



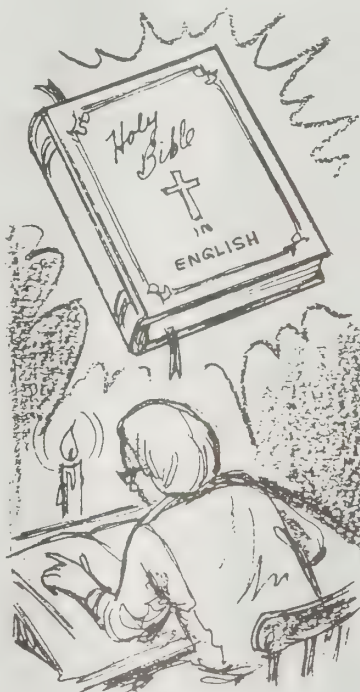
In our attempts to remove all vestiges of the Judaeo-Christian religion from public institutions like government and schools, one significant factor is frequently overlooked. It is something worth considering as we approach July 1st.

From the beginning of our nation we have welcomed and made a place for adherents of other religions, and, in fact, for atheists and agnostics as well. These may not have shared our faith, but they have embraced the concept of liberty and justice for all which has come with the gospel. Though sometimes rejecting our society's Judaeo-Christian roots, they have adopted many of its values. Indeed many have come to our nation and sought refuge and hope because of them.

We now seem intent on removing all signs of this tradition from public life. To do so is to destroy the values that underlie our society, the very values that have attracted people to our land in such numbers.

Perhaps because of our commitment to freedom for all people, we have often allowed small minorities to distort the shape of our Canadian pluralism. Most Canadians, including those who are no longer active in the institutional church, still adhere to Judaeo-Christian values. Unbelieving and dissenting minorities continue to be welcomed and find a home in a society that does not impose religious tests and is open to every variety of belief and non-belief.

What is often missed in all of this is that the country these persons have chosen is dependent on the Judaeo-



Christian tradition for its openness, justice and freedom, that attracted them to Canada in the first place. The alternative to the recognition of this in our public life, is the establishment of a secular society, with no values ordering its public philosophy and life. Increasingly, in the name of fairness and pluralism, we seem intent on choosing this route.

On one of Patrick Watson's programmes on "Democracy" aired on the CBC in the winter, he said: two things, in his view more than any other, had led to the establishment of democracies. The first was the birth of Christ and with it the idea of the equality of all people in the eyes of God. Secondly, the invention of the printing press that enabled the dissemination of that idea throughout the world. He then went on to tell the story of William Tyndale who translated the Bible into English, and for his trouble was shot and then burned at the stake. His last words were something to the effect, "May God open the eyes of the King of England."

It's a prayer we might all take to heart as we celebrate Canada Day.

Will Our Children Have Faith?

In 1976 John Westerhoff published a book with the title, *Will Our Children Have Faith?* It was a title that caught the attention of most of us who have children because it is a question that we have asked ourselves many times. What is it that we can do to ensure that our children will grow up to be a part of the faith community that we love and serve?

It is a complex and difficult question to answer but from my totally unscientific survey over the last few

years I think I have come up with a few clues that might help us. One is that many of the church leaders that I have talked to came to faith and commitment through an experience that they had either through a young people's group or a camping event.

Elsewhere in this issue, one of our writers recounts such a story. In storytelling workshops when you ask people to recount some close encounter that they have personally had with God, they frequently report the event

in the context of a camp or retreat setting.

Evangelism is an increasing concern of the church. One of the critical areas of failure is with our own children. Later this month church camps will be starting up all across our land. There still may be room for your child. Whether or not your child will have faith may depend on something as simple as providing them with the support and encouragement they need to attend a camp in your area. □

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OUR COVER

This month we introduce our new Record logo, designed by Presbyterian artist Doug Caswell.

The photo of Metro Toronto Chief of Police Jack Marks was taken by Brian Hicks.

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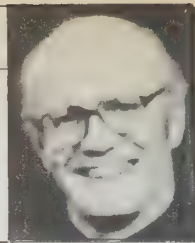
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FROM THE MODERATOR

Bruce Miles

Through a hotel window



I stood at the window of the Windsor hotel and examined carefully the Detroit skyline. Outstanding, to say the least. Large needle-like buildings, thrusting their way upwards, daring to puncture the heavens. Then I thought of the streets of Detroit where, on many of them, poverty abounds, drugs and alcohol, violence and danger. Those things you can't see from five floors up. You are far removed, by distance and height. Is that where churches are, with the numerous steps up to the sanctuary and high towers, somewhat removed from the pain and misery of the many hurting humans who walk the streets?

Your eyes begin the journey homeward and you notice the Detroit river, the artery through which flow the mighty waters of the Great Lakes on their way to the St. Lawrence, to their ultimate destination, the sea.

The river is busy. The rate of flow can be easily calculated by the great ice flows that are being carried downstream, some protesting, reaching out to grab hold of the shore. But it doesn't work. The current is relentless. Like a giant magnet, it takes the great chunks of frozen water and pulls them mercilessly into the centre of the action. They are all swept onwards, helpless, unable to protest anymore. They have joined the action, they must "go with the flow."

You rise early. As yet, the sun hasn't decided to get up. But in the first rays of dawn, you see the river, the ice, the ceaseless movement that hasn't slackened an iota. You ponder what you see and feel and these words come to mind:

"Time like an ever-rolling stream,
bears all its sons away,

They fly forgotten, as a dream
Dies at the opening day."

Time, ever rolling, a mighty river,
with strong currents, reaching out,
taking hold. And to that hold we all
must go at God's own time.

And then you think of Isaiah 43:

"The Lord who created you says,
'Do not be afraid — I will save you
— you are mine. When you pass
through deep waters, I will be with
you; your troubles will not over-
whelm you.'"

On reflection, life is that river and
in many instances, to get anywhere,
you have to swim with vigour and ef-

fort. You don't wait to be swept
away. Life demands that you give it
that old college try, 110 per cent.
You give it your best shot, in the par-
lance of the day.

There are other times, however,
that must be lived and experienced.
You don't fight it. You drift for a
time, because in another way, that

river is the Will of God for you and
God's Will, you don't fight. You go
with it, even when you are not sure
what is around the next bend, even
when you may be washed up on the
shores. And then it is not a matter of
asking why, it's a matter of what.
What do you do with the circum-
stances that have come to hand, as
damaging or hurting as they may be.
They can also be life giving, because
that is the place where you can get
your feet on the ground and begin
moving.

Adrift? Helpless? Pulled . . . in
spite of? Pushed . . . regardless?
Time to swim? Time to drift? "When
you pass through deep waters, I will
be with you . . . you are mine." □

Bruce Miles



Detroit skyline seen from Windsor, Ont.

LETTERS

We publish as many letters as possible. All are subject to editing and should not exceed more than 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

Lay Ministry — Lay Church Worker

Due to lack of funds, a university degree, or time (3-5 years for schooling), a group of Christians in our denomination are left frustrated, as they are only allowed to use their gifts and talents part-time. After giving of themselves as elders, Sunday school teachers, committee members, even pulpit supply, they thirst to do more. Another denomination, where team ministry is available, is not the answer. Affluent churches in our cities may have assistant or associate ministers, and a Christian educator. In the same cities, growing churches are striving to keep out of the red financially. They can't afford help, and their minister is overworked, trying to meet their needs. We all are given gifts of the Spirit, but I have yet to meet a minister who has had them all. Full-time lay ministers could use their gifts, which in turn would allow ministers to grow and expand on their

God-given gifts and talents. To have Church Growth, we first must have spiritual growth, with the people we already have. I pray that by His grace, something will open up for the much needed ordained Lay Minister — Lay Church Worker.

*Debra Skinner,
Harrow, Ont.*

Power for Women?

Excuse me, Mrs. Johnston, but did I hear you calling for power for women in the church ("Whatever happened to Neither Male nor Female?" April issue)? Correct me if I'm wrong, but are we not all, male and female, called to be servants in the church? A servant by definition is one who does the bidding of another. The "Another" is God Himself. Now just because some men may have gotten it wrong, preferring personal power to servanthood, does not mean we women should perpetuate the error. Surely we ought to be the light in this situation, showing by our example what serving Christ is all about. No, it isn't nearly as flashy or self-gratifying but it is what the church is supposed to do. After all, Christ Himself chose "not to do my will, but to do the will of Him who sent me." Should we women do less than our Lord?

*Linda Finlayson,
Saskatoon, Sask.*

False Picture of Malawi?

This is in response to the feature article in the April *Record*, entitled "Made for Each Other."

I, too, spent last summer in Malawi, as a student sent by the Board of World Mission. I was in the country at the same time as (although for longer than) the Littles. Like them, I loved the country and the people, and would have gladly stayed, had I not had responsibilities to which to return.

I have two problems with the article. Several times throughout the piece, you mention "poverty and starvation . . . lurking below the surface," "lives barely above the poverty line," and so on. My response is that this is inadequate, and dangerously so. Life in many of the villages and cities is nowhere near the poverty line. Did the Littles not mention the malnutrition clinics which exist at the mission hospitals, at least one of which they visited (Mulanje CCAP Mission Hospital)? The people I saw there know nothing of a poverty line; they know starvation and lack of education regarding proper diet even when there is food. Secondly, the pictures do not represent the life of the majority of people as I saw it; none of those persons is undernourished, and they are all adequately clothed, even well-dressed. Do Pres-

continued on page 36

WATSON'S WORLD

Noel Watson



PUNGENT AND PERTINENT

Bill Steele

It's Time for the Church to Get Out of the Wedding Business



I used to officiate at weddings of couples from outside the church as a way of offering Christian pastoral care, and to strengthen their marriage through a good pre-marriage course. I have come to realize that where there is no understanding of the Christian view of marriage, and where there is no concern to build their relationship on the foundation of a living relationship with Jesus Christ, then seldom does it develop in a six-week course. A wedding service is not an evangelistic service, and a pre-marriage course, although it deals with a couple's spiritual relationship, has a wider focus than conversion.

The Church is the Covenant Community of Jesus Christ. I am a minister of Jesus Christ. I was ordained to preach God's Word, minister his Sacraments, and give pastoral care to the Covenant Community. It is also part of my task to reach out with the Good News to those who do not yet know the Saviour. Where does officiating at weddings of couples who merely wish to use the Church, fit in with the Church's nature or my calling as a minister? It does not.

Canadian society has moved away from a Christian understanding and practice of marriage. By officiating at "consumer weddings" ministers are encouraging a view of the Church as an institution that offers only rites of passage. By officiating at weddings of couples who are living common law, we are encouraging this style of life as a normal step on the way to marriage; we are separating sexual union from its God-given function of sealing committed love between a man and a woman.

The Church needs to adjust to the reality of a religiously pluralistic society while strengthening her mission and ministry to her own members, and through them to society at large. I suggest that by getting out of the wedding business, we may better be able to do this.

We need to look afresh at what counts as a marriage. Does a couple moving in together mean they are married? Not before the law, although certain rights and protections are recognized when a couple has lived together for a period of time. Does there need to be a change in the law concerning marriage that will

is a Covenant Community in Jesus Christ, what sense does it make to officiate at weddings of those who are not a part of that community?

Christian couples would have God's blessing declared in the main service for the Lord's Day, where the congregation would join in their cele-



better reflect the reality of relationships between couples in Canada?

I suggest that the Church would do better for society and for herself if we were to promote the passing of a law separating the civil from the spiritual aspects of marriage. All couples would have their marriage registered by a Civil Registrar. Couples who are not active in the Church would only be required to do that, but they might also wish to organize their own service in a home or a hired hall in keeping with their secular spirituality. A friend could read appropriate poetry and make a speech. This would be more honest than many present-day church weddings. Since the Church

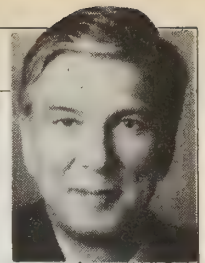
bration, and pledge their care and support. This service could be a Communion Service, in which the couple would receive Christ in the Sacrament as well as in the Word for the strengthening of their faith together. This would be an improvement on the developing inappropriate practice of having Communion at a special Wedding Service apart from the celebration of the Covenant Community. It would also reflect the Church's true nature, and release ministers for ministry.

For these reasons I urge the church to get out of the wedding business. ☐

Mr. Steele is the minister of St. Andrew's Church in Moncton, New Brunswick.

Lloyd Robertson

Canada joins in



These are difficult times for those people who regard themselves as unconditional supporters of the state of Israel. Few, if any, of our readers would claim to be anything else. It was disturbing then to hear the head of the Israeli parliament's Defence and Foreign Affairs Committee describe as an "unfriendly act" the recent move by Canada to allow high level contacts with the Palestine Liberation Organization.

Canada was the last western country to initiate some form of contact with the PLO and our diplomats were in a potentially embarrassing situation at the United Nations. Ambassador Yves Fortier is scheduled to take over the prestigious chairmanship of the Security Council in a few months and since the PLO has observer status at the UN he would have been forced to deal with the Palestinian representatives as an ambassador from a country which did not even acknowledge their existence. The hypocrisy in such a situation would have been difficult for even the most thick-skinned bureaucrat and unfair to Mr. Fortier whose intelligence and style have made him an estimable representative for Canada among nations at the world body. It was not an idle rejoinder from former UN ambassador Stephen Lewis when he commented on the move by indicating that Canada had little choice but to take the action.

It is important to understand exactly what has been done. The External Affairs Department has conceded that the PLO represents an important partner in the Middle East peace process and is now prepared to give it encouragement to pursue a constructive approach. At the same time Canada is refusing to recognize the Palestinian state proclaimed by PLO leader Yasser Arafat last November. In support of this double-edged approach External Affairs Minister Joe Clark delved into the convoluted language of diplomacy and said, "Canada has long accepted the right and need for Palestinians to play a full role in negotiations to determine their future. (However) we had been concerned that the phrase "self-determination" was being used as a code word for an independent state, and that Canadian endorsement of the

principle would be interpreted as Canadian advocacy of an independent state." This position does not mean Canada is ultimately opposed to an independent Palestinian state somewhere in the Middle East region, but such a physical presence would have to flow from negotiations among the Israelis, Palestinians and Arab neighbours.

Joe Clark insists that he is just as pro-Israeli as External Affairs Minister as he ever was as Prime Minister back in 1979-80. There is no reason to doubt him. He is merely leading Canada down the same exploratory path pursued by the rest of the western world in an attempt to find some kind of lasting solution to the thorny

Middle East dilemma.

We can expect hard-line elements among both the Israelis and the Palestinians to continue to stir up trouble. So far as they are concerned the enmity between the two sides is everlasting and they will do everything possible to scupper the peace process because one side simply believes the other is the eternal enemy.

Now that Clark has opened the door to the Palestinians he must work to assure sceptical Israelis that he means what he says when he speaks about working to lock into place a firm PLO commitment that clearly and unequivocally renounces violence against Israel. In the coming weeks and months there will be many times when the main parties to Middle East peace discussions strike positions that are thinly disguised negotiating ploys. What will be important, when all is said and done, will be to ensure the existence of the state of Israel within secure and protected borders, in perpetuity. And all the world must be prepared to acknowledge that fact. □

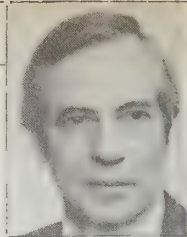
**What will be important
... is ensuring the existence of Israel ...**



Market Day for Bedouin nomads near Beersheba.

Joseph C. McLelland

View from the Ivory Tower



TI-JEAN BAPTISTE GROWS UP

In the rest of Canada the national holiday is Canada Day, July 1st. But here in Québec our Fête National falls on June 24th, the day to remember in a province not *comme les autres*. It follows the religious tradition which honours our patron saint John the Baptist. St Jean Baptiste is remembered by the church catholic for his martyrdom (it's not the birthday of saints we celebrate but their death day). Over recent years, a great change in the way June 24th is celebrated has mirrored the social revolution that has happened to us. The dramatic shift in Québec's self-image and self-confidence can be documented by considering the stages from past to present ways of observing the twenty-fourth of June.

The older tradition was a religious ritual, its parade a rather solemn extension of cult. Along the way the devout made the sign of the cross, many in religious orders, since cassocks were familiar on our streets a generation ago. The climax was a float bearing a handsome boy dressed as a shepherd and holding a lamb, symbolizing John's witness to the Lamb of God. It reminds one of the Baroque painters who liked to depict scenes showing the two boys playing together in the presence of Mary and her cousin Elizabeth; beside John is a lamb, while Jesus holds a tiny cross.

In that era Québec had not yet come of age; it was under the tutelage of the church, whose authority was almost self-evident. Then a quiet revolution (*la révolution tranquille*) began to stir. André Laurendeau in *Le Devoir* called 1959 "Year One" of the new Québec. Le Chef had gone: Duplessis, the "roi nègre." A more realistic philosophy began in both church and state. If criticism is the key to change, self-criticism is required for a society to move beyond superstition and paternalism. If former authorities such as l'Abbé Lionel Groulx fostered a passionate nationalism, the new priesthood mounted a strong attack on the church-state cabal with its attendant political corruption (Abbés Dion and O'Neill), on the decline in linguistic standards leading to a decadent joul (Brother So-and-so, Frère Untel), and on the partisan politics of the Duplessis régime (René Lévesque, Jean Lesage, etc.).



A First century symbol of St. John the Baptist.

This new maturity was well symbolized by the changing figure of John the Baptizer in the parades. The boy Ti-Jean had become identified with a people choking on its umbilical cord, as Marcel Chaput put it in 1961, "condemning itself to die of infantilism." He was replaced by a huge and solid figure with arms outstretched, challenging the world in his own right. But the celebration soon moved away from religious symbolism. John himself was replaced by more nationalistic figures and slogans. The little drama of Prime Minister Trudeau refusing to leave the podium when the parade erupted into violence remains a sign of the new times that stirred the French "nation." Today our Fête National is a celebration of a people come of age, aware of their own needs and desires as never before. The ancient prophet lingers on in the strident nationalism of the Société St-Jean Baptiste.

Which is the real Québec? Which the real Baptiser? The infant who came into the world just six months before Jesus? His birth was marked by signs of his role, as his father Zechariah's song says ("Blessed be the Lord . . . you will go before the Lord to prepare his ways" — see Luke 1:57-80). The birth narrative ends with the child "in the wilderness till the day of his manifestation to Israel." Was he with the Essene com-

munity beside the Dead Sea, whose recently discovered scrolls proclaim a theology of Judgment, of the war between darkness and light and the necessity of baptism from the wrath to come? In any case, he appears baptizing in the Jordan when Jesus meets him in their thirtieth year. Here is his famous finger pointing to Jesus as Lamb of God. (Karl Barth applauded the theology of the Eisenheim altar triptych by Grünewald which enlarged this finger).

John's story is filled with drama, culminating in his confrontation with King Herod, his beheading — and Salome's notorious dance. Jesus saw what was at stake, by contrasting the two of them in his famous dialogue: what did you go into the wilderness to see, a man clothed in fine raiment and eating hors d'oeuvres? Or a prophet — rough clothes and desert food? You did not repent when he came with his message of doom, nor when I came with glad tidings: "we piped to you and you did not dance; we weiled and you did not weep" (Lk 7:24-35).

This last of the prophets is a strong and noble figure, his martyrdom the seal of prophecy. Yet Jesus said that the least in the Kingdom of God is greater than John. For when the reality comes, prophecy and warnings and pointing fingers are no longer required. When the sun comes up you can turn off the lights. Our calling is not prediction but proclamation; no longer the old covenant with its promise but the new with its fulfilment. Such is the traditional theology of the church, as it claims to be the fulfilment of Jesus' Gospel. Alas, this sounds too easy, false to both John and Jesus. Is the Church indeed the realization of the Kingdom of God? Is there peace on earth, justice and new humanity? If not, are our Jewish cousins right to side with John against Jesus, to demand signs that the Kingdom is here and now, to expect the Messiah still?

Perhaps we Christians find ourselves somewhere between John and Jesus these days. Jean-Baptiste is still needed, and not only in Québec. His rough style and rude manners remind us of the spadework required before a renewal of humanity and dignity and maturity is possible, before people can hear the good news of the coming Kingdom aright, and act in light of its approach and its standards. Willy-nilly, in this Province the destiny of Canada is being worked out. The language debate reminds us how decisive words are, to unite or to divide. There is a francophone fear that their *Canadien* language and culture will disappear. In February a National Film Board documentary was aired: "Disparaître: le sort inévitable de la nation française d'Amérique?" Is it the inevitable fate of the French nation of America to disappear? Whether such a perception of doom is correct or not, it is what drives the renewed controversy over language, demanding a French face to Québec as the antidote. A recent *La Presse* series put it starkly: "Franciser ou Disparaître".

In this climate of threat and counterthreat both sides should be careful of standing on their "rights." The "philosophy of rights" is a complex and tricky field, as the history of idealism and Marxism shows. We have here a conflict of rights, the tragic impasse of two opposing goods. Civil liberties are usually at stake "When Freedoms Collide," to borrow Alan Borovoy's book title. Anglophones, especially those outside Québec, do not help by appealing to some absolute right or freedom cut loose from the context of anxiety over survival. Is this not a situation in which we must find new ways of making visible that Kingdom which is more than any nation or language or party? Debate is not dialogue: confrontation divides, understanding unites. The irony of our language debate is that words themselves need healing, words of reconciliation must replace words of intimidation and suspicion. If Ti-Jean was the wrong symbol, what is the right one for such a broken and divisive age as ours? □

Joseph C. McLelland is the McConnell Professor of Philosophy of Religion at McGill University, Montreal, Quebec.

DAILY BIBLE READINGS

JULY

Date	Book	Verses
1	Colossians	3:8-17
2	Luke	9:51-62
3	Hebrews	10:19-39
4	1 Kings	21:1-24
5	Isaiah	66:5-14
6	Galatians	6:1-18
7	Psalm	5:1-12
8	Luke	10:1-12
9	Luke	10:13-24
10	Luke	10:25-37
11	2 Kings	2:1-18
12	Psalm	139:1-12
13	Psalm	139:13-24
14	Colossians	1:1-14
15	Deuteronomy	30:1-20
16	Psalm	69:1-15
17	Psalm	69:16-36
18	Colossians	1:15-23
19	Colossians	1:24-2:5
20	2 Kings	4:1-17
21	2 Kings	4:18-37
22	Ruth	1:1-22
23	Luke	10:38-42
24	Luke	11:1-23
25	Mark	10:35-45
26	Luke	11:24-36
27	2 Kings	5:1-15
28	2 Kings	5:16-27
29	Psalm	21:1-13
30	Colossians	2:6-19
31	Colossians	2:20-3:4

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"I take great comfort that Peter was on the side of human beings against Jesus — not only because I realize that if there is hope for Peter's salvation, there might even be hope for mine, but also because Peter's blindness while seeing underscores how deeply God's tactics remain hidden by the blinding brilliance of his self-disclosure."

— Ronald Goetz

DAILY BIBLE READINGS

AUGUST

Date	Book	Verses
1	2 Kings	13:14-21
2	Ecclesiastes	1:1-11
3	Ecclesiastes	2:9-26
4	Psalm	28:1-9
5	Luke	11:37-54
6	Luke	12:1-21
7	Luke	12:22-34
8	Luke	12:35-48
9	Hebrews	11:1-19
10	Hebrews	11:20-40
11	Psalm	14:1-7
12	Jeremiah	18:1-12
13	Jeremiah	18:13-23
14	Jeremiah	19:1-15
15	Isaiah	7:1-16
16	Isaiah	7:17-8:4
17	Jeremiah	20:1-18
18	Psalm	10:1-18
19	Luke	12:49-59
20	Hebrews	12:1-17
21	Hebrews	12:18-29
22	Isaiah	66:1-21
23	Jeremiah	28:1-17
24	John	1:35-51
25	Psalm	84:1-12
26	Psalm	117:1-2
27	Luke	13:22-30
28	Luke	14:1-14
29	Mark	6:14-29
30	Hebrews	13:1-16
31	Hebrews	13:17-25

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Report from Lebanon

by L. E. Siversns

WHAT IS BEIRUT LIKE? Let me illustrate. With a number of our students, my wife Betty and I went one early evening to the Piccadilly Theatre and saw a Lebanese dance company present a marvellous variety of colourful folk dances. When the Lebanese national anthem played some of the people around us refused to stand; their bodies might be in Lebanon but their hearts are apparently in the Islamic Republic of Iran. Later that evening a dynamite bomb near the theatre. Contrasts, always striking contrasts.

Here are some of the kindest people you could meet anywhere and here too are people so warped of personality that they would destroy anything or anyone that stands in their way.

It is not the destruction of the body that we fear for our friends as much as the destruction of character, of standards, of essential humanity. There is a precipitous decline in Lebanon's moral standards; some ignore or deny it while others wonder aloud how it can be stopped.

Consider as one writer has, the plight of the Lebanese police. Imagine the frustration at being almost totally ignored. There is not a single functioning traffic light in the city and few pay any attention to the lone policeman who tries to direct traffic. But worse than being ignored the police are often insulted and attacked verbally and physically. One policeman, Jamal Mansour, reports of a recent incident:

I begged him to give me his driving licence because he was driving on the pavement. I told him it was only to save my face in front of hundreds of drivers and that he could take it back in minutes. He refused telling me it was not my business.

Another incident was reported by policeman Mustafa Jendi:

I had to jump in front of the car to make the driver stop . . . The driver slapped me, I slapped him back. He drew his gun, I drew mine. He brought out a machine gun, so I ran away.

When you are dealing with someone who may be drug and war-crazed, running away may be the only wise action. Pity the policemen. On the other hand if someone does stop to give you the right of way or avoids driving on the sidewalk when you are there it is enough to make the heart sing.

In the days of my youth I remember so many people who spoke of the ennobling features of war. War, they said,



makes men, brings out the best of people and forcefully reminds people of their priorities. Alas the truth is that war makes dead and maimed men and women and children. War often brings out the malicious worst in people. War results in people looking out for themselves alone and their interests.

Still Lebanon is not lost. The people are resilient. People can and do write to the many magazines and newspapers and raise questions and are even critical of what is. There are still Lebanese, and many of them, who have recognized that the war provides no justification for a failure of the moral will. There are still Lebanese who know they are called to love those who have a different religion or politics.

There are still those who are aware that the fostering of the militias, the decline in government, the loss of respect for all authority without guns has resulted in shameless cheating, duplicity, fraud. There are still Lebanese who know that men, women and children were not made to live as they now live and in the name of God (Arabic, *Allah*) call for a halt to the spiral of destruction, death and the decline of moral standards. □



Dr. Siversns is presently teaching in the Near East School of Theology in Beirut, Lebanon. He is also the nominee to become the General Secretary of the Board of Congregational Life.

FLIGHT from PERSECUTION!

Can you imagine the feeling?

"You've suffered, really suffered. The Soviet state has been hostile towards you and your family. You've been persecuted, maybe sentenced to prison or labour camp.

All because of your faith in Jesus Christ.

You cry for your children. You want more for them. Praise God, after 20 hard years of denials, the state suddenly grants you permission to leave!

You quickly pack all you can carry. Your little girl grabs her favourite doll and you buy a one-way ticket to freedom. Behind you? Your homeland, family and memories. Ahead? Well, you're not sure. Maybe Christian believers in Canada will help."

For the first time in the history of the Soviet Union, large numbers of persecuted Soviet Christians have been allowed to emigrate to the West. Right now more than 1,000 Soviet refugees are stranded in Vienna and Rome. No home, few clothes and little money. They are alone. Their destination is unknown.

As the refugee service arm of The Evangelical Fellowship of Canada, World Relief is anxiously looking for Canadians who will obey Christ's call to "welcome the stranger" by helping resettle Soviet Christians in Canada. Soviet Christians are eligible to enter Canada by a special government humanitarian provision for Eastern Europeans.

To find out how you or your church can resettle a Soviet Christian refugee call us immediately at (416) 494-9930.

World Relief  Canada

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DESTINATION
UNKNOWN

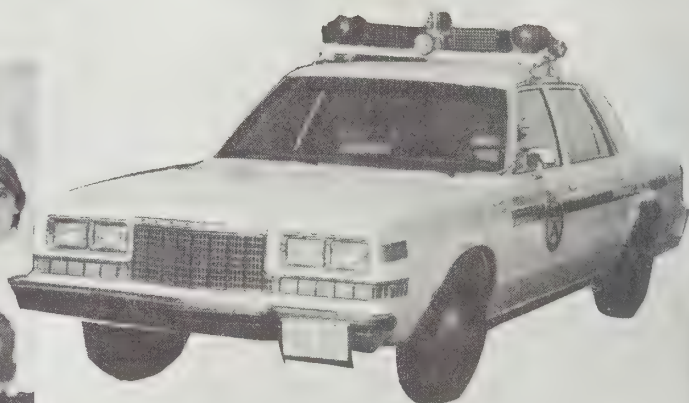


If you wish to resettle a Soviet refugee, please quickly mail a generous gift assistance to the Refugee Assistance Fund. Over the next three months \$50,000 is needed to provide for the emergency needs of Soviet Christians now stranded in Vienna and Rome.

The Presbyterian who runs Canada's LARGEST



The Marks family:
back row, Tom Boa, son Scott, wife Laura,
son John, and his wife Barb..
front row, daughter Karen, Jack Marks and his wife, Joyce.



municipal police force

by John Congram

Perhaps it is not an accident that two of Toronto's last three police chiefs have been Presbyterian elders. Harold Adamson is retired, but continues to serve as an elder at Rogers' Memorial Church in Toronto, and the present chief, Jack Marks, who is an elder at Saint Andrew's Church in Scarborough.

Jack Marks has lived his whole life in Toronto. After attending Danforth Technical School, he served in the Armed Forces. On his return to civilian life he took a job in industry.

How did he end up a policeman? It was as simple as answering a radio advertisement. In a career in policing he saw a secure future at a time when his own company was laying off people and his wife Joyce was expecting their first child. In 1951 he applied and was accepted. Thirty-three years later he is the chief of Canada's largest Municipal Police Force. Today it numbers approximately 5400 police personnel, 1800 civilians, 875 police cars, 100 motorcycles, 15 boats and 45 horses.

The first thing that strikes you about Jack Marks when you meet him is that he is a man of boundless energy and optimism. Although he has many problems with modern society he has no desire to go back to the so-called good old days. As he points out, "If the first four people on earth had

been living in today's society, 75 per cent of them would have had a criminal record."

RADICALLY CHANGED

Toronto has radically changed in his time as a policeman. Today it has literally millions of tourists, commuters, and others who come into Toronto for their entertainment. Despite these changes he remains enthusiastic about Toronto and its future. He points out that in 1986 Toronto had only 37 homicides while Chicago had 834, Los Angeles 744, and Detroit 635. Even Montreal had more, 66. True, this was Toronto's lowest rate for many years, but its average homicide rate between 1983 and 1987 was only 54. The Chief also likes to point to the over 100 civilian citations for assisting police handed out last year, plus successful programmes like Neighbourhood Watch and Crime Stoppers. In Toronto, he contends there is a spirit of openness and communication between the police and the public, rather than the apathy that exists in so many American cities.

Have there been difficult times for him as a policeman, I wondered? Marks pointed to the bath-house raids carried out by his Force a few years ago as being one of the most difficult times he has faced. "This was not," he explained,



Jack Marks, left, with Timmy and Tammy of the Easter Seal Campaign, helping Ontario's physically handicapped children. At the back is Ken Harrigan, President, Ford Motor Co. Inc., and Ed deSilva, Vice President, Metro Toronto Police Association.

"a vendetta against homosexuals, but simply an attempt to uphold the law." As a result of this action the police headquarters were picketed by demonstrators including clergy in their clerical collars. This plus some highly critical and one-sided comments by the clergy, he found difficult to accept. The Church, he feels, must always look carefully at both sides.

However, his worst experiences in policing remain periods of labour disputes, either work slowdowns or actual strikes. What they do, he believes, is damage the most valuable weapon the police have against crime, the goodwill and support of the public. It goes without saying, therefore, that the Chief's most enjoyable times in policing have been when he has felt public support and appreciation for police efforts.

DRUG USE

The proliferation and use of drugs is a major concern for Chief Marks. He points out that \$400 worth of coca leaves can be converted to one kilogram of cocaine and sold on the streets for a profit of approximately \$40,000. It is a problem

that the Police alone cannot solve. Marks hopes that increased peer pressure will develop against the use of drugs in the same way it has been developing against drunkenness. For these reasons Chief Marks is excited about a new drug programme being introduced across Canada by the Canadian Association of Chiefs of Police of which he is the President. It will start in Grade 3 and last for ten years. The 14 million dollars being raised to run the programme is coming through gifts from private and corporate donors. Peter Pocklington has agreed to be the national chairman.

Marks is also concerned about increased violence in our society. He blames television for making violence more acceptable. The result, he believes, is that we all become desensitized. Despite this, Marks contends, Toronto is still one of North America's safest cities.

One can often pick up what people really think by listening closely to their humour. On March 21st, speaking to a class at the Centre for Criminology, Marks said: "In recent years we've made great strides in the justice system — we now lock up the jury and send the criminal home! For those who don't know, the modern definition of a jury is 12 men and women who are selected to decide who has the best lawyer."

Marks believes that one of the biggest changes in policing has come about through new legislation, not all of which is beneficial to the community at large. An example is the Young Offenders' Act in Ontario that declares that no one under 12 can commit an offence, whereas the previous age was 7. Chief Marks finds it difficult to accept the idea that children under 12, who today are so knowledgeable and worldly wise, are incapable of committing offences.

CAPITAL PUNISHMENT

Like most policemen, Marks supports capital punishment in extreme cases like serial killers. He points to Clifford Olson and asks what can be done with such a person. He has problems with sentences of 25 years without parole, when he knows that long before the sentence is served, the prisoner will be the recipient of day and week passes.

Marks's lifelong concern to have the Police closely involved with the community, reminded me of something my uncle had said when he was the Chief of North York: "Ninety per cent of all crimes are solved with the help of tips from citizens." Chief Marks remembers when he started his career and was walking the beat and knew the people in the community. Then came a period when all policing was done with cars and no one walked the beat. Contact with the community was sacrificed. Marks has attempted to recover what has been lost through this process with more police on foot patrol, and the establishment of small community police stations.

Marks is not against technological change. He thinks that it is great that within a few seconds a policeman can determine whether an individual is a suspended driver, or if the address to which he is going has been flagged as the home of a dangerous person. The bad part of technology is that it has often erected barriers between the Police and the citizenry. As the Chief points out, "... certain types of crime are more sophisticated as are the criminals, but we're basically in the same business and that's the people business." Even today, Marks says, policemen spend about 75 per cent



Chief Marks presents the keys to a new community station in the North York area of Metro Toronto to Staff Superintendent Walter Tyrrell. This portable mini-station is designed to provide easy access to police.



— Photo by P. C. Jennifer Thorson.

In his capacity as president of the Canadian Association of Chiefs of Police, Jack Marks chats with financier Peter Pocklington, who is chairing a drug awareness campaign, "Kids and Cops."

of their time doing social work — solving domestic disputes, dealing with lost children and so on.

Chief Marks has been a member of Saint Andrew's Church in Scarborough for 26 years, and an elder for 20 years. Growing up in Toronto he was an infrequent visitor in church. It is not surprising that he is deeply involved now when you consider that two of his wife's favourite authors are C.S. Lewis and Karl Barth. Indeed Marks points to his wife and the people of Saint Andrew's who literally loved him into the Christian fellowship.

Chief Marks finds it difficult to speak of his job as a "calling." He tends to reserve words like that for ministers. Nor would he say that God speaks to him, yet he does have a strong sense that in what he is doing he is cooperating in the plans of God.

COMMITTED TO JUSTICE

From his faith he also believes he gets a strong sense of responsibility, and commitment to ethics and justice. Not only is he committed to justice in the world around him, but he has set an example in his own Police Force as well. Under his direction an Employment Equity Program was introduced that set goals and timetables for hiring qualified minority group members. Various means are used to encourage and recruit women, the disabled, and members of linguistic and visible minorities.

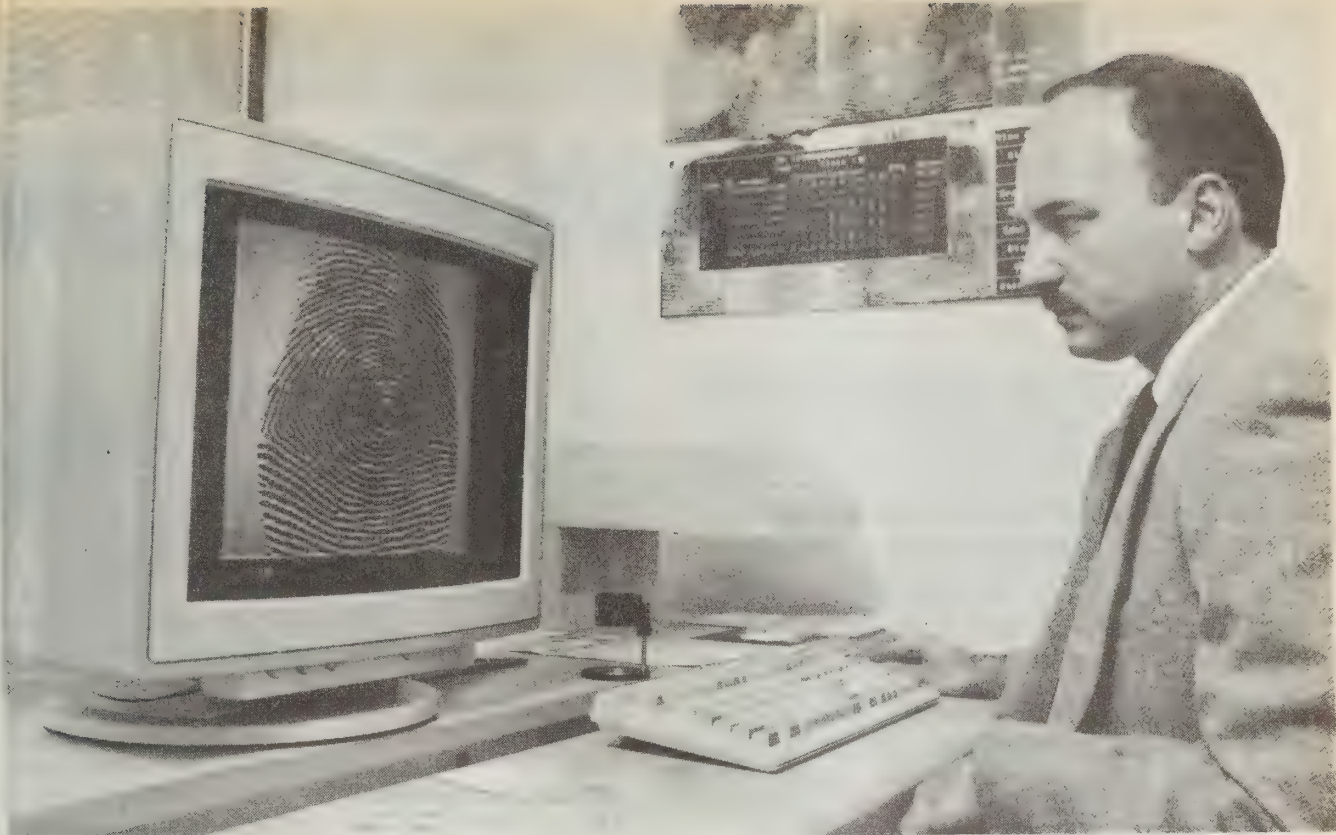
He also attributes much of his confidence in people and his belief that in the end justice and right will triumph, to his faith in God. He admits it is sometimes difficult to maintain this faith, especially in the light of daily tragedies, especially those involving children, that the police must face. Much of the tragedy he attributes to the abuse of freedom and wrong choices.

I asked him how he enjoyed Session meetings. He admits that they are a different world from his, but smiles and says he serves the purpose of bringing the real world into the discussions. Actually, he has much love and respect for the Session and their minister, the Reverend Wendell MacNeill. One of the honours of his life was when he was asked to be the master of ceremonies honouring Wendell and his wife, after 25 years of service at Saint Andrew's. He has great admiration for the clergy, particularly where he has been involved with them in helping accident victims and in the courts.

HUMBLE MAN

Jack Marks is a humble man, not really comfortable talking about the legacy he might leave in police work. But if there is one, he would hope that it might be that he has moved police work back to community-based policing. He is convinced that without a sense of goodwill and positive feeling between the Police and the community, all of us will be in trouble.

And in some measure the new Police Headquarters building on College Street in Toronto will remain a legacy to Marks and his approach to policing. The building itself is a dramatic piece of architecture, a mixture of glass, marble and open space. Marks worked with the architects to try to remove what he calls "the fortress mentality," and give this building an open, accepting and welcoming atmosphere. I think he succeeded. In fact, by now the Chief may be wondering if he succeeded too well! On the day I made my visit I was able to get to the Chief's 7th floor office without a security badge. I got the impression that even Chief Marks thought that was just a little bit too welcoming! □



ABOVE: Sargeant Gene Pankewich is using the new AFIS (Automated Fingerprint Identification System), providing speedy access to fingerprints on file. Research that used to take months can now be done in minutes.

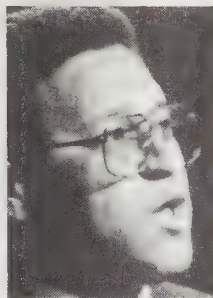
Photos by Brian Hicks, Metropolitan Police Museum.

BELOW: This patrol officer makes a point of chatting with local people to get acquainted; part of a community relations programme making police more accessible.



What I would like to see happen

IN AUGUST, 1989, the World Alliance of Reformed Churches will hold their General Council in Seoul, Korea. From more than 80 countries, 457 delegates from 164 Churches in the Reformed family, including The Presbyterian Church in Canada, will converge on Yonsei University for two weeks of meetings. What follows are some of the expectations of two delegates to these meetings, the Rev. Dr. Allan Boesak, the President of the Alliance, and the Rev. Linda Bell, one of our Presbyterian delegates.



**by Allan
Aubrey Boesak**

IN MY SEVEN YEARS as President between Ottawa and Seoul, I have witnessed and experienced an amazing intensification of oppression and suffering over the face of the earth. The Powers and Principalities of this world *seem* — and I mean, *seem* to be despoiling and degrading God's created order. On the earth's most fertile continent, Africa, for

instance, hunger ravishes whole generations of people. In Latin America, dictatorial governments resemble petty kingdoms more than they do nations, trample on their people's rights, keeping them as little more than servants of the powerful few. In the Middle East, the very nation that should be a beacon of hope to the homeless has turned into a repressive power on its own behalf, subjecting Palestinians to lives of perpetual exile. And in Korea, the country where representatives from more than 164 Reformed Churches will meet for the 22nd General Council, divisions introduced by foreign powers still threaten to pervert the Korean people's attempts to heal their wounds and seek reconciliation together. My own country, South Africa, has suffered the increasing intransigence, repression and violence of the apartheid regime under P.W. Botha and now, at the 11th hour, is witnessing that government's whole-hearted attack on churches who are using every non-violent measure they can devise to work towards a society where all South Africans can live with dignity and freedom.

GOD WILL NOT ABANDON

At this moment in history, who do we say that Jesus is? Who do the tortured and starving children say that he is or the women and men who give their lives so that others may live? For many of us nothing less than Jesus' mission on earth is our mission. Nothing less than the restoration of the whole world is our goal, just as it was the goal of our Saviour.

But, as I said, the Powers and Principalities of this world *seem* to be taking over. Yet I know, I believe that God will not abandon us. God will not forsake us. For me, Jesus is Immanuel, God with us. I believe, too, that the delegates to the 22nd General Council in Seoul will answer Jesus' question to Peter, "Who do you say that I am?" so that they will continue to stand with the people, to fall with them, and to rise with them again. My question is how the Council will demonstrate their faith as so many do — with their bodies, their minds and their souls.

What I want to see in Seoul, 1989, is a commitment to action, a common commitment among Reformed Churches to help heal the wounds of this world God's Son came to save. What I want to see is a common commitment to work for justice and peace wherever a church lives out its faith. What I want to see is a common strategy to support one another's struggles, to share one another's burdens in the search for reconciliation and in the interest of preserving and sustaining our planet earth. I want to see the churches act. □

— From "Reformed Press Service", September/October, 1988.

AT SEOUL

by Linda
Bell

Ms. Bell is the minister
of the Pastoral Charge of
McDonald's Corners,
Elphin and Snow Road in Ontario.

IT WASN'T until I received the envelope marked "Government of Canada" (and I realized that it wasn't from Revenue Canada) that the reality began to register. I really am going to Seoul!

Yes, I was present when the Ecumenical Relations Committee of our Church named me as one of our denomination's delegates to the General Council meeting of the World Alliance of Reformed Churches. I felt an initial burst of excitement then, and I did come home from that meeting and proceeded to apply for a passport and then my visa (suddenly everyone wants my picture — in differing sizes). Yet, it was not until the passport actually arrived that I began to believe that I am headed for Seoul. Now, it is on to whatever "shots" are needed . . .

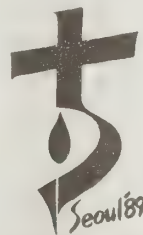
What to expect in Seoul? I am new in this area. Throughout my years in ministry, I have sought as many ways as possible to share ministry, fellowship, and experiences with colleagues and lay people of other denominations and faith. But it was just a couple of years ago that I became a member of our General Assembly's Ecumenical Relations Committee. Now, with excitement, anticipation, curiosity, and just a tiny bit of nervousness, I am off to Seoul.

It is my hope that I will gain much knowledge about the workings, prayers, dreams, and goals of this world body, that is comprised of the family of Reformed Churches. I anticipate observing and participating in this World Alliance of Reformed Churches' (WARC) General Council as we examine WARC's ability to understand and address the Churches' needs moving into the 1990s.

CRUCIAL ISSUES

Beyond this sweeping, generalized hope, I am looking for crucial issues to be dealt with at Seoul — World Council of Churches (WCC) and WARC shared issues — theological and religious-political issues. Some of the theological issues that confront any ecumenical body are: the interpretation of the Gospel; the meaning of Baptism, Eucharist, and ministry; and the proposed covenant of WCC, CCC (Canadian Council of Churches), and WARC for justice, peace, and the integrity of creation. The specific religious-political issues include: the apartheid policies of South Africa; the relationship between Church and State as we receive an increasing number of requests for the Reformed family of Churches to stand in solidarity with the oppressed and the victimized in various specific situations; and so forth.

There are stated ideologies of WARC that appeal to me greatly, and I hope to see them in action, embodied at this General Council. For example, I want to see the ideal of a real fellowship, a universal bondedness within the family of Reformed Churches, a journeying together to build a worldwide family that hears and appropriately responds both to humanity's cries and to God's leading in action.



STRUCTURAL WORKINGS

Since this is a meeting of the WARC General Council, I feel it is safe to assume that I will see much of the structural workings of this body — its committees, commissions, task forces, and working groups — all valuable to my personal understanding of why The Presbyterian Church in Canada is a member of WARC and to my ability to share the heart and soul of WARC to others when August 15-27 has come and gone.

Finally, I admit to the sheer excitement of seeing and experiencing another country, another culture. It will only be for a few days, but I count it an enormous privilege to share a bit of the human journey with new friends, with family from around the world in the homeland of sisters and brothers in the faith; an honour, too, to be part of the team that will represent The Presbyterian Church in Canada at the WARC General Council. □

CAMPING

Produces

COMMITMENT

by C. C. Pettigrew

At Keir
Presbyterian Centre,
P.E.I.

— photo by
Shirley Ford.

*. . . where campers
become aware
of God
in a fresh,
compelling
way . . .*



What images come to your mind when you hear the word "camping"? A rustic cabin on the edge of a lonely lake? A cluster of tents beside a trickling stream? A cottage on the shore of an ocean inlet or bay? Maybe a family sitting

around a campfire with the outline of their hard-top trailer lurking in the shadows?

Others may think of cabins stuffed full of bunkbeds; a group of children and their leaders worshipping in an open-air chapel; or a string of canoes slipping quietly through the water of a river or lake. Camping evokes different images reflecting in large measure one's past experiences. But, to quote a song-writer of another day, "The times they are a-changing". Nothing remains the way it used to be and this is as true for Church Camping as it is for other aspects of modern living.

In recent years Presbyterians from the Atlantic to the Pacific have literally poured millions of dollars into their Camping Programmes. New facilities have been built at Kannawin, Kintail and Keir, camps in Alberta, Ontario and P.E.I., Camp Geddie in Nova Scotia is building a new Lodge this year. Gracefield in Quebec is presently involved in a multi stage project. Crieff Hills Community, our national conference centre, is also involved in adding new facilities.

Why, you might ask? What is there about camping that so touches the hearts and bank accounts of our members? Can we justify such expenditures when there are so many other demands on our resources?

Part of the answer is given in a statement adopted by a group of 50 interdenominational participants which met about 10 years ago to contemplate the future of Church Camping in North America. It begins:

"Church camping and outdoor ministries are viable and effective means for furthering the mission and ministry of the Church."

The key words are: "viable, and effective."

"When Church Camping is done well," says John Ensign, of Camp Hanover in Virginia, "it provides opportunities for Christian learning and guidance that cannot be achieved elsewhere in the Church's programme of Christian Education."

The time apart for a week or so often sees more accomplished in the life of a young person (and sometimes adults too) than several years of attending Sunday School. This is not a put-down of Sunday School teachers or of others who work with children and youth in the local congregation. It's a matter of quality time plus the added dynamic of living and working together as part of a Christian community.

To quiet reflection in the calm of a wooded glen, and worship beside the shimmering water of a lake or river, add the warmth of unqualified acceptance and Christians living, having fun together, and caring for each other, and you have an atmosphere wherein campers become aware of God in a fresh and compelling way. There, barriers break down, questions are asked, answers given, and new ideas explored. Human experience and the Church's Story come together and in that Divine encounter spiritual growth takes place at least some of the time. It may not always happen circumstances sometimes conspire to prevent it occurring in every camp. It is not something we can artificially manufacture. It simply takes place, and when it does, we can only stand back in gratitude to wonder at how God works.

There is a sense of community in each of our congregations, to be sure, but the camping experience is different

and special. See how campers and camp staff love to keep in touch long after the season ends.

All of this requires the best of resources and qualified leadership, dedicated to the ideal of excellence. The Board of Congregational Life encourages this process through its Camping Committee and by the appointment of Shirley Ford to serve as Director of Camping and Outdoor Ministries for The Presbyterian Church in Canada.

Let this story illustrate what I've been trying to say about church camping and its importance. While it focuses upon one individual, it is a story that can be repeated with variations many times over.

A number of years ago there was a teenager going through the normal stages that make up that period of life. He had been through the usual Church School programme starting young and attending regularly. However, in his early teen years, peer pressure took its toll and he dropped out of church and Sunday School. Things religious slipped away as new interests began to develop in his first year of high school. Summer came, as it inevitably does, and the possibility of going to camp was raised by his parents. His first reaction was, "No way! Thank you very much." He had other plans. However, as time went by, the other plans fell through and the Church Camp didn't look so bad after all. Besides he had been before and knew the ropes. It might be good to see some of his old friends from other years. So off he went — with neither enthusiasm nor great expectations.

In the context of that camping experience something unexpected took place. Somewhere in the mix of recreation and religion, leisure and learning, the making of new friendships and the maturing of a young life, God, for the first time, became a living option. All that Sunday School stuff came flooding back into his mind and he felt that a decision had to be made: "Either God was for real or just a lot of nonsense." But how to decide? After a brief struggle a conclusion was reached. He would "give" God a six month trial — at least that is what he thought he was doing. In that time he would either be absolutely convinced of the reality of God or he would give up religion and the Church forever.

Needless to say, God was faithful and the time lapse between possible belief and conviction was compressed from six months to about six hours. Before the day was out this young man began to sense a dramatic change in attitude and belief.

This was the beginning of a faith pilgrimage that I am still living. It is the reason for my interest in and commitment to the Camping Ministry of the Church. □



Mr. Pettigrew is minister of Calvin Presbyterian Church, Halifax, N.S. He is also the Chairman of the Camp Geddie Committee of the Synod of the Atlantic Provinces.

This year, Camp Kintail, operated by the Synod of Hamilton & London, celebrates its 60th birthday. The description of life at camp and influence on our youth which is described in the following article, will be re-enacted in our church camps this summer in many parts of Canada.

CAMP KINTAIL

celebrates 60 years

by Robert Doyle



Sketch of the old Lodge, at Kintail

There is an exceptional place, in a unique setting, to which children, teenagers and adults have been coming for 60 years. They come to laugh and to play. They come to meet friends. They come to experience a special sense of being cared for, of being loved. They come to learn, to grow and to worship.

The place is Camp Kintail, which this year celebrates 60 years as a unique part of our outdoor ministry programme. People have been coming to Camp Kintail for recreation and growth since 1929 when the land was given to the Synod of Hamilton and London.

Camp Kintail is located on Highway 21, midway between Goderich and Kincardine, on the shore of Lake Huron. The property is heavily wooded, giving it a feeling of isolation and remoteness, even though it is a short drive from major populated centres such as London, Sarnia,

Kitchener-Waterloo and Hamilton. The camp has its own sand beach which provides a setting for many water-oriented activities. Approaching Camp Kintail through some of the most productive farm land in Ontario gives you a new appreciation for the beauty and subdued orderly life of rural Ontario.

Added gradually

When the Rev. Mr. McDonald donated the property 60 years ago, the original dining hall and five cabins were built. Other buildings were added gradually over the next 35 years. In 1979, the new McDonald Lodge, named after Mr. McDonald was built to offer modern facilities for spring, summer and fall use. McDonald Lodge consolidates a modern kitchen, dining hall, showers, office, counsellors' bed-

rooms, small infirmary and other rooms all in one building.

New cabins are built periodically to replace older cabins. They incorporate new types of building materials with a modern design which provides more spacious, brighter interiors with a low-maintenance exterior. Some are being built with special features to facilitate use by physically disadvantaged persons. Improvements to the site and facilities are constantly being made to provide a safe, comfortable camping experience. But changes at Kintail are considered carefully before they are implemented. After all, it is the outdoor chapel, the old rec hall, the winding steps with the log handrails that lead to the beach, that give Kintail its special meaning for people who come back year after year.

Sam Larkman, an enthusiastic, outgoing 17-year-old is one of those people who returns to Kintail, most recently as a junior counsellor. Sam enjoys Kintail and particularly enjoyed being on staff. He says, "I always like going back and being reunited with old friends. But part of the Kintail experience is making new friends from different communities. It's not long before we all become a close-knit family. This past summer was exciting, actually leading the young campers and having them look up to you. At Camp Kintail you enjoy what you are doing and it rubs off on the campers."

However, each year there are many people who attend Camp Kintail for the first time. Laura Vince, a ten-year-old from Sarnia, Ontario attended a camp for other ten-year-old girls last summer. Her father, Ken Vince, a high school teacher, relates how it all came about. Ken reports, "Laura went through the normal 'wanna go — don't wanna leave home' conflict. She was long-faced and clinging as we left her with the group on the beach. When we returned a week later to pick her up, we found a little girl who was excited about the programme, the leaders and her new-found friends in the Christian setting. She talks about her counsellor and her cabin-mates and intends to maintain contact."

My favourite memories

Laura was asked to write down her impressions of her camping experience. This is what she wrote: Some of my favourite memories from Camp Kintail were jumping the waves, hearing stories and playing lots of fun games. We also sang songs. I made many new friends at Kintail. We even had a sleep-over at the craft hall. Everyone came to that. Even the counsellors."

Mr. Vince says Laura often speaks of wanting to go back to Camp Kintail. He also offers some general comments, "Camping is an opportunity for people of all ages, but particularly the young, to experience a community built largely of strangers who have one thing in common — a Christian faith. The joys of faith, of Christian community, and of sharing become more real to young people in such a setting. Any teacher worth his/her salt will recognize that children require concrete experience from which to learn. Concrete experience of Christian love is to be had in the home and in congregations, but camping adds the dimension of universality."

The staff at Kintail plan very carefully to provide an interesting and stimulating programme for youth. Although the programmes vary in content according to the age of the campers, all programmes include a substantial amount of



McDonald Hall, at Kintail Camp.

Christian education. Sitting under a shade tree or perched on the bench of a picnic table, make for an enjoyable time spent in Bible study specially designed for particular age groups.

What is special about it?

There is a diversity of camps for people of different ages and interests at Kintail, all leading to an interesting camping experience. Camps for youngsters start at the age of six and go right through to teenagers. Each age group has its own particular week. In addition there are choir camps, teenage weekend camps, family camps, all providing fun, fellowship and spiritual growth. Canoeing, crafts, "discovery days," games, hiking, swimming, camp fires, are just some of the activities featured at the various camps.

Camping fees are purposely kept low so cost will not be a barrier for anyone who wants to attend. Kintail is subsidized by the Synod to help maintain these low fees. Often improvements are made to buildings or grounds by a specific group or individual. Nearly all capital projects are paid for by people who see the value in properly maintaining and improving Camp Kintail.

Scott Sinclair, director of the camp, believes strongly in the value of outdoor ministries. In speaking of the ministry at Kintail he says, "What is special about this ministry? Camping approaches the ministry of Christ differently than any other practice of our modern church. The Bible describes how much of Christ's life and work occurred out-of-doors, the Sermon on the Mount or teaching by the seashore. Our understanding of the Gospel is magnified by the beauty of God's creation. Camp is an experience of nature. Christian camping is the experiencing of God revealed in nature." Camp Kintail provides a setting and an atmosphere to allow this to happen. □

Mr. Doyle is a member of St. Andrew's Church Sarnia, and a free-lance writer.

St. Paul's Church, Hamilton

"A Spire to the Future"

by Stephen B. Becker

In 1853, Robert Reid Smiley, founder and editor of the *Hamilton Spectator*, criticized local Presbyterians for their lack of an impressive church building.

"How long," he asked, "do they intend, in respect to ecclesiastical architecture to lag behind their neighbours and to suffer not only Roman Catholics and Episcopalians, but even Methodists, to outstrip them in the laudable ambition of dedicating a handsome edifice to the Worship of Almighty God, and of adding another architectural ornament to the city in which they dwell?"

As it turned out, Smiley didn't have long to wait. Construction of St. Paul's Presbyterian Church began the following year.

Since 1857, the majestic spire of St. Paul's Church has graced Hamilton's skyline from the corner of James and Jackson Streets. But the ravages of time, wind, earth tremors and acid rain have been almost too much for this familiar landmark.

Known as St. Andrew's until 1873, St. Paul's has served the Hamilton community for over 150 years. Designed by the renowned church architect William Thomas, it is widely recognized as the finest example of the Decorated Gothic Revival Style in Canada and was featured on a stamp by Canada Post in 1975. It is truly one of our historical and architectural treasures.

Time and the elements have not been kind to the 180-foot sandstone spire, its ornate tower and pinnacles. In 1918 and again in 1944, they underwent extensive repairs to counteract the damage caused by wind and earth tremors.

Now, in 1989, repairs are needed once again, but the cause is much more serious than anyone realized in earlier years. Acid rain and air pollut-



The tower has been surrounded with protective scaffolding for over a year while restoration work gets underway.

ion have combined to weaken the structure beyond the bounds of safety. Its finely crafted stonework is crumbling.

Restoration of heritage buildings is expensive. The total cost will top \$1.8 million — a huge sum for St. Paul's small congregation.

Luckily, the Church was declared an historical site by the Archaeological and Historic Sites Board in 1969. Because of this, the Province of Ontario will contribute \$600,000 from a fund which is maintained for this purpose. In order to raise the remaining \$1.2 million, St. Paul's has undertaken a financial campaign aptly named "A Spire to the Future."

Meanwhile, the restoration has already begun. The huge tower is surrounded by scaffolding and craftsmen skilled in the art of restoring cathedral masonry are hard at work. The familiar bells which tolled the quarter hour for 83 years are silenced for fear of too much vibration.

The process is slow and painstaking. Stonework must be dismantled, cleaned and rebuilt, and the old iron dowelling replaced with stainless steel. Also, the spire must be strengthened from within by a corset-like steel brace.

"When this work is completed," says Iain Hendry, a Westinghouse Canada executive who chairs the Campaign, "St. Paul's should be fit and ready for another 100 years."

Much more than a church, St. Paul's is a centre of downtown activity. Among the many community programmes hosted there are a friendship centre for schizophrenics, an "English as a Second Language" course, day-long hospitality for refugees awaiting hearings, a food bank and travel assistance for needy persons.

But what about the remaining \$1.2 million needed to bring this project to completion? With a spirit of determination, the members of St. Paul's have responded with almost \$900,000 from Church resources and individual contributions. The remaining \$300,000 must come from the community. The "Heritage Spire Fund" has been set up to receive these gifts.

It has been a long road for the congregation of St. Paul's since their courageous decision to proceed with this ambitious restoration.

No doubt, Robert Reid Smiley would approve. □



Mr. Becker is a free-lance writer.

Church Relations in the Philippines

by Theodore Olson

AT THE SAME TIME that Protestants and Catholics in the Philippines are accommodating to each other, new and old pressures have caused the fundamental question to be raised anew: To what extent does each regard the other as Christian?

The two have lived together for nearly a century. But for the first fifty years Protestantism in the exuberantly Catholic Philippines existed under the protection of the conquering United States. Catholics could be excommunicated if they entered Protestant churches or attended Protestant schools. But the rigours practised in Spain or Italy at the expense of Protestants themselves were not and could not be practised in the Philippines. And as the United States itself came to be accepted in the Philippines, so the Protestantism imported from America acquired a tolerated place in the nation's life.

This increased with Filipino acceptance of the reforms of Vatican II. By the Eighties ways had been worked out for sharing baptisms, marriages and funerals, for using each other's study materials, for sharing national platforms and making common cause on issues like the detentions under the Marcos government. The ecumenical Protestant bodies — Anglican, Reformed, Methodist, some Baptists and others — for the most part now took the view that Catholics and Protestants alike were variants of Christianity. But each group had originally come as a missionary enterprise, with the notable exception of the Philippine Independent Church, a Catholic offshoot dating from the revolutionary period beginning in 1896. What had changed? Catholicism? The level of Protestant zeal? Something else?

Today there are problems. At least two came to bear on the nation's

Catholic bishops. On the one hand, there are new Protestants, newer arrivals even than the evangelical sects: well-funded "nondenominational" but hyper-Protestant groups from the United States, treating the Philippines as essentially a non-Christian nation that must be "won for Christ."

The second pressure on the bishops comes from a resurgent pre-Vatican II Catholicism, the Catholics' version of Protestant fundamentalism. Never silenced, this group has gained new acceptability as the Church's left has become discredited for being oversympathetic to the communist insurgency and to its many front organizations. Evidence

Part of the Mission Studies for 1989/90 centre on the Philippines. The author, a professor at York University, has spent the last year teaching in Central Philippine University.



Collecting mussels on the beach near Bacalog City. — WCC photo, Peter Williams.

for the new strength of militant old-style Catholicism has come to view in the criteria to be employed for excluding books from a 1989 Catholic book fair. The criteria (given in quite plain language) ensure that only the safest and most Roman of Catholic books will be seen. Not only will anti-Catholic books be excluded but non-Catholic books and even Catholic volumes that are insufficiently enthusiastic about Marian devotion and papal infallibility. Also not to be shown are blamelessly Catholic books that meet all the criteria, if they are also by authors one or more of whose other works do not come up to the fair's standards; the faithful might become confused, it is explained.

Jaime Cardinal Sin is listed as chief patron of the fair. But neither he nor the bishops collectively plan to march the Church back to the days of Bible-banning and excommunications. Indeed, to respond to the problems posed by the two militant groups, they issued a pastoral letter, "Hold Fast to What Is Good," in January 1989 warning against the seductions of nondenominational but hyper-Protestant "Bible study" enterprises. At the same time they have defended properly led Bible study; and separately they have named 1989 as Bible Year. These are no idle gestures; Catholic Bible study in the Philippines is probably more zealous and widespread than Protestant Bible study in North America or Europe.

But Catholicism in the Philippines is something like pre-sixties Catholicism in Quebec, minus the suffocating puritanism. It is pervasive, unselfconscious, luxuriant in an unfettered emotionalism, distinctly a Catholicism of the people, steerable by the bishops only with some difficulty and certainly not tameable to merely programmatic ends. What is Protestantism to make of all this?

The ecumenical churches in the National Council live and let live. The newer evangelical sects, also originally from the United States, are even divided on whether Catholic is Christian; their official statements often imply No but their practice as they settle into Filipino life sometimes says Yes. The newest groups, already described, do not simply say

Church Relations

continued from previous page

No! and provoke Catholics. They also provide other Protestants with a problem, for it is not always easy for Protestant bodies to denounce such statements. And Protestants who would neither make nor approve anti-Catholic utterances yet know that Protestantism may profit from their being made.

Is it worth trying to explain why the specifically anti-Catholic Protestant groups exist and have come to the Philippines. One explanation focusses on time: "More time as a group in the Philippines, more tolerance of Catholicism as a Christian body." It works, but does it explain anything? How does time accomplish this? A second explanation emphasizes the comparative Americanness of the different American-derived Filipino Protestant churches. The National Council churches tend to belong to world-wide families even though the Filipino churches arose as missions of the American member of that world-wide family: Anglicanism, the Reformed Churches, etc. The now-established sects, grown strong in the Philippines since World War II, tend to come from denominations originating in the United States itself. These are the groups still not certain whether Catholics are Christians. The third group of incomers, the media-wise, entrepreneurial Protestant individuals, not only came last but came from an even more purely American religious strain.

In contrast to the way that both Canadians and Filipinos look at Catholicism, Americans — Protestant and Catholic alike — tend not to view Catholics as part of the original compact that is said to have made America. Non-Catholic Americans may not all be certain that this solemn compact was completely Protestant in character; but they know that, originally, as a founding event, it did not include Catholics. Catholicism itself, because it is determinedly an international and even supra-national church, finds it very difficult to settle into the mere chaplaincy to a purely American sense of destiny. But that is precisely the political-religious stance of the latest Protestant incom-

ers to the Philippines (and in some cases to the Canadian Prairies). Anti-Catholicism then, in this explanation, is a consequence of a religious pro-Americanism, a kind of American Shintoism.

Because this explanation has consequences in a Philippines that hosts two very large American bases, and because some minds wonder why such missionaries have come to the Philippines instead of (say) Kuwait, a third explanation simply identifies the well-funded newcomers and their Filipino co-workers as agents of the CIA. Indeed, if they go away when the bases do, perhaps we shall know.

But it is the established evangelical sects that have the most difficult question of religious role. They wish to expand; one plans two thousand new congregations in the southern Philippines. But very many of these new plantings will be in villages that already have two or more Protestant churches and a Catholic church. If Catholics are not Christians and Catholic lands should be missionized, why duplicate the efforts of other Protestants in the Philippines?

One final vignette. Protestants are not demanding some sort of North American-style "rights." They have learned to exist as an influential minority. Catholics in turn feel that pushy Protestants, ambiguously related to the more familiar main-line Protestantism, violate an unstated agreement between the two sides of Christianity to keep off each other's corns. But that means conceding the Protestants a public legitimation that current circumstances make it difficult to extend. The semi-official national edifice memorializing the 1986 revolution that ended the rule of Mr. Marcos is to be completed in 1989 — a chapel dedicated to Our Lady of EDSA *, Queen of Peace, who will be represented by a 35-foot bronze image. The near-official myth of EDSA is that the Virgin Mary directed the enterprise. And no doubt Protestants can live with that; God has worked wonders through many hands. But just as it has not occurred to some Protestants that Catholics may have a claim to being Christians, so some Catholics have a distance to go before it occurs to them spontaneously that the very important work

of Protestants in the EDSA events might usefully be recognized as well.

Paradoxically, it may not be the conscious goodwill of each group that moves them through this awkward period but, instead, neglect. The concerns outlined above are those of a small minority on both sides. The average Catholic and the typical Protestant live their lives without thinking very much about these issues. Every Protestant family is part of a larger Catholic clan group, whose members, constantly in touch, have long since learned how to rub along with the least conflict and the most mutual accommodation. All this is done without planning to achieve it, by the immemorial processes of normal religious and family living.

Or one could take comfort from how the traffic moves in the Philippines. At most intersections there is no sign and no traffic light. Where such aids exist they are regularly ignored. Instead every vehicle in the dense intersecting streams of traffic plunges directly forward into the intersection. Only chaos and destruction can result, or a grinding impasse. But it all works out. Each driver is fully alert to the most minute behavioural signals of all the nearest vehicles. And all speeds and distances are calculated instantly to the merest millimetre. Precedence sorts itself out. Some go, some wait; some swerve, some press on. All honk. A few wave. Good humour prevails and everyone lurches off — to the next intersection. □



Dr. Olsson is visiting professor in the college of theology at Central Philippine University, and a minister of The Presbyterian Church in Canada.

* "EDSA" is the practical (and universally-employed) Filipino acronym for Epifanio de los Santos Avenue, a highway equivalent to Highway 400 through Toronto, on which are located, opposite each other, the two military bases at which the high drama of February 1986 was played out.

MISSION UPDATE

TWENTY YEARS OF HURON FEATHERS PRESBYTERIAN CENTRE, SAUBLE BEACH, ONTARIO

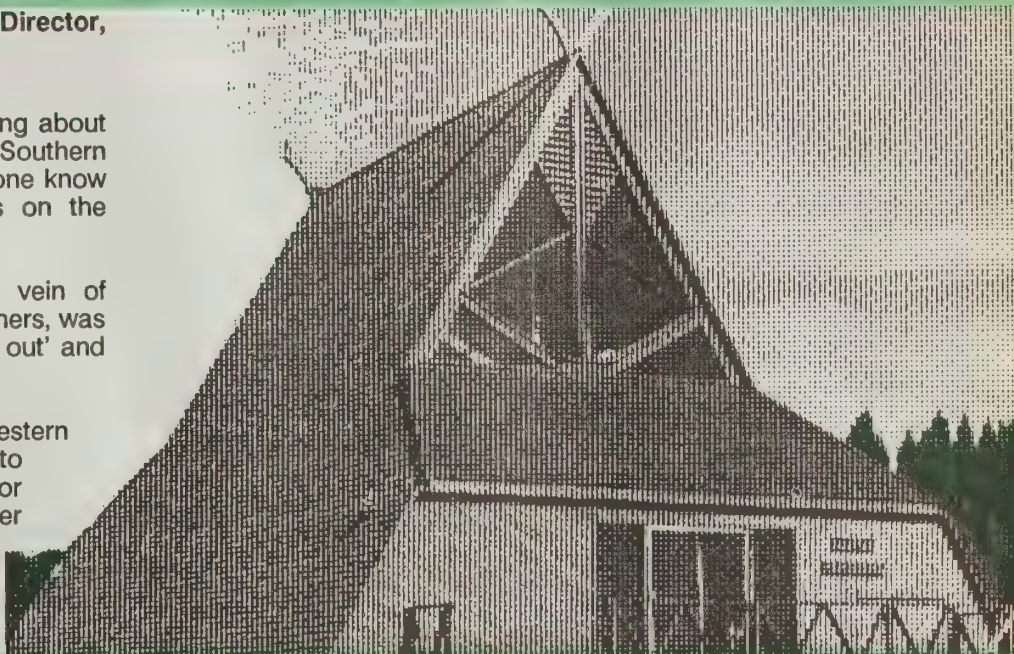
**Rev. Donald Scott, Director,
Huron Feathers**

Scott MacKenzie was singing about San Francisco. Matthew's Southern Comfort were letting everyone know that Woodstock N.Y. was on the map for all time.

The late sixties, that rich vein of nostalgia for the baby boomers, was in full flower, and 'hanging out' and 'being groovy' were in.

The hippies of southwestern Ontario couldn't all make it to California, and looked for suitably 'cool' places nearer to home.

One such place was Sauble Beach, a long



stretch of golden sand at the base of the Bruce peninsula, on the Lake Huron side.

Throughout the late sixties and early seventies, teenagers made the beach their place, complete with wild parties, loud music, and the drug scene.

Whilst the majority of the population of the area loudly condemned the hippies and their culture, two local ministers decided that their call to preach the gospel and share God's love demanded more than loud sermons. It demanded action.

Here on their doorstep were thousands of young people searching in all the wrong places for the love and peace which only a relationship with God could bring. What were they to do?

George Miller and Fred Miller were at that time ministers of the Presbyterian congregations in St. Paul's, Wiarton and St. Andrew's, Owen Sound. With the backing of their congregations, they bought two lots of land right on the water front at Sauble, and began to draw up plans for a centre which would be the church's presence among the young people at the beach.

Their vision of a place of meeting was shared by the architect who designed a red cedar A-frame building which attracted attention through its unique blend of contemporary and ethnic style. The centre was to be a meeting place, a talking place, a place where God was present in all and through all that happened. The place became Huron Feathers Presbyterian Centre.

Initially, the work of Huron Feathers was done through opening the doors and welcoming in all who walked through. The evening coffee house became a well established

meeting place for young people, where to the throb of underground rock, staff workers shared their faith in the Rock that doesn't roll.

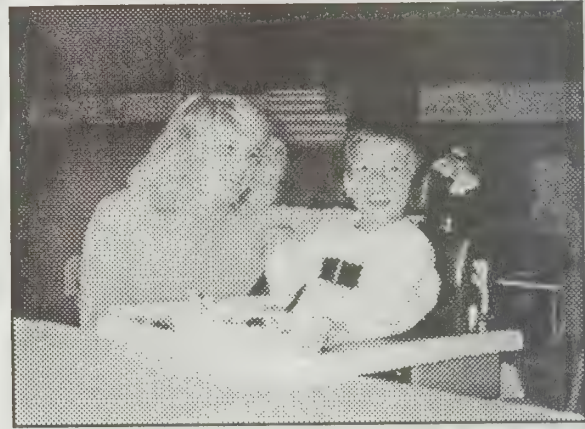
The staff also ran a hostel for the teenagers, providing a safer drug free alternative to sleeping on the beach.

Soon it became obvious that many of the young people most in need were not coming through the door, so the staff workers went out and met them where they were, at the beach, the parties, in the midst of their "trips" and in the depression which followed.

This was pioneering work, meeting the alternative culture of the day head on and offering something better: a faith in Jesus Christ.

It wasn't easy convincing the neighbours or the "respectable" church people that God loved the hippies and the bums too, and the project leaders were often in hot water!

photo: D. Scott



Leah and Mike drawing a picture during a Huron Feathers Day Camp.

The late sixties became the late seventies and the hippy era faded away from public consciousness along with Vietnam, the Beatles break-up, bell-bottom jeans and Timothy Leary.

Love and peace became submerged beneath 'get a job' and the new acquisitive society of the young upwardly mobile.

One of the great strengths of Huron Feathers throughout its life has been its refusal to become tied down to traditions and programmes, so instead of becoming a tired old hippy, it discovered freshness and vitality in preaching a gospel of love and sharing to the new beach dwellers, young families of second home owners looking for space and peace away from the frenetic rush of city life.

The emphasis of the centre became the day camp for five to twelve year olds and the worship week by week which had always gone on, but now took on new importance as a place

where people could relax and be themselves in God's presence. Around these two activities were a host of happenings and events for people of all ages, which made Huron Feathers a place of community life and where people could rediscover the art of relating to one another, not as fellow competitors, but as fellow human beings, given by God for fellowship and mutual support.

A logical extension of this Christian community was the integration of children with special needs into the centre's programmes.

Under the direction of Ted Creen, this integration was begun in 1985 with the help of a grant from the Gladys E. Montgomery fund, and the hiring of a special needs co-ordinator from the Co-op programme at the University of Guelph.


The programme is now in its fifth year and continues to provide a tremendous experience for all who take part. The whole business of sharing and playing with people whose needs are different from your own is a lesson in community living for everyone.

For twenty years, Huron Feathers has been responding to the needs of people who have come to the beach seeking relaxation and recreation for their lives.

Throughout this time, the staff and people who have planned the work of the centre have tried to keep one thing central to all their work: the fact that true re-creation can only come as we get to know the One who created us in the first place.

At Sauble Beach, it's not hard to see the handiwork of the creator in the world about you; it's a place of great beauty.

Huron Feathers has stood as a sign that God is not only seen in the handiwork of the world, but also in the lives of people, even strange and different people, as we perceive them.

Huron Feathers will continue to stand as a place of meeting and community, not only between people, but between people and God, who alone can give us the love, the peace and the re-creation which we all seek in our lives. 

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COMINGS & GOINGS

COMINGS

ALLEN, Dr. Richard (Pakistan) -- Returned to Canada in April, after completing two-year assignment overseas. Limited deputation.

CALDWELL, Dr. Georgine (Taiwan) -- Returning to Canada in June, terminating 25 years of service in Taiwan.

DRENNAN, Rev. Ray, and VICKERS, Ms Ann (Mauritius) -- Returning to Canada in July for three-month furlough with limited deputation.

DUCHARME, Rev. Douglas (Middle East Liaison) -- returning in August for three-month home assignment with deputation.

EMBREE, Dr. Bernard and Mrs. Ruth (China Liaison) -- Returning in July for three-month home assignment with extensive deputation.

KOBER, Dr. Sue (Malawi) -- Returning to Canada in June, after completing two-year term. Available for limited deputation.

PAUL, Mr. Dick and Mrs. Jane (Zaire) -- Returned to Canada in April for three-month furlough with limited deputation.

McMULLEN, Mr. Clarence (India) -- in Canada from May to July for deputation and special assignment under the Board of World Mission.

SCHULTZ, Miss Irma (Malawi) -- Returning to Canada in June after completion of three-year term overseas. Available for limited deputation.

SIVERN, Dr. Ted and Mrs. Betty (Lebanon) -- Returned to Canada in May following three-year term overseas. Available for limited deputation.

GOINGS

ELLIS, Rev. Ted and Mrs. Marilyn (Taiwan) -- returning to Taiwan in August following one-year furlough with extensive deputation.

FEE, Rev. Richard (Africa Liaison) -- Returned to Nigeria in May following home assignment with deputation.

McLEAN, Rev. Paul and Mrs. Mary Beth (Taiwan) -- returning to Taiwan in October following extended study furlough with deputation.

REED, Rev. Joseph (Central America Area Missionary) -- Returning to area in June, following home assignment with extensive deputation.

CENTRAL AMERICA/CARIBBEAN



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NICARAGUA



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CENTRAL AFRICA

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c/o Kikuyu Hospital
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c/o Presbyterian
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Rev. Amos B. Zitha,
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MOZAMBIQUE

MOZAMBIQUE

MALAWI



Ms Clara Henderson
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Blantyre, MALAWI



**Rev. Ray Drennan &
Ms. Ann Vickers**
Ebenezer,
Eglise St Joseph
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Miss Diana Wadsworth
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Mr. Clarence and Mrs. Catherine McMullen
Christian Institute of
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Baring Union
Christian College
Batala 143505,
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Rev. Dr. Bernard & Mrs. Ruth Embree
(China Liaison)
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Village I/F
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Ms. Susan Raeburn-Gibson
c/o Amity Foundation
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Nanjing, CHINA

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M3C 1J7



Rev. Ted & Mrs. Marilyn Ellis
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Mr. John (Jack) & Mrs. Betty Geddes
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80,
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TAIWAN



Rev. Choong Mok & Mrs. Yung Ja Kim
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TAIWAN



Rev. Paul & Mrs. Mary Beth McLean
c/o The Board of
World Mission
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Don Mills, ONT.
M3C 1J7



Miss Joy Randall
Changhua Christian
Hospital
176 Chung Hua Rd.
TAIWAN 50022

Profile sets featuring these overseas missionaries and a number of Canada personnel are available from the Resource Distribution Centre. Order No. 40/4194/027 is a three-year subscription, which includes all new issues and revisions, costs \$5.00.

The Chaplain is: IN OUT

Rev. Sabrina Caldwell

The day I was to begin work at Western I was consumed by a feeling of terror. I decided that since I had to go in, I would allow myself to hide in the Chaplain's office for that day. The morning passed and by the afternoon a certain restlessness was upon me and I ventured out to the cafeteria to buy coffee. As I was pouring and fixing, a young man started a casual conversation with me. My heart raced wildly as I realized this was my big moment - I was actually speaking to a student! We chatted and exchanged names and after hearing about his studies, etc., I explained to him what I did. He looked at me with surprise and said, "Oh. Oh. I thought you were a student. If I'd known that, I'd have never spoken to you." He then grabbed his coffee and left, and I walked out of the cafeteria without paying for mine.

Fortunately that day seems to be a long time ago. Since then I've developed many significant bonds and have had some creative opportunities for ministry.



Rev. Sabrina Caldwell, Presbyterian Chaplain at Western University, London, Ontario.

in its life and becoming part of the community. Western is an institution which takes pride in its reputation and image. Both the staff and students take seriously the business of educating professionals. It is easy to become so involved in what's happening within the University that one forgets to put life in a larger perspective. In the broadest sense, to minister in this setting is to be a reminder that there is Someone greater than ourselves, with whom we are in dialogue, and that in Jesus Christ we are called to love and serve God and our neighbour.

The business of becoming part of the Western Community consumed much of my time and energy during the months of September and October. During that time I toured the campus, contacted and met many students, shared goals with support staff from both student services and the residences, became acquainted with the President, Dr. George Pedersen and several other administrators and met a variety of professors from various fields. All of these relationships helped to open doors and to create opportunities for ministry.

The highlight experiences of November included preaching at the Remembrance Day service sponsored by the University Administration, and spending four days living in residence. The latter gave me a first hand experience of residence life, and a chance to meet and connect with many students who would not normally think to venture into a "Campus Ministry" office. I brought with me my son, Dylan, who was nineteen months old at the time. Dylan was an ideal ice breaker as the students came to life at the unusual sight of a toddler; there was no end of help in watching him and everyone stopped to speak to "Dylan's Mother". In the process the students were able to establish their own concepts of me as a Chaplain, and came to realize the interest in and

openness towards them which I have. In exchange for room and board, I showed two films and led some discussion afterwards. The one film "Not a Love Story" (which deals with pornography) was followed by an emotionally heated discussion, after which I realized that I could never be Phil Donahue as I would go home each night and worry about whether or not the studio audience still loved me!

During November a Bible Study began which has at its core a small group of Presbyterian students. Our hope is that it will expand to include anyone who is interested, and so give us a richness of perspective.

In December a very tragic event led me and another Chaplain to share again in the lives of the students in residence. A car accident left a young woman seriously injured, a young man dead; and their closest friends in shock. We ministered to these students by giving them the opportunity to speak of their grief, by praying with them, and by organizing a memorial service in which they could participate.

Much of my time is spent listening to the students tell their stories and share their experiences and struggle with what life means for them. In the midst of that we also begin to discover where God is present and the ways in which Christ extends his grace to them. In such counselling I find myself personally challenged, and changing in many small ways. The depths of the bonds I have with these students becomes evident as they open themselves to me, and as they give of themselves in ways which are as unique as the individuals themselves.

The Chaplains at Western work well together as an interdenominational team. While doing such work as holding monthly faculty breakfasts, special worship services, and


Western has appeared to me to be a community unto itself. Geographically, it is set apart from the rest of the city of London and its personality is such that one must approach it from the inside: sharing



Other members of the Interdenominational team of Chaplains at Western University:
Back Row (L to R)
Ken Boonstra (CR), Tim Hegedus (Lutheran), Hugh Foley (Roman Catholic)
Front Row (L to R)
Ken O'Keefe (Roman Catholic), Louise Peters (Anglican), Gregory Baum (Theologian in Residence)

enrichment courses, we are reviewing our place on the Campus in order to clarify our goals and directions.

Working at Western, thus far, has been busy, challenging, and extremely rewarding. I'd ask that you would join with me in my prayers that our Lord would continue to pour out his Spirit on all of us who are part of the community of the University of Western Ontario.

Rev. Charles M. Shaver writes: "Chaplains at UWO are funded by their own denominations. Our chaplaincy sprang from the initiative and strong support of New St. James, London, augmented by our Board of World Mission, the Presbytery, and Synod." 

NEW VIDEO

"Mozambique: Riding Out the Storm"

A dramatic description of the war situation in Mozambique, the destabilization of Mozambican life being inflicted by RENAMO, and the Canada Mozambique (Cocamo) Project in Nampula province.

VHS format, 31 minutes -- 1989

Available for rental from Communication Services.



NEW RESOURCES

How Do You Involve Children In Mission?

A new catalogue has been published listing the resources available for doing Education for Mission with Children, produced by the Board of World Mission, Board of Congregational Life, Atlantic Mission Society, Women's Missionary Society (W.D.), and Presbyterian World Service & Development. It includes descriptions of the resources, suggestions of how they may be used, as well as suggestions for planning a mission event for children, or for involving them in a congregational mission weekend.

May be ordered from the Resource Distribution Centre, Order No. 40/0000/031 -- No Charge.

THE BLUE GUITAR

The EDCS Story

Among all the problems facing the world and humanity today, one starkly stands out. It is the problem of poverty and the devastating, volcanic-like oppressive political, economic and social structures surrounding it and causing it. This problem is spoken of in academic, often faceless terms as the growing gap between the rich and the poor, or, the developed and developing countries.

The Ecumenical Development Cooperative Society - that "modern missionary movement" addresses the problem of poverty in a new and exciting way.

This video tells you of the history and purpose of EDCS.

May be rented from Communication Services.

HELP WANTED

The Board of World Mission attempts to assist its overseas missionaries by locating groups or individuals willing to help duplicate and mail newsletters. (Normally volunteers are asked to provide the work and cost involved in sending out 100 copies of a letter up to four times per year.) At present several missionaries have asked for this help. If interested please contact EDUCATION FOR MISSION, 50 Wynford Dr., Don Mills, Ont. M3C 1J7

Douglas duCharme has submitted the following article quoted from *The Jerusalem Post*.

A TALE OF TWO HEARTS

The story began with a young Muslim Palestinian tailor's apprentice shot in the head by Israeli soldiers during a funeral for another victim of the intifadah. Kept alive at a hospital in East Jerusalem, it soon became apparent that he was brain dead. Across town a middle aged Israeli business man underwent routine heart valve surgery. Halfway through the operation his heart stopped. Doctors put him on an artificial pumping device. However without a heart transplant he would die in 72 hours.

Someone determined that the brain dead victim of the intifadah and the heart dead Jewish businessman had the same blood type.

Contact was made with the Palestinian's family. Would they consider donating their son's heart to the Israeli? It would be a symbol of the potential for making peace, for sharing life, it was suggested. "How can you make peace when you shoot someone and then take the heart to

give life to another Israeli?", the Palestinian boy's mother cried out.

Desperately the Israeli family sought to appeal to Israelis respected in the Palestinian community to intervene. Palestinian and Israeli moderates got involved in the effort to persuade the boy's family to give up their son's heart to give life to another. The boy would not live, the Israeli could live - with a new heart. Palestinian radicals suggested that granting permission to use a Palestinian's heart to save an Israeli would only encourage the Israelis to shoot more Palestinian youths in the head. Jewish and Islamic fundamentalists both opposed the idea as they reject, on religious grounds, either organ transplants or autopsies.

As the debate raged within and around the Palestinian family, the Israeli the heart could have saved died. Shortly thereafter the young Palestinian also died.

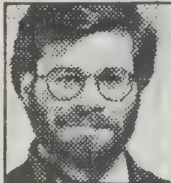
"From a human standpoint, it was possible to consider giving the heart", the young man's father said later. "But the way they came to us, with money, after the soldiers shot him, we could not give up the heart." He



maintained that representatives of the Israeli businessman offered the family \$500,000 for their son's heart.

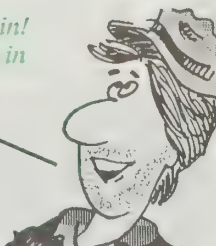
The story of the two hearts, the protracted debate while hearts are dying, echoed the news elsewhere in the paper, as the Israeli government seemed to be preparing for one last try for a winner-take-all showdown with Palestinian extremists before accepting a negotiated compromise for peace with Palestinian moderates. As in the tale of two hearts, further delay in the tale of the two states could be fatal to both.

The Rev. Douglas duCharme is our Middle East Liaison, appointed through the Canadian Council of Churches to the Middle East Council of Churches.



Presbiana Jones...

...Furlough again!
I'll be speaking in
churches all
across the
country...



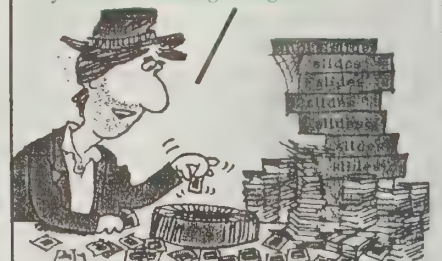
MISSION UPDATE
is published by:
The Board of World Mission,
The Presbyterian Church in Canada,
50 Wynford Dr., Don Mills Ont. M3C 1J7
Tel (416) 441-1112

Presbyterians grapple
with the great issues
in mission today...



EDITOR:
Murray L. Garvin
EDITORIAL ASSISTANT:
Carole Halsey
GRAPHIC DESIGN:
Ray Appèl

...now to choose my best 300 slides
for the meeting tonight...



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Knox College



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ADAMS JR.,**
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Home congregation: St.
Mark's, Sherwood, P.E.I.



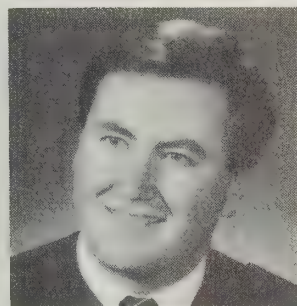
JEREMY ASHTON
M.Div.
Home congregation: St.
James, Dawson Creek,
B.C.



**DOUGLAS ALAN
BOYCE**
B.Com., C.A., B.A.,
M.A., M.Div.
Home congregation: St.
Cuthbert's, Hamilton, Ont.



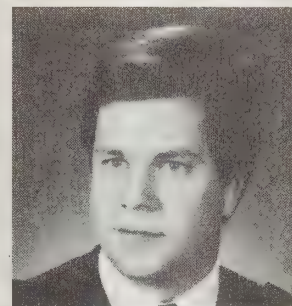
PETER GEORGE BUSH
B.A., M.A., M.T.S.,
M.Div.
Home congregation:
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**STEPHEN BRUCE
CAIRNIE**
B.Sc., M.Div.
Home congregation:
Bridlewood,
Scarborough, Ont.



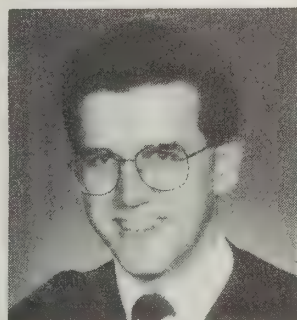
**CATHARINE ANN
CALKIN**
B.A., M.A., M.Div.
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Church of Saint David,
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**PETER HARVEY
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**RALPH ROBERT
FRANKLIN FLINDALL**
B.A., M.Div.
Home congregation: St.
Andrew's, Kingston, Ont.



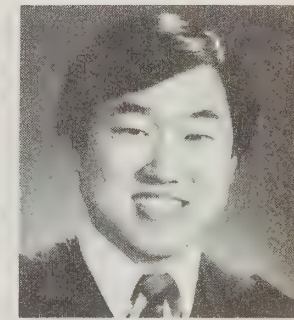
**MILTON ARCHIBALD
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B.A. M.Div.
Home congregation: Blair
Church, Garden of Eden,
N.S.



**MARK WARREN
GEDCKE**
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Home congregation:
Knox, Dundas, Ont.



RICHARD J. HEIN
B.A., M.Div.
Home congregation: St.
John's, Kapuskasing,
Ont.



**JOSHUA ROSS HO-
YEONG JONG**
B.A., M.Div.
Home congregation:
Knox, Toronto, Ont.

continued



Graduates '89

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DOO JE KIM
B.A., M.Div.
Home congregation:
London Korean
Presbyterian, London,
Ont.



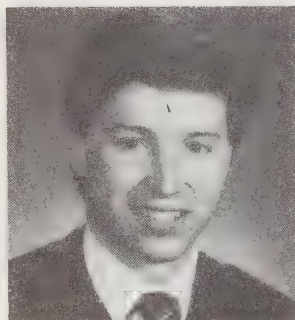
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MCAVOY**
B.A., M.Div.
Home congregation: St.
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Alta.



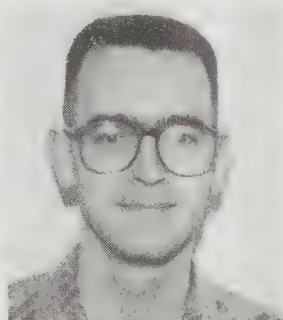
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MCKEE**
B.A., M.Div.
Home congregation:
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**JAMES THOMAS
MCVEIGH**
B.A., M.A., M.Div.
Home congregation: St.
Cuthbert's, Hamilton,
Ont.



IAN MCWHINNIE
B.A., M.Div.
Home congregation: St.
Andrew's, Islington,
Ont.



**ROBERT JOHN
MURRAY**
A.O.C.A., B.A., M.Div.
Home congregation: St.
Paul's, Bramalea, Ont.



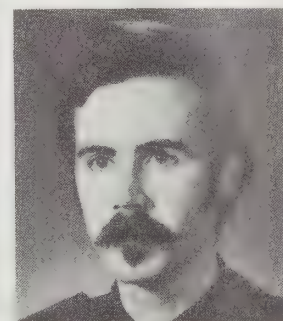
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RICHARDSON**
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Home congregation: New
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**LUCINDA FERGUSON
SCOTT**
B.A., B.Ed., M.Div.
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**SUSANNA YUK-LAN
SIAO**
B.Sc., M.Div.
Home congregation:
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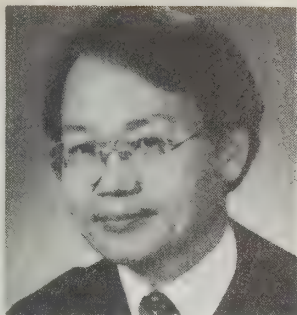
JOHN GILLIS SMITH
B.A., M.Div.
Home congregation:
Church of St. David,
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**MARK ANDREW
TREMBLAY**
B.A., M.Div.
Home congregation: St.
Andrew's, and
Strathcona Park,
Kingston, Ont.



LESLIE UJJ
M.Div.
Home congregation: John
Calvin Hungarian
Presbyterian, Hamilton,
Ont.



RODGER HUNTER
M.Div.
Home congregation:
Glenview, Toronto, Ont.

YOUNG-SIK YOO
B.A., M.L.S., M.Div.
Home congregation:
Gateway Community,
Don Mills, Ont.

Presbyterian College



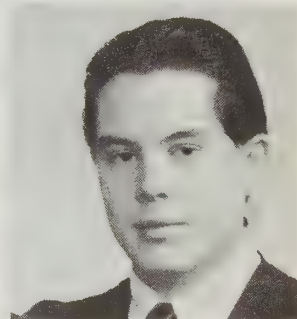
**HARRY
ATHANASIADIS**
B.A., B.Th., M.Div.
Home congregation: St.
Andrew and St. Paul,
Montreal, Que.



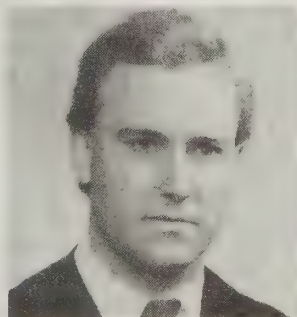
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Home congregation: St.
Andrew's, North
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**JACQUELINE
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Home congregation:
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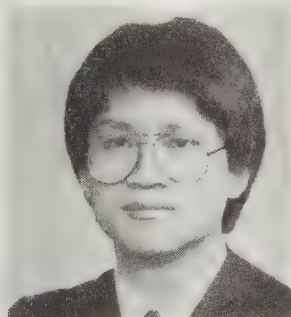
**DARRYL CLAUDE
MACDONALD**
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Dip.Min.
Home congregation:
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**ROBERT RITCHIE
ROBINSON**
B.A., B.Th., M.Div.
Home congregation: St.
Mark's, Englishtown,
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WILD**
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MORGAN T.S. WONG
Completing B.Th.
Home congregation:
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Presbyterian, Montreal,
Que.

continued



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MACSWEEN BOIS**
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Home congregation:
Langley, Langley, B.C.



**AMETHYST (AMY)
ELIZABETH HELEN
CAMPBELL**
Dip. C.E., B.A., B. Ed.,
M.Div.
Home congregation:
Knox, Halifax, N.S.



**JANET MERRY
(PADDY) EASTWOOD**
M.Div.
Home congregation:
Richmond, Richmond,
B.C.



**IAN ELLIOT
GARTSHORE**
Dip. E/E, Dip. C.E.,
B.A., M.Div.
Home congregation:
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**CLAYTON MARK
KUHN**
B.Sc., M.Div.
Home congregation: St.
Pauls, Banff, Alta.



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SWANSON**
B.A., M.Div.
Home congregation: St.
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Ewart College



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LAING**
Dip. C.E.
Home congregation:
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N.S.



**NKECHINYERE
IJEOMA OKORIE**
Dip. C.E.
Home congregation:
Presbyterian Church of
Nigeria, Abiriba, Imo
State.



**DENISE KAREN
ZIMMER**
Dip. C.E.
Home congregation: St.
John's, Winnipeg, Man.

BOOKS

COMPLETELY PRO-LIFE



Ronald J. Sider

Completely PRO-LIFE (Building a Consistent Stance on Abortion, The Family, The Poor.)

by Ronald J. Sider, Inter Varsity
Press, Downers Grove, Illinois,
60515, 1987, \$9.95

Ronald J. Sider wrote this book with the help of the staff of Evangelicals for Social Action, an American national organization committed to developing a thoroughly Christ-centred approach to social issues. As its Executive Director he has used his staff well. As the title implies it is a comprehensive Christian approach to social issues. It rejects ideologies of left and right and works through biblical principles. The bibliography is impressive and the references reflect the scholarly approach which makes undeniable the well documented facts and figures quoted.

The main sections of the book deal with abortion; economics; sexuality, feminism and the family; nuclear weapons; and a final section which makes passing reference to tobacco, alcoholism, environmental destruction and racism.

A brief review cannot do justice to his arguments but what is impressive is his presentation of measured pro and con. For example in the section on Nuclear Arms he accepts the need for a political strategy. "We must reject and correct the kind of doctrinaire anti-communism which sees the Soviet people as atheistic enemies to be hated or even destroyed rather than as persons to be loved and understood." The book was published in 1987 and he must take pleasure in recent developments.

While the statistics quoted are American the arguments on the respective issues know no national boundaries. Sider feels that the present crises facing society offer man-

ifold opportunities to Christians. We must develop a political agenda in evangelism and social responsibility; in prayer and action. But he is not utopian, "dreaming of systems so perfect that no one will need to be good" as Eliot expresses it. "Restructuring society cannot get to the root of selfish personalities. Only redeeming grace can do that." "Only if Christians understand clearly the difference between biblical values and prevailing social norms can they creatively move society in the direction of God's shalom." (Sider).

George Hillian

Mr. Hillian is a retired teacher and Presbyterian elder living in Kelowna, B.C.

Surviving Cancer, by Kay D. Quain with Jack Coyle. Sheed & Ward, Kansas City, Mo., 1988, \$11.55

Cancer assaults our society and families. It is the dreaded "C-Word" of a stressful 20th-century life. Research articles, oncological statistics and clinical studies are becoming common place. *Surviving Cancer* by Kay Quain represents an uplifting change in the literature. It reads like a page of life rather than a page torn from a medical journal.

Writing from the patient's viewpoint, Kay initiates us to the experience of finding out: "You have cancer". Her no-nonsense Christian theology and faith remain open and sensitive to readers who may be of various faiths. The book is her own story of arming herself to battle cancer through a "survival circle" of resources. Kay offers direction, advice and companionship in this book. Her use of humour is therapeutic and even doctors will have to laugh at remarks such as, "If my oncologist were paid by the word, . . . he'd starve!"

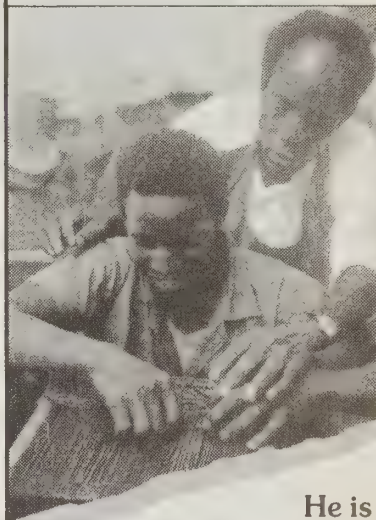
Surviving Cancer is both personal and practical. The resistance and support of family members is illuminating. In Chapter 5, Kay gives her answers to 19 problems frequently encountered as side effects to chemotherapy.

Mrs. Quain does not hide her anger over the faux pas of some of the medical profession and I'm surprised the clergy fared as well as they did!

continued

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Books

continued from previous page

Although not exhaustive, the section on "Directions for visiting a hospitalized cancer patient" is quite good. The book's main drawback is that it is unabashedly Kay's own story and may not fit the needs of the diversity of cancer patients.

Surviving Cancer is helpful. Thanks Kay.

John B. Henderson

John is a Marriage and Family Therapist and minister at Hopedale Presbyterian Church, Oakville, Ont.

The Holy Spirit (Renewing and Empowering Presence)

Edited by George Vandervelde. Wood Lake Books, Inc., 1989. \$13.95.

Here are six papers presented in 1984 at a conference held at the Institute for Christian Studies, Toronto. In the soft cover book's 140 pages, six theologians from England, Holland, U.S.A. and Canada discuss topics concerning the Spirit, ranging from the charismata to prophecy.

In an introduction, McMaster's Clark Pinnock describes the emphases of each author. James Dunn explores the relationship of the Spirit to Jesus and to his church. Richard Gaffin uses Paul's theology relating to the resurrection life. Garth Wilson (minister at Wychwood-Davenport Presbyterian Church, Toronto) uses Reformed theology as a springboard. Jan Veenhof deplores the false dichotomy between the natural and the supernatural. George Vandervelde hopes for a renewed stress in the realm of spiritual gifts. Richard Mouw paints a broader view of the work of the Spirit.

Before anyone thinks again of trumpeting their own views on the third article of the Apostles' Creed, they might do well to check their knowledge with the opinions expressed in the scholarship evident here.

T. M. Bailey

Mr. Bailey is in charge of the Archives of The Presbyterian Church in Canada.

The Metis

by Donald Purich. Published by James Lorimer and Company, Toronto, 1988. Paperback: \$7.95; cloth: \$14.95.

We have heard and read much

about the grievances and claims of Canada's native people. This book deals with what another author describes as "Canada's Forgotten People," the Metis. They are, of course, part Indian, and part English (or Scots!) or French. Mr. Purich, who is a lawyer and academic in Saskatchewan, has gone to infinite pains to deal with the troubled history of the Metis, and their struggle to gain recognition federally and provincially. The suggestion is made that injustice began with the hanging of Louis Riel in 1866, that he was charged wrongly with stirring up the rebellion that was really a conspiracy encouraged by politicians.

Today most of the Metis are in settlements scattered across western Canada, and they continue to pursue their claims against provincial governments as well as the federal one. Over the years they have developed their own unique languages: patois (French and Indian), Mischif (a mixture of French, English, Cree and Ojibwa), and Bungi (a combination of Orkney Scottish and Cree). They may now number as many as 75,000, all of mixed race.

This book invites us to look into a chapter of Canadian history that is not pleasant to recall, and to attempt to understand the plight and demands of the descendants of some of our founding fathers. It certainly opened my eyes!

DeCourcy H. Rayner

Dr. Rayner is Editor Emeritus of the *Presbyterian Record*, now serving as assistant to the minister at Armour Heights Presbyterian Church, Toronto.

THE CHURCH in the CANADIAN ERA

updated & expanded
JOHN WEBSTER GRANT

The Church in the Canadian Era

by John Webster Grant. Welch, Burlington, 1988 \$22.95.

Some twenty years ago, in the midst of working on *Enduring Witness*, John S. Moir wrote, "A church that does not study its history is an amnesiac church." The publication

and recent reissue of Moir's history of Canadian Presbyterianism did much to cure our own amnesia. But Presbyterians, fond as they are of their own tradition, have always recognized themselves as but a branch of the ecumenical Church of Christ. The reissue of John W. Grant's history of the Canadian Church since Confederation, originally published in 1972 and now updated and expanded, makes available to us an essential companion volume to Moir to help us recover our memory of what it means to be God's people in the Canadian context.

In readable prose and with a clear thematic structure, Grant carries us with him as he describes the response of the Canadian church to Confederation, its attempts to cope with the expansion of the nation into the West, the causes and controversies that drove and disturbed the church prior to World War I, the hopes for and breakdown of Christian consensus during the Church Union movement and the First World War, the years of crisis between the wars, the affluence of the fifties, the ferment of the sixties, and the gradual decline of the seventies and eighties.

In the context of debates going on among those who study the role of religion in Canadian culture, Grant is not in the least apologetic about writing "church" history. He appreciates the contributions made to our self-understanding by social and religious historians, but does not accept their critique of church history for being narrow and biased. He values the new insights provided by ethnic and cultural historians who emphasize particularities and differences, but still sees a place for a survey that traces the continuing unity of the church through its many particular manifestations.

Grant's positive perspective on Church Union reflects the fact that he has been a leading interpreter and proponent of organic union during his career as minister, editor, and professor. He played a central role in drafting the Basis of Union for the United-Anglican negotiations that finally failed in the 1970s. His conclusions, however, offer a balanced assessment of the benefits and costs of the acrimonious debate.

The United Church had, in Grant's opinion, considerable success in blending the founding traditions and becoming the church of national consensus it set out to be. The Presbyterian Church became a functioning denomination more quickly than any had dared to hope. The United Church, however, came into existence when the vision that had inspired it was waning, while the Presbyterians had great difficulty establishing a consensus of their own among those who voted against Union. A major factor contributing to this difficulty, according to Grant, were "forms of biblical and credal fundamentalism that had not previously been typical of Canadian Presbyterianism."

The clear message from the grass roots of The Presbyterian Church in Canada in the Strategic Planning Process that controversy and confrontation in the life and work of the church must be lessened makes Grant's analysis of the legacy of Church Union, as well as the impact of many more events in our past, all the more relevant to our future as a faithful community serving God's glory in the Canadian context.

A realistic assessment of our past is a pill that must be swallowed to cure our amnesia as a church. When coated with the grace and style that one finds in Grant, the medicine goes down very easily and provides an effective cure.

Brian Fraser

Dr. Fraser teaches at the Vancouver School of Theology.

Arctic Twilight: Reflections on the Destiny of Canada's Northland and People

by *Kevin McMahon*. James Lorimer & Co., Toronto, 1988. \$16.95 paper only.

Arctic Twilight is an informative account of author McMahon's reflections of the impact of southern (white) Canadians and others, on the Arctic and its people — the Inuit. It is, as McMahon says "shocking . . . how our society has affected theirs." His reflections are equally applicable to the Amerindian peoples of North America. The author has obtained his information from extensive reading, to which the book's bibliography attests, and interviews he made with

Arctic residents during the autumn of 1987. These interviews appear to have been made in Cambridge Bay, Iqaluit, Resolute Bay, and possibly Tuktoyuktuk. The book's two maps are a helpful adjunct to the text.

McMahon's writing style tends to alternate between the polemical and the poetic. Notwithstanding a predilection to 'purple phrases' such as "leather jackets and the smell of plutonium" and "gunships full of TV reporters," the book is a compassio-

nate and sympathetic description of the situation of the Inuit people as the author perceives it. The observations and conclusions he draws from his reading and the interviews, are acute and penetrating with respect to the impact of southern culture and the military in the 1950s.

McMahon's statements about the Distant Early Warning (DEW) Line and the attendant pollution are factual and informative. His comprehension of the purpose for the military pres-

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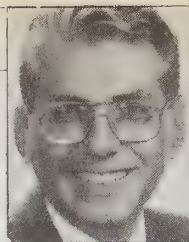
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YOU WERE ASKING?

Tony Plomp



What does an elder do?

As an elder in a small rural congregation of some 50 members, I would like to know what my responsibilities are. The minister is adamant that the Session do the visiting. He says he will visit as well, but insists that it is our duty as elders. Does the minister really need help in visiting with so few members for whom to care?

I am glad your minister is one of an apparently fast-disappearing "breed." Many clergy nowadays refuse to visit on a routine basis preferring that people see them in their office. They usually make exceptions for emergencies but on the whole never set an official foot in anyone's door! More's the pity! Pastoral care suffers when the shepherd does not really know the flock. It is a frustration to some of us in larger congregations who believe in the importance of visiting but have increasingly fewer opportunities to do so.

Elders, too, should visit and not only members but adherents as well. So suggests the *Book of Forms*. "The session shall assign the names of all members and adherents to the elders who shall keep a list of the names and addresses of those assigned them, and shall cultivate a personal relationship with those persons through visiting, counselling and encouraging them in the Christian life." (*Book of Forms* 109.4)

There may be practical limitations to the fulfilment of this ideal. Some elders are called to their office for gifts other than that of visiting. They are an asset to the work of the session in every way, except that calling on someone easily and helpfully is simply not their gift. Other session members, especially in smaller congregations, may already do double or triple-duty in church work and they have precious little time left for anything else. Besides that, in a small congregation it should not be too difficult to get to know people fairly



well through other encounters. Certainly, on the basis of the generally accepted fact that any care-giver can only minister with any degree of intensity to about forty people at a time, a minister in a small church should have no difficulty looking after the spiritual needs of the members by him or herself.

Given those qualifications, it is an ideal situation when both minister and elders visit the people of the congregation. Some folk may not relate as well to the minister as they do to one of the elders, and vice versa, and our opportunities to minister in depth can only be enhanced with both minister and elders cultivating a personal relationship through visiting, counselling and encouraging them in the Christian life.

By the way, there is an excellent videotape available from Communication Services (50 Wynford Drive, Don Mills, Ontario, M3C 1J7) called, "What Do You Say After 'Hello'?" It is "a video resource on an elder's pastoral care through visiting." Here is a tool that can be used by many congregations to revitalize the visiting ministry of elders. □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.

Books continued from page 33

ence in the Arctic, however, is simplistic. No definition of what he considers to be a nuclear weapons system is given. Consequently, the reader could infer that the Canadian Arctic is replete with nuclear explosives. McMahon is also unfair when he criticizes the education system and its teachers on the basis of a visit to one Arctic school. He must not be aware, for example, of the Baffin Divisional Board of Education, its programme, or its excellent texts written in syllabic.

McMahon is not exaggerating when he states in the prologue that the Garry Lake Inuit had "virtually no contact with white people in the fifties." Neither is he amiss when he describes in Chapter 1 (Friends), the difficulty trying to explain the concept of war to the Inuit when DEW Line construction began. Discussing Systems (Chapter 3), the author succeeds in making a potentially dull subject, interesting. He must have obtained considerable information from a few short interviews; military personnel on 'foreign' soil are not noted for being loquacious!

McMahon makes the common mistake of many investigative reports on indigenous people, of implying all 'white people' are large-city dwellers. Whereas many readers readily comprehend Inuit and Amerindian concepts. His assessment of the effect of commercial television on the Inuit people is trenchant, and equally applicable to most Canadians.

It is indeed 'shocking,' as McMahon correctly claims, how our society has affected Inuit culture.

This review was jointly written by Alice & Dominic French, and John Guthrie, all residents of Pinawa, Manitoba.

A Vow of Conversation — Journals 1964-1965

by Thomas Merton. Collins Publishers, 1988. \$25.95.

For those who have read some of Thomas Merton's books *A Vow of Conversation: Journals 1964-1965* is a treat. Edited by Naomi Burton Stone, a close friend of Merton, the volume offers a unique insight into the life and thinking of this prolific author and Trappist monk. From the

first entry, (January 1, 1964), the journal reveals a man with a keen, open and analytical mind, a delightful sense of humour, and an adventuresome spirit.

The *Journals* tell of Merton's keen desire to live alone in a hermitage. "Everything the Fathers say about the solitary life is exactly true. The temptations and the joys, above all, the tears and the ineffable peace and happiness". It was not easy, however, for him to get the Abbot's permission to move permanently into the hermitage, and here we come across some of the difficulties Merton encountered in the monastic life; the arbitrary rules and what he saw as decisions made on the basis of emotion.

Merton, in spite of his relative isolation at Gethsemane, corresponded with many interesting individuals and, at times, arrangements were made for visits with stimulating guests. These visits were with such interesting individuals as Abraham Joshua Herschel, the Jewish mystic, Dr. D. T. Suzuki, the Zen scholar, Jan Milic Lochman, the Czech Protestant theologian and Czeslaw Milosz, the Polish poet, to name a few. These "contacts" with the "outside world" were essential to Merton.

In his quiet hermitage, Merton reflected upon the miracles of creation; the birds at his window sill, the deer in the woods, the moon, the stars, the changing seasons. It was because he saw the beauty and harmony in creation so clearly that he could be so stinging in his criticism of the disharmony (pollution and destruction) in the world around him.

The *Journals* are full of what may seem as trivial, "every day" experiences, yet for Merton these were important. He was a keen observer of people and events — aware that all of this information holds the potential for growth, greater insight. He could be critical of Dom James' decisions, Rules of the Order and the Church, but he could also see his own weaknesses. "How clearly I see and experience this morning, the difference and distance between my own inertia, weakness, sensitivity, stupidity and the love of Christ which instantly pulls all things in me together so that there is no longer any uncertainty or

misdirection or lassitude."

The *Journals* are full of observations and reflections on the writings of saints, Church Fathers and scholars, and on Church liturgy and music. The whole world clearly was a source of revelation for Merton. The *Journals* reveal a complex man in search of peace and solitude. One can read the book with or without prior exposure to Merton's other writings, but the reader may find it helpful to read *The Seven Storey Mountain* before tackling the *Journals*.

G. J. Bylaard

Mr. Bylaard is minister of St. Stephen's Church in Scarborough, Ont.

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

Clergy and Laity Burnout

by William H. Willimon. Abingdon Press, Nashville, 1989. \$10.75.

This is an excellent little book in the "Creative Leadership Series" which I highly recommend to all clergy and laity. It also speaks more to clergy than to laity, but many lay people will benefit from reading this book. The laity may not be helped as directly as the clergy, but they will learn, from this book, what to look for among clergy to prevent burnout.

That's the significance of this book — it can help prevent burnout — if it is read and followed. I think every graduating student in theology should read and digest what Willimon has to say. It is easy to read; it is well written; it is deceptively simple; it is full of good insights and anecdotes. Willimon employs baptized common sense (the least common of all the senses) as well as biblical perceptiveness to help us face up to the things we do which cause burnout. Willimon works around the thesis that burnout is not caused by overwork but by a lack of meaning.

There is nothing new or startling here but it is all here in a short space. One of the best things I've done for myself is to read the book. One of the best things I can do for my friends is to urge that they read it too.

Zander Dunn

Mr. Dunn is minister of Knox Church, Guelph, Ont

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From the past RECORD

JUNE 1964

Brantford churches honour Nigerian at mission weekend

A mission weekend in Brantford, Ontario was featured by presentations to the Rev. Inya Ude, who will soon return to Nigeria after five years at the University of Toronto and Knox College.

The Presbyterians in the district provided a new Geneva gown for the young Nigerian minister, while the Women's Guild of Greenbrier Church presented Mr. Ude with a B.D. hood. A cheque to purchase books came from all the Presbyterians assembled for a joint service of worship at Alexandra Church on Sunday evening, April 19. There was an overflow congregation.

JUNE 1939

TORONTO BIBLE COLLEGE

The Graduating exercises of the 45th Session of this flourishing school, held on the evening of the 27th of April, brought to the Varsity Arena a company of about 6,000, the spacious building seeming to be fully occupied. The Principal Rev. John McNicol, D.D., presided, and a large mixed choir both led the audience in singing the hymns and presented several special numbers. There were 74 in the graduating class and 17 who received evening class certificates. The diplomas and certificates were presented by Mr. E. A. Baker, President of the Board of Governors.

JUNE 1914

UNION OF WOMEN'S SOCIETIES

Friday, 15 May, was a notable day, and Knox Church, Toronto, a notable place in the history of the Presbyterian women's work in Canada, for then and there was completed the Union of three Woman's Missionary Societies.

"Woman's work" in The Presbyterian Church in Canada, has been for years carried on in four organizations.

The oldest of these was the "Woman's Missionary Society" —

with its executive centre in Montreal, its life and work, though not under the same name, reaching back for half a century, and this its year of jubilee . . .

There were present at the wedding in Toronto, delegates from every province concerned, viz. — eleven from British Columbia, twenty-five from Alberta, twenty-nine from Saskatchewan, thirty-nine from Manitoba, one hundred and forty-three from Ontario and forty from Quebec . . .

And some ads from the same issue...

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JUNE 1889

OUR FOREIGN MISSION STAFF:

Although we have sent a number of new men into the field during the year, owing to removals by death and otherwise, we have only about the same number of ordained foreign missionaries employed as at this time last year, namely twenty-eight, as follows. — Nine in North-West Territories, seven in China, five in Central India, four in Trinidad, and three in the New Hebrides. Three more are under engagement, for China.

Letters

continued from page 7

byterians in Canada really not want to see what life for the larger part of the population is like, or are we so enured by the media's portrayal of atrocities that all we want from our denomination are pictures of smiling faces? . . .

Lucinda Scott,
Knox College

Squandering Resources?

The Kirk Session of Grace Church, Calgary, wishes to express its complete support of the view of the Editor of the *Record* (March, 1989 edition), under the title "Going to Court."

It is our opinion that Mr. Congram is quite correct in asserting that "those Christians who believe this new law is a serious miscarriage of justice (should) oppose it in the traditional Christian way," and we might add, in the traditional Canadian way.

It also seems quite inappropriate that the financial resources of Christians, no matter how they are collected, should be squandered before all our traditional avenues of representation have been exhausted, when so many other obvious areas of Christian care and service are inadequately funded. . . .

(Rev.) Samuel J. Stewart,
Calgary, Alberta

The "last" word on Grief

The Rev. Harrold Morris passed on a copy of the February, 1989, *Presbyterian Record* on grief. I was pleased to see this topic covered in such depth and in such an effective manner.

I was privileged to get to know Mrs. Morag Morris during her final illness. We discussed the fact that I felt her talk was in publishable form. She seemed surprised to hear this. I'm pleased that you took the opportunity to publish Morag's advice and to share her comments with many who have much to gain by reading them.

I was also pleased to see the checklist that my colleague, Dr. Alan

Lyall, prepared many years ago when we were working with Community Contacts for the Widowed. At that point many of the widows we worked with felt let down by the church and their clergy. More recently I have been involved in a study in another Canadian province. In that study we found that most people had been able to have helpful discussions with their clergy about being diagnosed as having cancer. I like to think that in part this is because of the efforts of people like yourself who draw the attention of clergy to important issues like grief.

Your volume is also reaching beyond your usual readership as well. Recently Mr. Morris joined me to speak with medical students about grief. He gave them copies of the *Presbyterian Record* which they read and quoted in their essays. If we can improve the perspective of clergy and health care professionals, then we will have gone many steps along the path of reaching out to those who contact illness, death and grief.

Keep up your good work.

Mary L. S. Vachon, RN PhD.,
Senior Mental Health Consultant,
The Clarke Institute, Toronto

Baptising in the Sea

I have just received the January edition of the *Presbyterian Record*. It was passed on to me by a member of our congregation, Mr. Philip Thomas, whose baptismal photo appears on the front cover. On his return from Iona he shared with the church the profound effect of following Christ through the waters of baptism. For Philip, it was a very deep spiritual experience which has left its mark upon him and his commitment to Christ has grown deeper as a result. . . .

(Rev.) John D. Welsby,
Pembrokeshire, Wales, U.K.

An elder's authority

In the April issue of the *Record*, I read with interest the question to the Rev. Tony Plomp: "Can a Session make a ruling that forbids certain ministers from preaching in the pulpit?"

His answer was: "By no means, the authority of the Session stops at the pulpit steps." He mentions how

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Letters

continued from previous page

this view is different from that held by some other Reformed Churches. He recalls the days of his youth in Holland, how the elder "on duty" would shake the minister's hand at the pulpit steps.

I have the same Dutch background as does Dr. Plomp. . . . The shaking of hands at the pulpit steps has, in my experience, nothing to do with authority. I have always seen this as a blessing. . . .

Regarding the authority of the elders over the pulpit ministry, I feel this is biblical and important. In the past, the teaching elder was wrongly favoured with a certain superior status over the ruling elder. . . . This discrimination has no basis in the Bible. . . .

Albert Blom,
Barrie, Ontario

God's Gender

. . . . Why do people continue to quibble about God's gender? God is a Spirit and can't be confined to human limitations. Perhaps the English language could introduce another pronoun especially for God, but until we do, let us use the broader pronouns we use for all human kind.

(Mrs.) Margaret Hepburn,
Chilliwack, B.C.

U2 and Amnesty International

I have just finished reading Gregor Reid's critique of U2's "Rattle and Hum" in the *March Record*.

I take offense at his remark regarding the band's promotion of Amnesty International. . . . He is "worried" about U2's commitment to a Nobel Peace Prize winning organization.

Amnesty International works on behalf of Prisoners of Conscience. Any person held against their will because of their religion, sex, race, political ideology, or nationality, provided they have neither used nor advocated violence. We write polite (but numerous) letters to Heads of Governments and ambassadors on behalf of people who can do little for themselves.

If this organization does not "carry the cross" then I would like to know one that does more. . . .

Jane McMillan,
Owen Sound, Ont.

Shall we stay out of Politics?

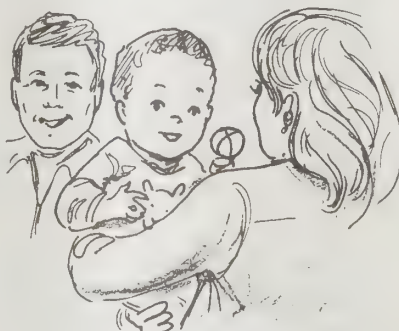
Should we as a denomination whose membership is diverse in political persuasion try to express positions on issues like "Free Trade" or "policy on refugees," when we know we cannot speak with a reasonable unanimous voice?

My answer is no!

Those who are zealous to have our church speak out on innumerable political issues are becoming insensitive to the negative affects this is having on our denomination. It is creating disunity. A significant number of those who cannot agree with the decision of the General Assembly on issues such as "Free Trade" feel angered and alienated. . . .

Am I advocating the policy that the church should stay out of politics? No! The nature of today's world and politics necessitates the church speaking out on issues. But we need to speak with more wisdom and a more unified voice. . . .

(Rev.) Kenneth Oakes,
Trail, B.C.



Announcing Births?

My son-in-law has an interesting idea. He reads the *Record* and is intrigued by its content.

He wonders why the *Record* only covers deaths. Why not births?

He thinks that the *Record* should reflect that we are a living church as well as a dying church!

(Rev.) Bruce Miles,
Winnipeg, Manitoba.

Church State and Gatt-Fly

We are grateful to Mr. W.S. Thomson (*Presbyterian Record*, January, p 42) for drawing attention to the contribution of GATT-Fly to the free-trade debate. GATT-Fly is an interchurch coalition addressing economic justice implications of international trade issues. It has been functioning under the sponsorship of all the mainline (PLURA) churches in Canada for over 15 years, and with a staff including 3 full-time professional and academic scholars has done a great deal of excellent work. As we noted in our international affairs committee report to the 114th General Assembly, we were greatly indebted to GATT-Fly for comprehensive backgrounding in the free-trade issue. In our independent evaluation of the issue, we augmented this backgrounding by studying a host of other materials presenting all sides of the trade agreement, leading us to a thoughtful biblically-based assessment of the implications of the deal. This assessment became part of our report to the General Assembly in June of 1988. The Assembly adopted our report and accepted its recommendations with only minor modifications.

The free trade issue had been included in the report of the International Affairs Committee to the General Assembly previously, in 1987, as part of the ongoing work of the committee. Accordingly, the national debate on free trade that took place during the election campaign in 1988 included, as it should, points of view developed over the years within The Presbyterian Church in Canada, as well as those developed by scores of secular groups and institutions throughout the country.

Gordon Hodgson,
(Chairperson, International Affairs
Committee
The Presbyterian Church in Canada)

Re. W. S. Thomson's attack on GATT-FLY and the International Affairs Committee; I, for one, am immediately increasing my givings to Presbyterians Sharing because I have faith in the way our denomination and its system manage to work things

out. This is a response to W. S. Thomson who is decreasing his.

I share the opinion that I am not represented by the church, in full, at any given time. I do not fully support every recommendation made by every committee — *but* — I am also not arrogant enough to think that I am judge of every move the church makes. Surely the General Assembly does that.

Our system of courts and committees has proven to be reliable in *not* leading people of faith down the "garden path." . . . We also have the ability to reverse decisions or amend or change them . . .

I prefer our system and will support it to the best of my ability in spite of minor differences.

(Rev.) John Young,
Sudbury, Ont.

The letters of Beulah Christie, G.D. Zimmerman, and W.S. Thomson (P. 42 — January 1989) imply the church should say and do nothing regarding matters of state and society. Amos and Jeremiah would be astonished. Our denomination's "Declaration of Faith Concerning Church and Nation" says, "We reject all doctrines which assume, whether on sectarian or on secular grounds that the Church's life should be or can be completely dissociated from the life of the Civil State." (Paragraph 7)

What is most distressing about the letters is that instead of presenting arguments, they present insults. "Naive," "simplistic," "transplanted Ian Paisley," and "incredible group of left-wingers" do nothing to further reasonable debate. Even though we disagree in some areas, we are still brothers and sisters in Christ.

(Rev.) Iona MacLean,
Sarnia, Ont.

Thatcher's speech

My heart sang as I read the speech by Margaret Thatcher in the January *Record*: a concise encapsulation of God's laws for mankind, embracing both Testaments, and endorsed by our Lord in Matt. 5:16-18 . . .

David Page,
King City, Ont.

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Mr. Carl F. Pease,
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Candidates may be short-listed based on qualifications and experience. **Deadline June 30, 1989.**

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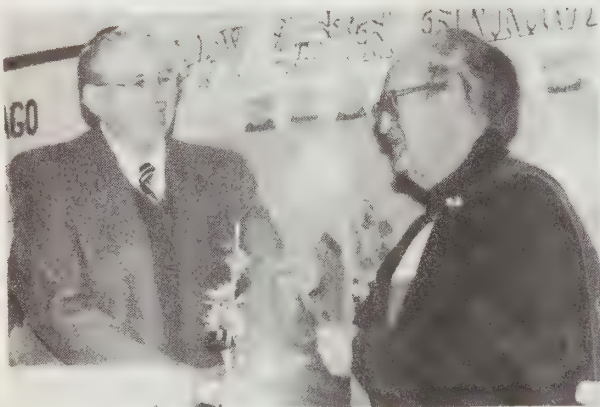
PEOPLE AND PLACES



THE CONGREGATION OF St. Andrew's Church, Cobourg, Ont. held a reception after the worship service of Jan. 29 to bid farewell to the Rev. Stephen and Mrs. Moira Hayes and family. Pictured, left to right, are Jonathan, Moira, Catherine and Stephen Hayes. Mr. Hayes has taken up duties as minister of Calvin Church, North Bay, Ont.



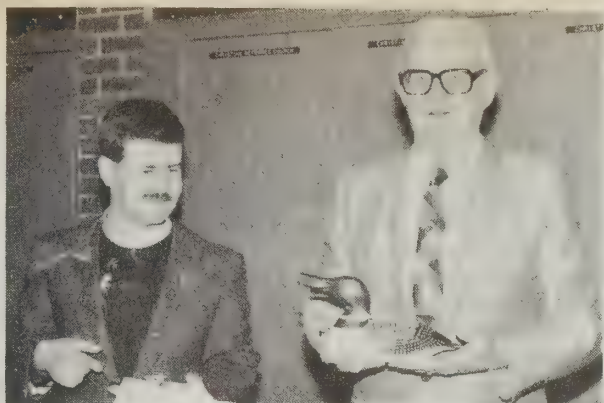
PICTURED, the Rev. P. Lyle Sams (left), Moderator of the Presbytery of Quebec and Chairman of the Chaplaincy Committee for the Canadian Forces, presents a Chaplain's plaque to Dr. Bruce Miles, Moderator of the 114th General Assembly, recognizing his work as a reserve chaplain and serving as a memento of his visit to Canadian Forces Base, Valcartier. The presentation took place at a recent meeting of the Quebec Presbytery, hosted by Major David Kettle, a Presbyterian chaplain, at St. Alban's Chapel, CFB Valcartier.



THE CONGREGATION OF Knox Church, St. Thomas, Ont., honoured Dr. Harry Rodney at a surprise presentation recognizing the 45th anniversary of his ministry at Knox. The church's banquet hall has been named Rodney Hall, and a plaque marking the dedication and a full-length portrait of Mr. Rodney will hang in the hall. Robert Holt, clerk of session, is pictured making the presentation to Mr. Rodney, who also received some 100 cards from the members of the Sunday School. Throughout his many years of service at Knox, Mr. Rodney has been recognized several times for his contributions to the church and the community and has held prominent positions in various local organizations and in the church in both presbyterial and national levels.



THE W.M.S. AND W.O.C. of St. Andrew's Church, Bolsover, Ont., celebrated their 100th Anniversary last October. Principal speaker for the evening was the Rev. Clifford Waite of Oakwood United Church. Special music was provided by Mrs. Eleanor McEachern, organist, and soloist Mrs. Adriane Stewart. A highlight of the evening was the reading of the history of the Bolsover W.M.S./W.O.C. by Mrs. Gilbert Nicholls, who is pictured (right) receiving an honorary life membership in recognition of her 55 years of service from Mrs. Alfreda MacPherson. Several group members played a part in the planning and success of the evening. Also lending their assistance were the Rev. Ron Wallace, Neil Torry, who designed the invitations and programmes which included a sketch of the church, and Glen Imrie, who took photographs and made a tape of the celebration.



THE CONGREGATION OF Albion Gardens Church, Rexdale, Ont., held a luncheon following the worship service of March 12 to show their appreciation to Hugh Row for 26 years of faithful and diligent service as clerk of session. As a token of their appreciation, the congregation presented Mr. Row with a loon, hand-carved by a member of session. The Rev. John Taylor is pictured with Mr. Row.



ON SUNDAY, March 19, St. Andrew's Church, Stratford, Ont., surprised choir member Shirley Fairles, when the service was stopped following her solo, in order to present her with a bouquet of flowers in recognition of her 50th Anniversary as a valued member of the St. Andrew's choir. Mrs. Fairles is pictured with her granddaughter, Libby Smith.

Photo: Bob Edmonds.



PICTURED AT THE installation of Conrad Dutchin (holding certificate) as a member of the new Refugee and Immigration Review Board are (l. to r.) Mrs. Anabelle Evans, the Rev. James Dickey, Dr. Donald and Mrs. Wade, Miss Giollo Kelly, the Rev. Zander Dunn and the Rev. Basil Dass. Mr. Dutchin is an elder at St. Andrew's Church, Toronto.



SUNDAY, MARCH 19, was a special day for the congregation and Church School of St. Marys Presbyterian Church, St. Marys, Ont. Seventy-five "Good News Bibles" were dedicated for use by the Church School, in memory of Jackie Noble, who lost her six-year battle with leukemia at the age of 14 in January of this year. Pictured are some of the members of the Church School, the teaching staff, and the minister, the Rev. Rick Horst.



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People and Places

continued from previous page



THE PYPS SYNOD of Eastern Ontario and Quebec held a February weekend retreat at Trinity Church, Kanata, Ont. On the Saturday afternoon they conducted a food drive and turned over the donations to the local food bank.



THE CONGREGATION AND Sunday School of First Church, Nelson, B.C., took part in a celebration honouring Mrs. Maria Gillanders on her 100th birthday, April 8. Mrs. Gillanders's family, all active church workers, including one minister son and one newly-ordained granddaughter, held a reception for friends at the Jubilee Manor. The Sunday School of First presented her with a giant-size card with 100 candles signed by members of the congregation. Pictured with Mrs. Gillanders are representatives of the session and Sunday School, who presented her with a bouquet on behalf of the congregation; and the minister, the Rev. Calvin Brown.

Photo: Carol Wohlgemuth

I LOVE YOU

by Scott Sinclair

The camp worker strives to proclaim the gospel but often wonders if the words and actions would be better directed to the trees and rocks than to the kids. But they keep at it. They sow seeds. They trust the promise.

An intermediate co-ed camp had the entire staff drawn out and ready to explode. It had characteristics not unlike feeding time in the shark aquarium. Two campers were especially notables as ringleaders of most of the terror that reigned over us for those ten days. One was a girl, the other a boy. I would like to refer to them as Beelzebub and Lucifer, but I don't want to be too kind to my memory of them. The girl I will call, Sheila.

Sheila had a 12-year history that made one want to scream at life. Her mother had left home 5 years earlier, probably forced out by her father's drinking. Her father and brothers had abused Sheila's mind, spirit and body. She responded to her situation by being as cruel, disrespectful and destructive as possible. This was all she knew.

Sheila and her male cohort made no attempt to hide their intentions of driving the staff crazy. They would tell us often of their plans to burn the food, or push some other camper's sleeping bag out in the rain, or tip a canoe. They were not very original, just destructive. The counsellors seemed powerless to redirect their energy.

They were open about their plans to stay up the last night and raid the other units. In response, programme staff decided to run a patrol to try to keep things in order. After the closing campfire, the campers went back to their units and the programme staff to their cabins. Within the hour we heard the shouts begin, so we went into action. It was my luck that I should be the first to find Sheila.

It was late. I was tired. I had been through ten days of putting up with this kid and I wanted it to end. I said nothing as I grabbed her arm tightly and started walking her toward her tent around the lake. Another girl followed without speaking. I knew I might be hurting Sheila with my grip but I wanted her to know that I was fed up.

About half way around the lake she said, "You're hurting my arm." I said, "Oh," and eased off. We continued in silence. We came to a fork in the path with one direction leading straight to their unit. I decided to leave them there. I let go and told them sternly to go straight to their tent, then turned to leave. I stopped just a few paces away and looked back. They hadn't moved. I had to say something. I remember the scene well.

"Sheila," I said, "I love you, we love you, all of us here. We don't expect you to understand that or even believe it but it's true, and it's what we've been trying to show you all camp."

She was a shadow in the darkness of the trees. Her voice answered, like a shadow, faint and unsteady, but her voice did answer. "I know."

She went back to her tent and, the next day, back to the city. □

Mr. Sinclair is the Youth Director for the Synod of Hamilton and London, and also part-time Camp Director at Camp Kintail on Lake Huron, Ontario.

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Most of the transfers of membership certificates which our congregations send out to others do not do justice to our theology of the covenant which seeks to acknowledge that God works in families and in significant spiritual events such as baptism and the profession (or reaffirmation) of our faith. We who practise the baptism of infants, acknowledging God's promises and claim should recognize this in the official documents we produce and send.

The Session of St. Giles' Presbyterian, Prince George, B.C., has designed a new suggested "Certificate of Membership" which includes space for all the members of the family (whether they have been baptized or made a profession of faith or not) so that the receiving church can, at a glance, know all the members of that "household of faith." Places for significant spiritual events such as baptism and profession or reaffirmation of faith are provided. These should be remembered and celebrated. Further, if the member came from another Christian congregation (whatever the denomination), the "prior membership" could be recorded, celebrating the unity of the Christian church. And there is also space for "Additional Information," providing an opportunity for some personal notes about those who are now transferring their membership. ☐

Submitted by J.H. (Hans) Kouwenberg, minister of St. Giles' Presbyterian Church, Prince George, B.C.

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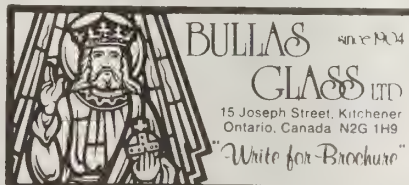
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Appointment made for new house church ministry



In the May issue of the *Record* we carried an article on a proposed experimental house church ministry for the Cariboo Region of British Columbia. We are pleased to report that this ministry will be getting underway on August 1 with the appointment of the Rev. David Webber, pictured above, as the ordained missionary.

New Protestant magazine launched in Poland

A new church monthly, *Protestant Review — Word and Thought*, has been launched in Poland by the Polish Protestant Society. It emphasizes the Protestant presence in Poland, where most people are Roman Catholics. Its initial run was 5,000 copies. (EPS)

Bibles no longer exempt

Bibles are no longer exempt from sales tax in the United States. According to a recent decision by the U.S. Supreme Court, laws in 15 states which allow sales-tax exemption on Bibles violate the separation

of church and state. Exempting the Bible and other Christian books from such tax is a preferential treatment of the Christian religion and is therefore unconstitutional, the court ruled. (*The Christian Century*)

Templeton Prize

For the first time, the Templeton Prize for Progress in Religion is being shared. The 1989 prize has been awarded jointly to Scottish churchman George MacLeod and West German physicist Carl Friedrich von Weizsaecker. MacLeod was honored for his founding of the Iona Community, an ecumenical centre that has been influential in the church life of many countries. Weizsaecker was chosen for initiating research into the interconnections between physics, cosmology and theology. Valued this year at \$435,000 (US), the prize is to be awarded at a public celebration in Tokyo this month.

Retreat held for ministers and spouses

Pioneer Camp near Huntsville, Ontario, was the site for what may have been the first event of its kind for Canadian Presbyterians when eight ministers and their spouses met for a retreat, April 3-5, 1989.

Sponsored by the Renewal Fellowship Within The Presbyterian Church in Canada, the Clergy/Spouse Retreat drew a somewhat diverse group from six presbyteries in Ontario. Dr. Stan Skarsten, family therapist and counsellor from the Institute of Family Living in Toronto, and his wife, Mary, led the group in looking at the themes of strengthening marriages and dealing effectively with stress in the ministry. Other sessions gave the participants opportunity to share thoughts, feelings and experience related to marriage and ministry, as well as set goals for growth and change.

It is hoped that this will be the first of several such retreats and that many other clergy and spouses will be able to benefit from the support and fellowship such events provide.

Canadian Christian Festival III to be held in Halifax

Plans are currently on their way for the third Canadian Christian Festival, to be held in Halifax, N.S., in August 1990. A team of representatives from various churches in the area have been meeting for the past year and a half, and potential speakers, workshop leaders, and entertainers have been contacted.

The theme for the Festival is "A Time to Love," which will be a "reflection of our celebration of faith together in the love of God." As in the previous two Festivals, the programme will include workshops, keynote speakers, worship, Bible study, prayer sessions, displays, drama, entertainment, discussions and debates — with something for participants of all ages.

The first Festival was held in Ottawa in 1982 and Canadian Christian Festival II followed four years later in Calgary. A location in eastern Canada seemed fitting for the next one and the Halifax-Dartmouth Council of Churches enthusiastically endorsed the proposal to host Canadian Christian Festival III.

Chairperson of the planning team is the Very Rev. J.A. Munroe, an Anglican dean, and Mrs. Mildred Moir, a Roman Catholic laywoman, is vice-chairperson. Mrs. Moir is chairperson of the board of governors of the Atlantic School of Theology. Recently, Mrs. Heather MacEachern was appointed executive director of the festival.

Brochures and information about Christian Festival III can be obtained by writing to: P.O. Box 9428, Station A, Halifax, N.S. B3K 5S3.

Communication services reduced

The Audio-Visual Resources Library, operated at national church offices by Communication Services, is now open four days per week only (and closed on Fridays). All telephone and mail orders will be processed and shipped Monday to

continued on page 46

GLEANINGS

I remember when I was at a Pittsburgh seminary a year or two ago, someone said, "If you were founding this seminary from scratch, what would you do?" I said, "I would see that everybody goes to A.A. meetings for the first six months."

Surely everyone knows that the church, once it gets a building and a budget and officers, goes to hell in lots of terribly important ways . . .

In faith I know there are churches . . . where the Spirit is present. Who knows in what unpromising situation the Spirit can be present for us? I found very often in what seemed to be unpromising churches something powerful happens in spite of what was going on. I believe in the power of the Spirit. If he can work through a fool like me, he can work through anybody.

— **Frederick Buechner** in an interview with the *Canada Lutheran* —

The ways by which people are brought to faith in Christ are many, various and infinitely mysterious. But at their center is always the contagion of a joy that cannot but communicate itself, rather than the consciousness of a duty that must be discharged, a burden that must be carried.

— **Leslie Newbigin** —

"Our churches are probably the most cost-effective institutions in our society. If it were not for churches encouraging pro-social behavior and discouraging antisocial behavior, the financial and other costs to society would be considerably greater than they are."

— **Dr. George Gallup**, pollster

"When the bishops spoke less, the Catholic Church was listened to more."

— **Patrick J. Buchanan** —

True perfection consists . . . in having but one fear, the loss of God's friendship.

— **St. Gregory of Nyssa** —

The first act of love is listening.

— **Paul Tillich** —

"They whom the gods wish to destroy, make ministers' wives."

— **Lucy Maude Montgomery** —

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NEWS

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Thursday. As well, the Library will be closed for nine weeks this summer, commencing July 3 and re-opening September 5. Resources required for summer programmes should be booked no later than June 1 to guarantee delivery and availability. Rental rates have also been raised. These changes have been necessitated by budgetary constraints.

Don Stephens, Director of Communication Services, and the Rev. Marshall Jess, the department's Chairman, said it was with "regret and great reluctance" that the new measures were being implemented. They also expressed the hope that the changes would not cause undue hardship to those who rely on the Library for resources for ongoing congregational programmes.

The Communication Services department welcomes comments and suggestions concerning the changes and promises to continue to provide the best service and resources possible.

Brazilian Lutherans issue appeal to save Amazon

The General Synod of the Evangelical Church of Lutheran Confession in Brazil (IECLB) has issued an appeal for action to save the Amazon River region from an "apocalypse" which threatens it. The IECLB faults greedy miners and developers and says their actions are destroying the physical environment and harming the welfare of the native tribes who live in the area. "The gravity of the situation," the IECLB statement suggests, "requires energetic, immediate and decisive measures." "Ecological crimes are crimes against God," it says. (EPS)

Number of UK churches in decline

The new MARC Handbook for the United Kingdom shows that there are 4000 fewer churches and 3000 fewer clergy in the UK today than in 1970. A survey conducted by Peter Brierly indicates that nominal membership roles have also been cut by over a

million, although maximum attendance figures have declined by only 200,000, from 1.8 million to 1.6 million over the same period.

The survey also revealed that Baptist and Pentecostal churches are increasing but their growth does not offset the overall decline. The number of missionaries from the UK has dropped by 1300 to 5700 in the last six years, but the cash support for the remaining missionaries has been increasing for the last two years. The number of Muslims in the UK has increased by five per cent in only two years. They now number about 900,000. (REC NE)



South African churchman guest of P.C.C.

On March 25, Abram Makhoana flew back to his home in Soweto, South Africa, after spending a month in Canada as a guest of The Presbyterian Church in Canada. Mr. Makhoana is a member of the Lesotho Evangelical Church, a partner church of the P.C.C. He was invited to Canada to attend the annual meeting of the Board of World Mission and to help strengthen the ties between the two churches. While in Canada he visited and spoke at several churches in the Toronto area.

Mr. Makhoana was born in Soweto and has lived all his life in that part of South Africa. His trip to Canada was the first time that he had been out of Africa and the first time he had flown in an airplane.

An elder of Moletsane Church in the Rand Presbytery, he has worked with youth in the presbytery for 26 years. The presbytery consists of nine parishes, with several congregations in each. In his lifetime Mr. Makhoana has had the opportunity to know and work with people whose names have appeared regularly in North American newspapers - Boesak, Huddleston, Mandella, and Tutu - to name a few.

Mr. Makhoana returned home with mixed impressions of Canada. He found the waste he encountered rather unbelievable and feels that Canadians, in the midst of luxury and abundance, are apt to forget those who are suffering in other parts of the world. Our churches are like "palaces" he says, "with nobody in them." In his church, for example, Good Friday is a day devoted to prayer and meditation. On Good Friday in Toronto the biggest lineup he saw was to get into the Ontario Science Centre.

Churchgoers understand media

Church-going people who are critical of newspaper coverage of religious life in America have a better understanding of the role of the media than they are given credit for by some journalists.

A 15-month study by Temple University (Philadelphia) communications professor Stewart Hoover of news media coverage of religion also shows that journalists believe they do a better job covering religion now than they did a decade ago.

Mr. Hoover conducted the study for Religious News Service. Included in it were two surveys conducted in the US by the Gallup organization, and in-depth studies of four congregations.

It also includes interviews with religion writers and editors at four national daily newspapers, at four small dailies around the country and at two religious news bureaus.

"What we are finding is that churchgoers understand the difference between the front page and the church page," said Mr. Hoover, author of a recent book on evangelist Pat Robertson.

"Even the evangelical Christians

— the ones who theoretically would feel they are most misunderstood by a secularized, liberal media establishment — are pretty sophisticated about this.”

The typical congregation member, however, does fault the news media for not providing more information about religion as part of regular coverage.

“There is a religious dimension to contemporary American life that’s not covered accurately in the front section of the paper,” Mr. Hoover said.

He added that journalists recognize that the religion beat has changed.

“The experience of the past decade — Jimmy Carter, the rise of evangelicalism and religious ferment — have illustrated that we are not a secular society. We’re a society of secularism on the national level, but underneath there is a great deal of sectarian ferment.

“That’s something the press should be covering and is covering more and more. The journalists are telling us, ‘Sure, 10 or 15 years ago, we didn’t do such a hot job. But we are doing better all the time.’” (*Anglican Journal Episcopal*)

Evangelicals from Marxist-led lands gather

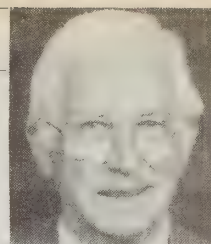
More than 80 evangelical Christians from some 20 socialist countries attended a five-day conference in East Germany sponsored by the Evangelical Alliance of the German Democratic Republic and the World Evangelical Federation. It was the first gathering of its kind to have such a wide representation of socialist states, with evangelicals from Angola, Cuba, Ethiopia, Laos, Mozambique, Poland, the Soviet Union, Vietnam and other countries.

The meeting included appeals for support of disarmament, involvement in society, and authentically Christian lifestyles. One recurring theme was restriction and suffering for the gospel. Being in prison for the gospel was a common experience among the conferees. Another highlight of the conference was the singing of *Ein feste Burg ist unser Gott* (*A Mighty Fortress*) in a room where Martin Luther laboured in exile.

GROWING PAINS

Burdett McNeel

Must I be “meek and mild”?



How do you square the psychiatrist in you with the theologian? . . . don’t psychiatrists strongly advise patients not to be constantly curbing their natural responses but to use them to their fullest? This contrasts strongly with Presbyterian preachers who want to form us into “gentle, meek and mild” moulds . . . Where can I find a Presbyterian church that says its O.K. to use each person’s uniqueness provided that he/she does so, hand in hand with God? People who are basically meek and mild will not get up and ask questions that will move the Church forward. Personally I find it easier to commune with God outside Church — but I know I need the discipline of it, and the fellowship there.

You have asked more than I can attempt to answer in this issue. However I will make a start.

Your questions raise several issues:

- 1) the control of feelings;
- 2) the control of behaviour.

As a psychiatrist, I would say that you should not deny your feelings to yourself, or to God. Whether you express them to anyone else depends on your judgement of what the effect is likely to be, and whether that is what you want. To say that you should not deny them to yourself does not mean that you should not want to change them. Doing that is one of the activities of psychotherapy. I cannot say much about it now except that it is not a matter of will-power as some might think, but a matter of developing a different outlook on the person or situation that arouses the feeling, or possibly on your own attitudes.

Certainly people should use their natural abilities to the fullest. Whether they should express all their natural responses depends on what their responses are. I think that we all realize that uncurbed responses can get

us into trouble depending on where we are and what they are. Without any curbs there is anarchy and chaos. The question is, “what is appropriate to the situation.”

I wonder if the “gentle, meek and mild” mould is not becoming an anachronism in this day of self-assertion, confrontation, and protest? However I expect that genuinely meek and mild people will continue to be meek and mild. That does not mean weak or ineffective. There used to be a phrase “meek as Moses,” Moses led a tribe of Israelites in the desert for forty years. Jesus, who said, “Blessed are the meek,” and is so described in Sunday School hymns and literature would never have been crucified if he had fitted the popular pattern of meekness. But both were submissive to God.



I agree that you need the fellowship and discipline of the Church, as does every Christian, though many don’t seem to recognize their need. I regret that I cannot suggest a congenial church home since I do not know you or your location, or the available congregations, well enough to do so. However, I have a feeling that you are not necessarily in the wrong place if you will relax and continue to quietly make your contribution “as to the Lord,” without too much sensitivity about its reception. Someone will eventually notice. □

You are invited to send questions you would like Dr. McNeel to address, to him c/o the Presbyterian Record, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in “Strict Confidence.”

Reflections On Courtesy



by Esther McIlveen

Courtesy — respect for and consideration of others — is often associated with past generations. However, for Christians, courtesy is never outdated.

Two Greek words that describe courtesy are "tapeinophron" and "philophronos." The first is related to the exhortation in 1 Peter 3:8 and 9: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing." The second denotes "friendly thoughtfulness," as seen in Acts 28:7, when Publius lodged Paul and his companions for three days.

In the Old Testament, no rule required Abraham to allow his nephew, Lot, to make first choice in selecting the land in which he and his family would dwell. But Abraham said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left" (Gen. 13:8,9). Courtesy — not duty — prompted Abraham's words.

Courtesy should undergird all our actions. It is reflected in how we treat others, whether they are family members, brothers and sisters in Christ, or strangers.

In the New Testament, it wasn't just a breach of Jewish etiquette when Simon failed to provide water for Jesus' feet, a kiss of greeting, and oil for his head (Lk. 7:44-47). His lack of courtesy was a reflection of

BURGESS, A. CAMPBELL, Q.C., elder, trustee, member of board of managers at Calvin Church, Toronto, Ont., Trustee of The Presbyterian Church in Canada, member of the Board of Management at Knox College, and Board of Directors of the Ecumenical Council of Canada, March 16.

CRAIG, JESSIE ELIZABETH ANNE DUGAN, (MRS. JOHN), 80, elder, member of session and member for 43 years of St. Andrew's Church, Belleville, Ont., former president and treasurer of Kingston Presbyterian, hon. life member and faithful supporter of WMS guild, and the Bible Society, Dec. 24, 1988.

DAVIDSON, W. BRUCE, Trustee, former Sunday School Superintendent, elder for 30 years at St. James' Church, Stouffville, Ont., formerly elder at Knox, Agincourt, April 1st.

DAYMAN, HERBERT, longtime elder and member of St. Andrew's Church, Lindsay, Ont., Dec. 18, 1988.

ENDICOTT, JAMES, longtime elder and member of St. Andrew's Church, Lindsay, Ont.

FENNELL, M. CLARK, elder of Knox Church, Cannington, Ont., Jan. 14.

FERGUSON, JOHN, elder for many years at High Park-Morningside Presbyterian Church, Toronto, Ont., and a loyal *Record* Secretary for a great number of years, April 15.

FRASER, ROBERT C., elder of long-standing and former board member of Knox Church, Burlington, Ont. Dec. 8, 1988.

HAIN, JOHN MACFARLANE, 94, lifetime member of Victoria Presbyterian Church, West Toronto, Ont., former Church Treasurer and in earlier years participated in several plays put on by the Choir, of which he was a longtime member.

KIDD, PAUL JAMES GARLAND, 75, elder and clerk of session of Riverside Presbyterian Church, Windsor, Ont., for 26 years, son of the Rev. Charles Edward Kidd, minister of St. Andrew's Church, Gananoque, Ont., (1916-1949), March 10.

MAGOR, WINIFRED, 88, longtime member of Mackay Presbyterian Church, Timmins, Ont., March 5.

McDONALD, CHRISTINA, 99, longtime member of Knox Church, Cannington, Ont., life member of WMS, Feb. 28.

McFADDEN, HERBERT, senior elder and lifelong member of St. Andrew's Church, Lindsay, Ont., Feb. 26.

his moral condition.

Etiquette shows us how to seat a bridal party at the head table, but Christian courtesy teaches us how we must act toward the guests. Courtesy can be the recognition of a person by shaking his or her hand, or giving up one's seat on a crowded bus. It can be a thank-you note for a gift received, or not interrupting a person who is talking.

It can be allowing a harried shopper to go ahead of us at the supermar-

DEATHS

McQUARRIE, JAMIE, longtime elder and trustee of St. Andrew's Church, Lindsay, Ont., Aug. 29, 1988.

McVITTIE, MRS. SUSAN, 90, longtime member of Glebe Presbyterian Church, Toronto, Ont., member of W.M.S., mother of Eileen, graduate of Ewart College, April 19.

MILLER, MARJORIE, 83, longtime member of Knox Church, Vernon, B.C., Dec. 31, 1988.

NAIRN, ANSLEY HALL, longtime elder and active in many areas of Knox Church, Grand Valley, Ont., Sept. 22, 1988.

PATERSON, MAGDALENA, 97, longtime member of Mackay Presbyterian Church, Timmins, Ont., Feb. 14.

PIKE, ROYDEN GILBERT, 61, elder and active member of St. Stephen's Presbyterian Church, St. Stephen, N.B., March 20.

ROSS, JOHN STEWART (JACK), Brig. Gen. Retd., D.S.O., C.D., 77, longtime elder of The Presbyterian Church in Canada in Alberta, Ontario and British Columbia: latterly at St. Andrew's North Church, Sidney, B.C., and for the last two years as an elder in the now fully independent Saanich Peninsula Presbyterian Church in Sidney, B.C. Died while on vacation in Mexico on March 1st.

SEVERN, RICHARD, 77, senior elder (since June, 1968) of St. Andrew's Memorial Presbyterian Church, Port Credit, Ont., Feb. 19.

STEWART, CHARLES, 71, elder of the Caledonia Presbyterian Church, Caledonia, P.E.I., Feb. 27.

TOWNSEND, PROFESSOR GORDON F., elder for 47 years and trustee of the church, former clerk of session and church school teacher of St. Andrew's Church, Guelph, Ont., and for many years was involved with Presbyterian World Service in the "Beekeeping Project in Kenya," Dec., 1988.

WHITE, NORMAN HERBERT, 72, elder for over 40 years and clerk of session for 39 years of St. Andrew's Church, Roslin, Ont., representative elder to the Presbytery of Kingston for many years, and commissioner to General Assembly in Montreal, Arnprior and Guelph, secretary treasurer of the manse and Roslin Presbyterian Cemetery, Feb. 23.

ket, or expressing appreciation to those who serve us at home and at work. It can be thanking people we may take for granted in our local church.

As Christians, we are called to do more than just live out our culture's definition of etiquette. We are called to have Christlike attitudes which result in caring actions. □

Mrs. McIlveen is a free-lance writer from Richmond, British Columbia.

TRANSITION

INDUCTIONS

- DiGangi, Rev. Dr. Mariano, Toronto, Knox Church, Ont., April 19.
Gaskin, Rev. Mark, Exeter and Hensall pastoral charge, Ont., Jan. 4.
Turner, Rev. Mark L., Oshawa, St. Paul's Church, Ont., May 7.

DESIGNATION

- Johnston, Ms. Elizabeth, as a member of the Order of Diaconal Ministries, London, Chalmers Presbyterian Church, Ont., April 9.

INSTALLATION

- Johnston, Ms. Elizabeth, Sarnia, St. Andrew's Church, Ont., as Director of Christian Education, April 16.

VACANCIES &

INTERIM MODERATORS

Synod of Atlantic Provinces

- Alberton and West Point charges, P.E.I., Rev. John Dowds, Box 1, Tyne Valley, P.E.I., C0B 2C0.

- Lower Sackville, First Sackville Presbyterian Church, N.S., Rev. P.A. McDonald, 4 Pinehill Road, Dartmouth, N.S., B3A 2E6.

- Springhill, St. David's; Oxford, St. James's; and Riverview, St. Andrew's, N.S., Rev. Fred Douwsma, Box 1003, Pictou, N.S., B0K 1H0.

- St. Andrews, Greenock Presbyterian Church, Pennfield, The Kirk, N.B., Rev. D.A. Dewar, Harvey Station, N.B., E0H 1H0.

- Tatamagouche and Wallace pastoral charge, N.S., Rev. Murray Graham, Box 207, River John, N.S., B0K 1N0.

Synod of Quebec and Eastern Ontario

- Kars, St. Andrew's Church, and Vernon, Osgoode Church, Ont., Rev. Dr. Calvin Chambers, 290G Dalehurst Drive, Nepean, Ont., K2G 4E4.

- Montreal, Korean Presbyterian Church, Que., Rev. Dr. Don Neil, 6225 Godfrey Ave., Montreal, Que., H4B 1K3. (Any candidate must speak Korean and English.)

- Montreal, Maplewood Presbyterian Church, Chateaugay, Que., Rev. W. Hong, First Presbyterian Church, 501 Fifth Ave., Verdun, Que., H4G 2Z2.

- Ste. Foy, Eglise Ste. Marc, Que.; Apply to the Presbytery Commission: Rev. Blake Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.

- Town of Mount Royal (Montreal) Presbyterian Church, Que., Rev. Wm. C. MacLellan, 1235 Ste. Foy, Ste. Bruno, Que., J3V 3C3.

Synod of Toronto and Kingston

- Arthur, St. Andrew's Church, Gordonville, St. Andrew's Church, Ont., Rev. William Lamont, Box 652, Palmerston, Ont., N0G 2P0.

- Baden, Livingston Presbyterian Church, Ont., Rev. Wm. G. Johnston, 54 Queen St. North, Kitchener, Ont., N2H 2H2.

- Boston-Omagh pastoral charge (Milton), Ont., Rev. Angus Sutherland, P.O. Box 58, Norval, Ont., L0P 1K0.

- Bramalea, North Bramalea Presbyterian Church, Ont., (Church Extension Charge), Rev. Chris Costerus, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

- Cambridge, Central Church, Ont., Rev. J.M. Laursen, 360 Tower St. N., Fergus, Ont., N1M 2N7.

- Cambridge (Galt) St. Andrew's Church Ont. Rev. Harry Klassen, 248 Westmount Rd. E., Kitchener, Ont. N2M 4Z1.

- Cannington, Knox Church, Ont., Rev. William Fairley, Cameron, Ont., K0M 1G0.

- Cobourg, St. Andrew's Church, Ont., Rev. Dr. Alex Calder, 1314 Barlesan Rd., Peterborough, Ont., K9H 6W3.

- Kirkfield and Bolsover pastoral charge, Ont., Rev. Ted O'Neill, R.R. 4, Sunderland, Ont., L0C 1H0.

- Orangeville, Tweedsmuir Church, and Walde- mar, Ont., Rev. John Deyarmond, R.R. 4, Belwood, Ont., N0B 1J0.

- Peterborough, St. Stephen's Church, Ont., Rev. Stuart Macdonald, R.R. #1, Bailie- boro, Ont., K0L 1B0.

- Scarborough Bridlewood Presbyterian Church, Ont., Rev. Dr. George C. Vais, c/o Leaside Presbyterian Church, 670 Eg- linton Ave. East, Toronto, Ont., M4G 2K4. (Effective Sept. 1st, 1989)

- Scarborough, Malvern Presbyterian Church, Ont., Rev. Noel Gordon, 79 Merkley Square, Scarborough, Ont., M1G 2Y5.

- Timmins, MacKay Presbyterian Church, Ont., Rev. Lillian J. Wilton, Box 1394, Coch- rane, Ont., P0L 1C0.

- Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.

- Toronto, Coldstream Presbyterian Church, Ont., Dr. Brian Ross, 1579 Royal York Road, Weston, Ont., M9P 3C5.

- Toronto, East Toronto Korean Church, Ont., Rev. Andrew Lee, 42 Dibatge Blvd., Scar- borough, Ont., M1S 2W8.

- Toronto, Fairbank Presbyterian Church, Ont., Rev. Dr. John Vissers, 11 Plaisance Rd., Unit 1, Richmond Hill, Ont., L4C 5H1.

- Toronto, Melrose Park Presbyterian Church, Ont., Rev. Gordon Beaton, 2737 Bayview Ave., Willowdale, Ont., M2L 1C5.

- Toronto, St. Andrew's Church (King Street), Ont., Dr. D.J.M. Corbett, 278 Bloor St. East, Apt. 202, Toronto, Ont., M4W 3M4. (Effective September 1st, 1989).

- Toronto, St. Mark's Church, Don Mills, Ont., Rev. Peter Ruddell, 271 Centre Street, Thornhill, Ont., L4J 1G5.

- Toronto, Toronto Korean Presbyterian Church, Rev. J.E. Williams, 1183 Duffe- rin St., Toronto, Ont., M6H 4B7.

- Toronto, Willowdale Presbyterian Church, Ont., Rev. Dr. Ed. McKinlay, 43 Broad- bridge Drive, Scarborough, Ont., M1C 3K5.

- Woodville, Knox Church, South Eldon, St. Andrew's Church, Ont., Rev. G. Dennis Freeman, P.O. Box 741, Beaverton, Ont., L0K 1A0.

Synod of Hamilton and London

- Avonton-Motherwell/Avonbank, Ont., (two- point charge), Interim Moderator Desig- nate, Rev. Rick Horst, P.O. Box 247, St. Marys, Ont., (Effective August 1st, 1989)

- Brantford, Greenbrier Presbyterian Church, Ont., Rev. Gabe Rienks, 32 Tutela Heights Road, Brantford, Ont., N3T 1A1.

- Brantford, Knox Church and Mt. Pleasant Presbyterian Church, Ont., Rev. Pieter Van Harten, 164 Grand River St. N., Pa- ris, Ont., N3L 2M6.

- Brussels and Belgrave pastoral charge, Ont. Rev. Paul Chambers, R.R. #1, Listowel, Ont., N4W 3G6.

- Corunna, St. Andrew's Church, Ont., Rev. Ernest Herron, 10 Derby Lane, Apt. 508, Sarnia, Ont., N7T 4S4.

- Fort Erie, St. Andrew's-Knox Church, Ont., Rev. Dr. Clyde Irvine, 8280 Willoughby Drive, Niagara Falls, Ont., L2G 6X2.

- Hamilton, Chedoke Church, Ont., Dr. R.G. MacMillan, Suite 401, 2055 Upper Middle Road, Burlington, Ont., L7P 3P4. (Effective November 30, 1989)

- Ingersoll, St. Paul's Church, Ont., Rev. George Dobie, 162 Light Street, Woods- tock, Ont., N4S 6H4. (Effective Sept. 1st, 1989)

- London, Elmwood Presbyterian Church, Ont., Rev. Terry Ingram, 862 Freele St., Lon- don, Ont., N6H 3P3.

- London, Knollwood Park Presbyterian Church, Ont., Rev. Leslie Files, 760 Well- ington St., London, Ont., N6A 3S3.

- London, St. Lawrence Presbyterian Church, Ont., Rev. Ivan Dambrowitz, 342 Pond Mills Road, London, Ont., N5Z 3X5.

- Owen Sound, St. Andrew's Church, Ont., Rev. F. Neill, Box 1632, Walkerton, Ont., N0G 2V0.

- Seaforth, First Presbyterian Church, and Clin- ton, St. Andrew's Church, Ont., Rev. J.R. Dickey, 46 Church St., Stratford, Ont., N5A 2R1.

- Swinton Park, St. Andrew's, Erskine and Dundalk pastoral charge, Ont., Rev. W. Lennips, Box 609, Chesley, Ont., N0G 1L0.

- Woodstock, Knox Church, Ont., Rev. Don McCallum, Box 99, Innerkip, Ont., N0J 1M0.

- Wyoming, St. Andrew's Church, and Camla- chie, Knox Church, Ont., Rev. Glenn Cooper, 311 Michigan Avenue, Point Ed- ward, Ont., N7V 1G1.

Synod of Manitoba and Northwestern Ontario

- Kenora, First Presbyterian Church, Ont., Rev. Mabel Henderson, 923 - 11th Ave. North, Kenora, Ont., P9N 3K7.

Synod of Saskatchewan

- Rosetown, Rosetown Presbyterian Church, Sask., Dr. Michael Tai, 530 David Knight Way, Saskatoon, Sask. S7K 5M4.

Synod of Alberta

- Calgary, Knox Church, Alta., Rev. R.W. Cruickshank, 4612 Varsity Drive N.W., Calgary, Alta., T3A 1V7.

- Calgary, Korean Presbyterian Church, Alta., Rev. M.J. Morris, 703 Heritage Drive S.W., Calgary, Alta., T2V 2W4.

- Fort St. John, Fort St. John Presbyterian Church, B.C., Rev. Harold M. Wiest, P.O. Box 843, Dawson Creek, B.C., V1G 4H8.

Synod of British Columbia

- Bradner, Bradner Presbyterian Church, B.C., Rev. R.C. Garvin, 20080 - 48th Ave., Langley, B.C., N3A 5M5.

- Vancouver, Central Presbyterian Church, B.C., Rev. David W. Stewart, 2733 West 41st Avenue, Vancouver, BC. V6N 3C5.

- Vancouver, West Point Grey Presbyterian Church, B.C., Dr. Brian J. Fraser, St. An- drew's Hall, 6040 Iona Drive, Vancouver, B.C., V6T 1J6.

- Vancouver, West Vancouver Presbyterian Church, B.C., Rev. George M. Philips, 14375 - 19th Avenue, White Rock, B.C. V4A 7S9.

continued

Transition continued

Victoria, Knox Church, B.C., Rev. Peter Coutts, 2031 Northbrook Drive, Sidney, B.C., V8L 4J3.

ORDER OF DIACONAL MINISTRIES VACANCIES

Area Educational Consultants for the Synods of Manitoba, Northwestern Ontario, and Saskatchewan. Write to the Executive Secretary, WMS (WD), Room 100, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

Lay Missionary

A Lay Missionary is needed for Leggatt's Point, Gaspé Region, Presbytery of Quebec. For information, contact: Senior Administrator for Mission Personnel, Board of World Mission, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

OVERSEAS PERSONNEL NEEDS

- Guyana** — Christian Educator
- Central Asia** — Orthopaedic Surgeon
- Nepal** — Primary School Teacher
- Nursing Educator
- Teacher Trainer
- Africa** — Health Professionals
- Doctors
- Nurse Midwives
- Agronomist

Those interested should contact the Rev. Chris Costerus, General Secretary, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

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Apply to: Personnel Secretary, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

VOLUNTEER OPPORTUNITIES FOR YOUTH

Currently, **Youth in mission** has requests for this Summer for:

Camping:

- Family Camping Co-ordinator for Gracefield Presbyterian Centre, Que., to provide programmes for children and families. Needed: male or female, over 18. Dates: June 26-August 29.
- Resource Person for Camp Kannawin, Alberta, with outdoor skills. Needed: male or female, over 18. Dates: end of June to end of August.
- An assistant director for Camp Christopher in Saskatchewan, responsible for leadership training for CITs. Age: 18, Female. Dates: June 29 to July 18.

Community Service:

- Programme directors to provide a program for children in a low income area of single parent families in Kitchener, ON. Needed: one male and one female, 18-25 years of age. Dates: July 3-Sept. 1.
- Mission assistant for Flora House/Anishnabe Fellowship in inner-city Winnipeg, MN working with native Canadians. Needed: male or female, 20-29 years old. Dates: July and August.
- Activities Animator for a seniors' residence in Toronto, ON. to provide involvement for

seniors in groups and one-to-one. Needed: one male or female, over 17. Dates: July to September.

- Children's Program Animator for Tynedale/St. Georges, an inner-city community centre in Little Burgundy, Montreal, PQ. Needed: one male or female, over 18. Dates: June 12 to Aug. 18.

Ministry:

- Worship Assistants for Angus (nr. Barrie), ON to lead in contemporary worship with music and drama for unchurched population. Also community visitation and vacation ministry. Needed: two: male or female, over 18. Dates: End of June to end of Aug.
 - Ministry Assistant for Yorkton, SK to share in community outreach and recreation leadership with youth. Needed: one male or female, over 18. Dates: July and Aug.
 - General Labourers with community outreach to help build a new church in Gloucester nr. Ottawa, Ont. Construction work and community assessment with possible youth programming. Needed: 2-3 males and/or 1-2 females (total 4), age 16-30. Dates: July 28-Aug. 21.
- Over 21 with construction experience may be employed on site and participate in community outreach.

Travel:

- Youth to travel through Southern Ontario, spending one week in eight places doing church or community ministry. Needed: 4: male or female, 16-20 years of age. Dates: July and August.

For more information, or to put forward ideas or suggestions for the Youth in Mission programme, please contact Mrs. C. Joyce Hodgson, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7 by mail or phone (416) 441-1111.

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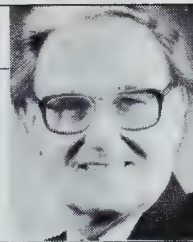
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MEDITATION

by Fred Miller

Impeccability



Obviously, it was to be a celebration. Special music had been prepared by the choirs, and there was that excitement and anticipation which precedes a worship service where good things are promised. The worship was an experience of great praise and I at least had a sense of the power and mystery of God.

There was a casual visit to the dark side in it for me. Sad only in the sense of what happened was too typical of the Church in her interaction with individuals and with the world. It was no big deal. The event was trivial and probably went unnoticed by most people.

When the Children's Choir got up to sing there was the kind of spontaneity which is the joy of children. As they were assembling, the director whispered three times, "Don't drop your music." It only took a minute for three children to drop their music. They were, in fact, doing what they had just been told to do.

"Don't" is an unusual word, we know now that the negative connotation is not processed by our subconscious mind. The message was received by the children as, "Drop your music." Of course, some of them know that it is not the right thing to do so they hang on to their music.

Each of us has felt the pull to read a book when we are told, "Don't read that book." The classic example is when someone says, "Don't think blue." What is the first thing we have to do? Think blue, of course. Recently the churches made a great fuss about a movie on the life of Jesus and the result was, a third-rate movie became a financial success.

Christians are so drawn to negative commands. We observe our own and others behaviour and say to one another, "Don't do that." It is interesting that those Commandments of the Ten which are positive open up possibilities of behaviour. The forbidding ones only face us with negative behaviour.

Happily we are the people of the Good News — the life way. The call of our Lord is to abundant life, to live Christ in the midst of life. The guiding principle for us is love, demonstrated in our Christ. We are called to be affirmers of life, to call others

Love, certainly God's love, makes no prior conditions, rather it is given freely to us in order that it might draw out the best in us. To walk with Jesus is a call to impeccability. It moves our behaviour by an inner standard of love. Impeccability is an inner reaching for the Christ within



to a win/win faith life.

A recent re-reading of the Gospels at a sitting looking particularly at the relational behaviour of Christ drew a word out of me . . . impeccability. As Jesus moves among people touching their lives, healing, loving, teaching, it is easily seen as beyond moralism. It might be described as, "impeccable."

It is so easy to be full of musts, oughts, and shoulds. Religious people so often lay out life in terms of what one should do and what one should not do. Time and again, religious people demanded of Jesus that He should do this or that. In fact, His coming was the exact opposite of an imposed morality. Our good news is that God loved us so much that He sent His son to demonstrate that love in action.

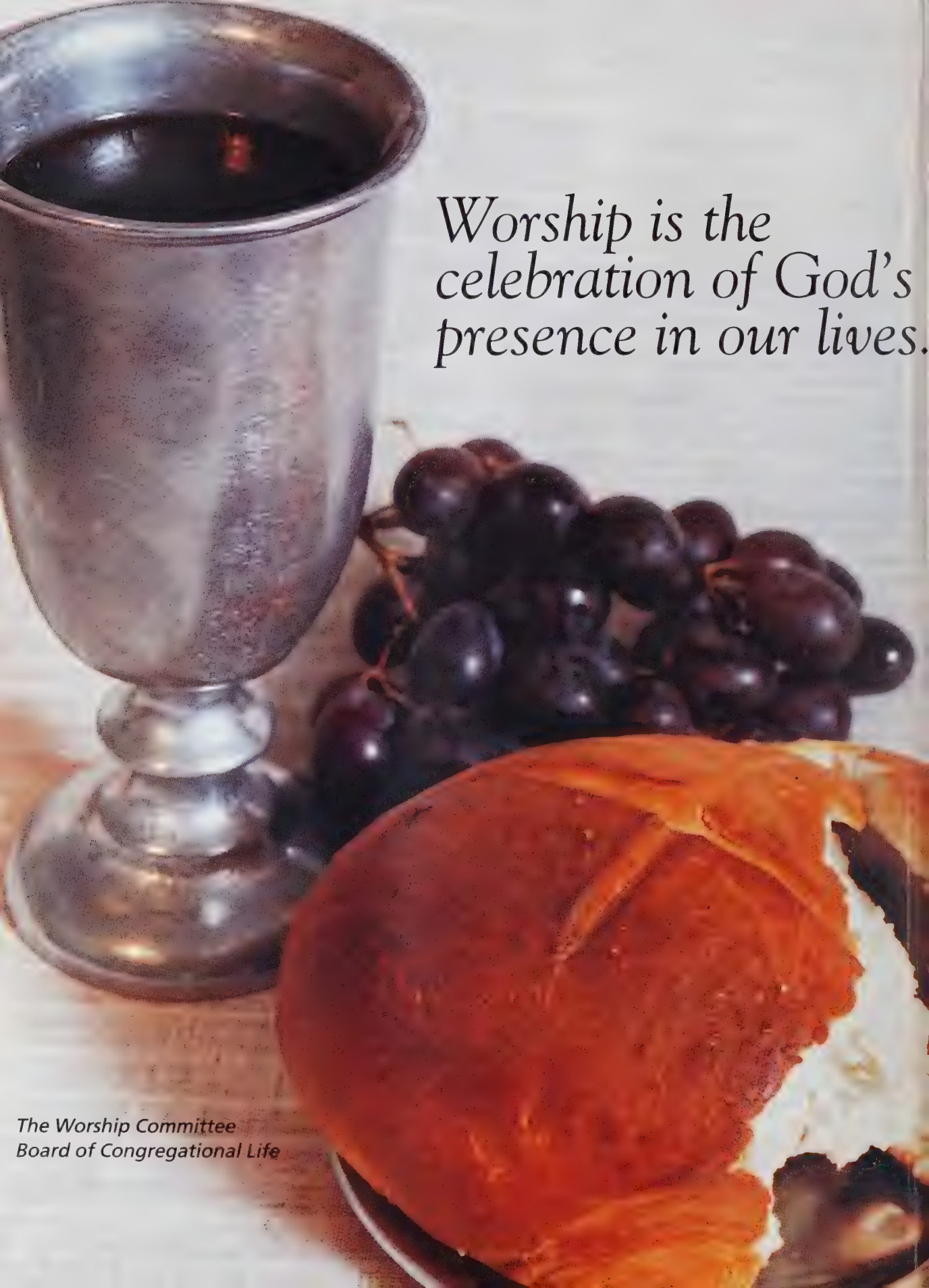
us. The challenge is reach for God with God.

Like the ancient command, impeccability calls for a commitment of body, mind and spirit. You shall, "love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength and . . . Love your neighbour as yourself". (Mark 12:30)

Prayer

Ever loving Lord, always you deal with us in love and grace. By your love and grace, you enable life within us. Help us in all our life interactions to show that same love and grace through Jesus Christ our Lord. Amen. □

Dr. Miller has recently retired after 28 years as minister of St. Andrew's Church, Owen Sound, Ont.



*Worship is the
celebration of God's
presence in our lives.*

*The Worship Committee
Board of Congregational Life*

PRESBYTERIAN Record

JULY/AUGUST 1989

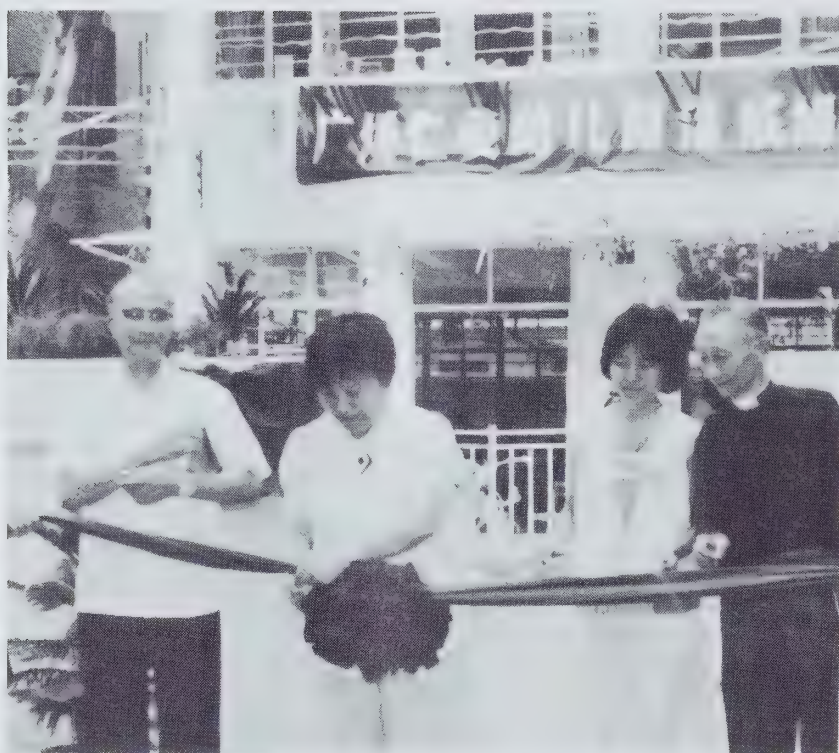
**DR. HARROLD MORRIS,
MODERATOR OF THE
115th GENERAL ASSEMBLY**
(Page 23)



The Agape Centre:

*A Christian educational
and medical
ministry in*

CHINA



Children carrying the Hepatitis B antigen attend the Agape Health Care Kindergarten.

At the dedication are shown, centre left: Guangzhou Deputy-Mayor Li Lanfang cutting the ribbon; left, Rev. Li Jiamo, and right, Rev. Zhang Lianguang, Vice-directors, Agape Social Centre.

by Bernard Embree

At the end of a short lane off a busy street in downtown Guangzhou (Canton), the visitor will come suddenly upon the beautiful *Yan Oi Church*, designed in the Chinese "palace" style, built many years ago with money donated by Chinese people in Hong Kong. Once the church looked out on the street across a garden but during the Cultural Revolution this space was pre-empted for the erection of a very utilitarian block of flats, cutting the church off from the street. Services have not been resumed in the second-floor sanctuary.

Does this mean that it has ceased to be a "House of God"?

and that it is no longer of any use? Not at all. Last September, Christians and their guests, including the deputy-mayor of the city and other dignitaries, gathered here for the dedication of a unique medical and educational facility — a very special kind of day-care centre. The Guangzhou Agape Social Centre, a non-profit social welfare agency led by Christians, had built this on a small plot which remained at the side of the church.

About 10% of the people carry the Hepatitis B virus

Among the thousands of boys and girls growing up in Guangzhou, as in Hong Kong and other similar cities, there are a great number who carry in their bodies the antigens of the dread Hepatitis B virus. Since about ten per cent of the people carry this virus, and it is passed on to the children at birth or, if they are not vaccinated, soon after birth, this is not surprising. But it can be traumatic. One authority has said, "Once infected, carriers stand a one in four chance of suffering long-term problems such as cirrhosis of the liver or liver cancer."

These boys and girls do not realize that something is wrong with them until their parents try to register them in kindergarten. Then if they test positive for the Hepatitis B antigen, they are refused admission to regular kindergartens and have to cope with rejection as well as a physical problem. When the Agape Social Centre investigated, they found that there were some ten thousand children in this situation in the city. They, as Christians, decided to do something about it.

In this special Agape day-care centre, a doctor and nurse are in attendance at all times, and they work with other agencies to try to find treatments which will prevent this dread disease from taking its toll of these children in later life. At the same time they observe the highest standards of sanitation and epidemic prevention. The entire premises, including furniture, toys, and even the playground, must be cleaned carefully and then disinfected. Special sterilization procedures are followed with all utensils, extreme care is taken in the preparation of food, and all waste materials must be chemically sterilized. Personnel wear special clothing at work, and change before they leave. Everything is done to make this a helpful and safe place for these children.

At the same time, it is kindergarten, a school where the boys and girls learn their lessons, play games, and enjoy themselves, just as they would in any other of the many kindergartens in the city. The second time I visited, there were no children around. That day the teachers had taken them on an outing by bus.

The Agape day-care centre, with all its facilities and its caring workers, is, however, unable to meet the needs of all such children in the city. Of the 10,000 who need this care, 300 applied last year, and only about 100, aged four to six years, could be accepted. As yet, the others have nowhere to go. If father and mother both work, an older family member may have to stay home with them until they are old enough to attend primary school — at which time they will have fallen behind other children their age through not having been able to attend kindergarten.

The work of the Agape Social Centre is not limited to the kindergarten. On the ground floor of the old church they have just opened a Drop-in Centre for Seniors. The former Sunday School rooms have been redecorated and furnished with comfortable chairs, TV, games, and some exercise equipment. Here seniors from the neighbourhood can come to visit their friends, play games, or keep themselves in shape with exercise. When I was there, this facility was being readied in time for Women's Day, March 5th, and was already attracting many senior citizens.

Meanwhile the Christian people of Guangzhou are dreaming about more ways to make effective use of this lovely old building. They know that there are many young people in the city of Guangzhou who need vocational training if they are to be enabled to make their contribution to the new China and have an adequate living standard themselves. Perhaps it may be possible to make use of some rooms for evening classes for the unskilled youth of the city.

I hear a din next door! The boys and girls have returned from their outing. In spite of the fact that they carry in their small bodies what someone has called "one of the most common and deadliest of infecting agents that has inflicted humans," the classrooms are buzzing with lessons being taught and learned, and the play area rings with childish laughter. □



Dr. Embree is the China Liaison Worker for the Presbyterian Church in Canada, working out of Hong Kong.

Note: *Yan Oi* 'Love' is the Chinese equivalent of the Greek *Agape*.

Harrold Morris

Truly God's family



THE FOLLOWING are the remarks made by Dr. Morris upon his election as Moderator of the 115th General Assembly on June 4.

Commissioners to the 115th General Assembly of The Presbyterian Church in Canada, I express my appreciation for the confidence you have placed in me, by electing me your moderator. I am honoured, and I am humbled; I shall do my best to fulfil the responsibilities you have entrusted to me.

I am very conscious of "FAMILY" this evening — not just in its narrow sense, but in its broadest sense, particularly as it is mentioned in the "Vision" that has developed out of the past year of Prayer and Strategic Planning for our denomination. One statement in that Vision begins, "It is our vision that we will be a loving, inclusive community, truly God's family."

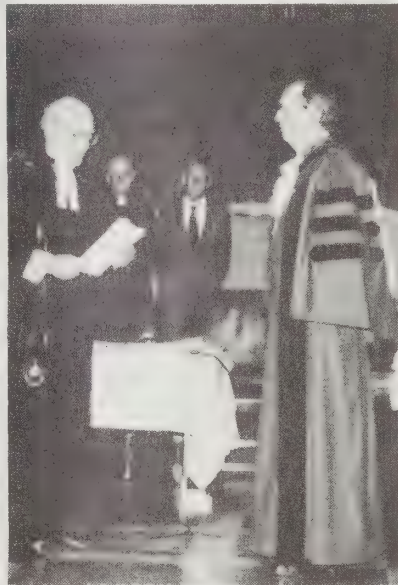
Our constituting the Assembly this evening in the city of Montreal, the Province of Quebec, is one symbol of our family inclusiveness, a reminder that we are equally The Presbyterian Church in Canada, et L'Église Presbytérienne au Canada. De ce fait, c'est notre devoir de vous exprimer l'importance des liens familiaux qui outrepassent les barrières linguistiques et ethniques. Etant donné qu'il y a eu ma jeunesse dans les prairies, je ne puis m'exprimer aisément en Français, je le regrette. Remercions Dieu que grâce à lui, l'amour n'a pas de limites et que, nous faisons tous partie de cette grande famille unie par Jésus Christ.

That inclusiveness acknowledges a multiplicity of ethnic and cultural and linguistic differences within our Presbyterian family, differences that enrich us, differences which we need to affirm and to celebrate, for they fulfil the vision of "a loving, inclusive community."

If that vision of our whole Presbyterian family is a "macrocosm," then each one of us is also part of a microcosm of that family — our local congregation. I am conscious of the love and concern and support of the congregation with which I have the privilege to minister, Glenview Church, Toronto, who have ministered to me. There are a number of Glenview members present this evening, and I express my gratitude to

them. I know the prayers of many others in all congregations are also with us.

A special relationship I would mention; it is of particular significance to me that this opening sede-



Dr. Bruce Miles is shown asking the new Moderator Dr. Harrold Morris the questions of his office as he is installed.

runt is taking place here in the Church of St. Andrew and St. Paul, whose minister, the Rev. Dr. J.S.S. Armour, has been my closest and dearest friend in ministry for the past 31 years.

One other aspect of family — Christian family — that I would mention. We believe in the Communion of Saints, the saints on earth, and the saints in heaven. We are surrounded by a cloud of witnesses, who in a variety of ways, have had their influence on us, on our church, and on the tasks to which God has committed this Assembly. We are in the presence of the Saints. Some of us feel their presence in a tangible way at this moment.

Finally, and most personally, I am conscious of the presence and support of my closest family — my three daughters. Mary Jesse, Jean Morris, Jo Morris, and one of my sons-in-law, Matthew Vyse. I'm not going to introduce them personally tonight — I hope to do that tomorrow evening at the Assembly banquet. However, I conclude these personal comments, by exercising a moderatorial privilege. I name as Chaplain to the Moderator of the 115th General Assembly, the Rev. Jean Morris, Associate Minister of St. Andrew's Presbyterian Church, Calgary.

Thank you again for your confidence, and for your patience. Now it's time we got to work.

May God bless us in our work in his name. □

Harrold Morris

— photo by The Standard, St. Catharines

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OUR COVER

Dr. Harrold Morris on the chancel steps of Glenview Church, Toronto, surrounded by some of the children of the congregation.

— photo by Neville Stevenson

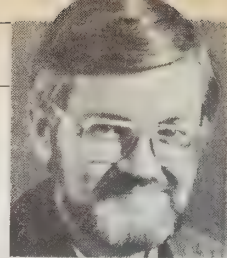
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John Congram



“We’ve got to stop meeting like this!”

By the time you read this the General Assembly will have met in Montreal, God willing, and taken action on over 200 motions. Sometimes I wonder why or if God is willing. I am writing this before Assembly and like many commissioners I am trying to make sense out of the many reports to come before Assembly. Those who collate these reports told me they contained 515 motions. I’m sure it must have seemed that many, but the actual count is 208, plus additional ones at the time of Assembly itself, 177 directed to ourselves, boards, committees, presbyteries, congregations etc., 24 to our own or foreign governments, 5 to other churches, and 2 to other institutions like banks.

Many interpretations could be offered on these statistics. For some they confirm the late Professor Allan Farris’ oft repeated claim, that the Presbyterian system is great when it comes to internal communication, but not as effective in reaching out in mission and evangelism. I question whether we need to gather people from all corners of the earth to do this every year. In the rhetorical words of the once popular song, “Is this all there is?”

The Assembly this year will cost the church approximately \$80,000.00. This figure includes only the cost of accommodation and travel. Next year in Vancouver it will cost much more. Not included in these figures is the cost of supplies and the hundreds of hours of labour in preparation for this event, time that might better be spent by staff, ministers and elders in the task of evangelization and education. Then there is the time spent in reporting and recovery. As far as I know no one has attempted to put a dollar value on all of this. I for one do not have enough nerve.

I know the idea of less frequent assemblies has been turned down before, but let me say it one more time. Annual Assemblies waste time, energy and money, and provide a poor model of stewardship. This Assembly has more than its share of significant issues, but could they not have been dealt with just as easily and effectively

by biennial Assemblies? Once every ten years would be enough for many of the motions, never would be too often for some of them. Does anyone believe that by having biennial Assemblies, either the world or the church would collapse or be in any significant way altered?

By continuing our present practice,

in the name of a false idea of democracy, we as a church will have a great deal to answer for before God. The picture that haunts me is the poor but dedicated person who exists on a limited, fixed income, sacrificing to put money in the mission side of the church offering envelope so that we can carry on such an operation. It borders on the criminal.

If we aim to inspire, unite and educate Presbyterians, let us alternate Assemblies with Congresses that can pay their own way, and where worship, fellowship and learning will be the chief menu items.

On the sidelines

Ifear that our denomination will blindly follow others who pursue policies that ensure their marginalisation. The National Council of Churches in the United States and to some extent the United Church of Canada exemplify what I mean.

In the past an alliance often existed between mainline churches and business leaders. In the United States, John D. Rockefeller provided money to establish Harry Emerson Fosdick at Riverside Church in New York City. John R. Mott travelled around the world laying the groundwork for the modern missionary movement and the World Council of Churches with resources from the same source. Timothy Eaton provided a good example in Canada. The church in Toronto that bears his name stands as a constant reminder of a past and different era in the relationship between church and business.

Today much of the national leadership of the mainline church-

es relates to business in the attack mode. Over most things the two seem to disagree - a sign of the maturation of the church, the corruption of business, perhaps both, who knows? Whatever the reason, national church leaders could significantly lessen this stress with a simple change in philosophy. Recover a sense of catholicity. Begin to listen more carefully and consistently to the voice of God speaking through the WHOLE church. Failure in this area tempts leaders to go far beyond what their consistency will accept or support. Even prophets have the responsibility to look behind them occasionally to see if anyone is following! Can leadership be called leadership in the Christian sense when no one is following? Some who espouse this Lone Ranger type of leadership, would be quick to accuse others of being divisive if the issue was not to their liking.

The approach I describe is in-

continued on page 7.

PUNGENT AND PERTINENT

Art Van Seters

Biblical interpretation or Biblical Elimination?



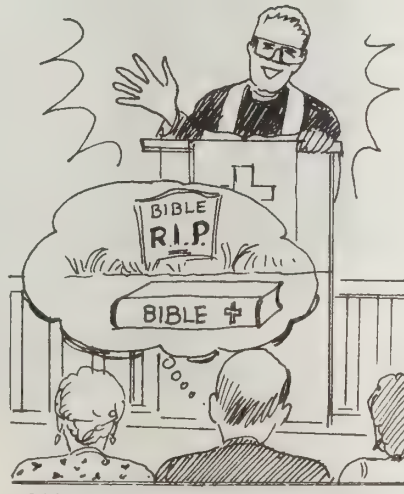
There are two ways of effectively eliminating the Bible as the sacred text of the church. One is to assume that we already know what the Bible means so that we only quote it. "The Bible says . . . therefore the issue is settled." A concordance plus the right translation is all we need. If we already know, then we don't really listen and so the present "sound" of the Bible is silenced. It may **look** sacred but it's a sacred relic on the shelf.

The second way of silencing, and therefore effectively eliminating, the Bible is to interpret it away. If it clashes with what we want it to say, we explain it "afresh" or claim that it no longer applies. We may even argue that the Spirit of Jesus leads us beyond the text and therefore we should listen to the Spirit rather than to the text. Here we may know what Scripture means, but claim that it has little to say on this or that present issue. Scripture has lost its sacredness. It's no longer a relic but neither does it convey a sacred presence.

When the Bible seems to agree with us, we listen and refer to it. When there is a divergence between it and us, it doesn't speak; it remains silent. In the process we commit a theft; we rob the text of its power.

Theological education has as one of its primary tasks the interpretation of Scripture for the church today. That can (and often does) become rather complex, but its ultimate purpose is *listening* for the meaning of the text and *hearing* the Word of God for us. This requires being aware of

the differences in history, culture and human context between the original receivers of Scripture and ourselves. Truly "hearing" the text also re-



quires being aware of our own theological and other assumptions — including the very way we think. Additionally, such listening needs to be prolonged — not just focused on one or two statements but on the sweep of the passage and the larger context of the Bible as a whole.

When I am concentrating in a serious conversation with someone, I do not listen just to discover agreement (or even disagreement) between us. I attentively listen to discover, what is the other really saying? What does he or she really mean? Surely I need to do the same with God when I read Scripture.

The Church has accepted the Bible as inspired, sacred Word in human language, a central way through which God speaks to us. Interpretation is the process by which we listen for God's speaking. Personally, I expect that frequently my viewpoints (and my ethics) will be challenged, and always that my horizons can be expanded. Failure to read Scripture with this ultimate goal is a failure of faith. □

Dr. Van Seters is the Principal of the Vancouver School of Theology. This article first appeared in the School's Winter 1989 *Perspective*, its quarterly newsletter.

Editorial, continued from page 6.

creasingly pursued in our church and other mainline denominations. Eventually it leads to no money and no friends. We should not be afraid to lose both our money and our friends if the gospel is at stake. Too often we have been willing to sacrifice support over peripheral issues not central to the good news. Should this trend continue, as someone has said, "the mainline churches will find themselves on the sidelines". □

— FROM THE HOME MISSIONS REPORT TO THE ASSEMBLY, JULY, 1914

Ninety-six new home mission fields...

Thirty-one mission fields went up to the augmented list, and twenty-two augmented charges reached self support.

Sixty-one mission fields were dropped, merged into others, or ceded to the Methodist Church, as a result of the action of Presbyteries and Co-operation Committees.

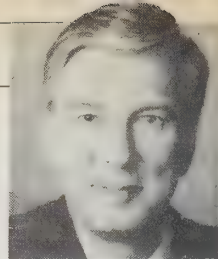
Two hundred and eighty-eight augmented charges and eight hundred and seventy-five Home Mission fields, are receiving assistance in the Western Section of the Church.

In some twenty-six centres, twenty of them in the Synod of Montreal and Ottawa, Home Mission work in the French language is being carried on.

In fifty-two centres this Home Mission Committee is doing work among so-called foreign populations..

Lloyd Robertson

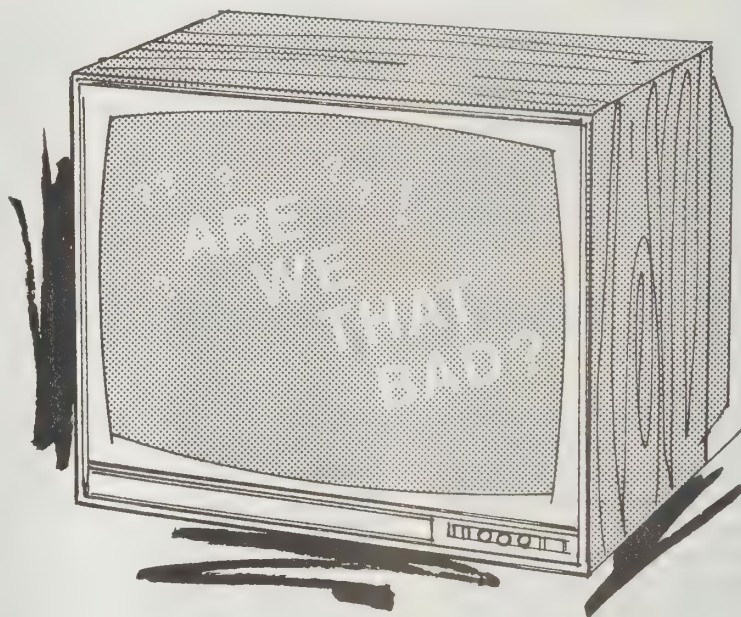
A summer indulgence



Yes, we get letters. Some are complimentary, some critical but seldom abusive, some are testaments to the loneliness of so many in today's world. My established practice over the years has been to try to send out personal replies to correspondence directly addressed to me, and to note the "Letters to the Editor" where this space has been mentioned favourably or otherwise. Only rarely have I used the column to reply to a letter, but since it is summertime and the living is easier, I beg your indulgence on this occasion.

I'd like to draw attention to a letter written to the *Record* Editor from a reader in Kingston, Ontario. There is no need to use the writer's name; it is the content that is important here not the source. To me, it is fascinating on several counts.

I have always believed that while people are often left with only impressions from electronic media because of so much material moving by so quickly, they have a better chance of grasping facts from print where it is possible to read something again and again, if necessary, until the full essence of the story is understood. Hence my complete surprise when the reader in question described my February column as being "adversely critical" of the Liberal Party. The "Perspective" of that month dealt with a court ruling that forced Canada's television networks to show advertisements on behalf of the Liberal Party that contained portions of the televised leaders' debate of last fall preceding the November election. The ads displayed the section in which John Turner carried out an effective attack on the free trade agreement and, as surveys in the days following were to prove, won him several converts to his cause and put the Liberals out front in the polls for a short time. The networks contended, rightly so I thought, that the actions of the court struck a blow against press freedom since it ordered them to run the material when they would have rejected it. The ruling also threatened the future of leaders' debates because no party head could be expected to put himself or herself in the position of having remarks taken out of context and used against them. I also took pains to point out



that an identical stance would have to have been taken against the Conservative or NDP Parties should they have tried to use the material from the debate.

The point was missed. Our reader contends that I took a position that was "definitely political" in that it was "adversely critical" of the Liberal Party. He also complains about the criticism of the court and says, "The Church in its publications should take a position only on ethical, moral or religious grounds. This was not so in this case. The same is true about a position critical of our courts". He goes on to question, as is his right, your observer's qualifications for even being published in this

space. Then in a broad stroke that lashes out at all of his world's tormentors he writes in reference to me, "I believe he is a member of the broadcast profession which seems to be a group without ethical standards. His membership in this group is certainly no reason for publication of his

material, perhaps it should preclude publication."

My goodness, are we really that bad? The *Record* Editor was kind enough to defend my personal integrity in a reply. It seems especially sad that the author of the letter, an obviously intelligent man, is locked into a world so totally dominated by his own biases. He desperately wants us to conform to his own vision of the way things should be. If he were to raise his head and look at what was going on around him he would find more people everywhere yearning for democracy and the right to speak freely, the very thing he would like to quash in this magazine. ☐

LETTERS

We publish as many letters as possible. All are subject to editing and should not exceed more than 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

Response to Rushton

Thank you for bringing a humorous perspective to the Rushton/Suzuki debate (April editorial). My sense of the general response of the community here at Western is that it has been one of embarrassment and hurt. It is, nevertheless, frightening to realize how many people embraced Rushton's research, not as science, but as support for their own predisposition to certain prejudicial attitudes.

As your editorial pointed out, the exposure of Rushton's work has forced a response; not only scientific but also ethical. His "findings" beg the questions, "so what?" "what does this mean for us practically?" As the Church we answer those questions foremost from a theological base, proclaiming a new order for all people in Christ: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." (Galatians 3:28).

To be truly honest with ourselves we need to take this a step further. Rushton challenges us, the Church,

to repentance and to renew our commitment to such equality by letting go of our own hierarchical concerns in favour of ontological ones, by exchanging our drive for dominance and prestige in favour of sharing God's creativity and new life.

(Rev.) Sabrina Caldwell,
Presbyterian Chaplain,
The University of Western Ontario,
London, Ont.

P.S. London has not been without its own humour with respect to this whole incident. Some enterprising individual quickly began to market "Rushton headbands"; a sweat band marked like a measuring tape!

Questionable advice?

To this immigrant who, on becoming a citizen, promised to respect Canadian law, the advice dispensed in your editorial "Going to Court" (March issue) appears highly questionable. Joe Williams, in the same issue, expresses excellently the determination of some Canadian Christians to secure a just and fair Refugee Determination Procedure. To suggest that the way to do that is to go out and break the law, without having first exhausted the process provided by law to challenge bad, or unjust legislation, seems to me reprehensible.

To many who are interested and involved in refugee issues, the shortcomings of the new law appear gross. Evidence mounts of the Government's determination to use the new process to warn off potential refu-

gees, regardless of the need for refuge. In doing so, it plays to a gallery which may well contain, as is so often the case, the "silent majority. . . ." Students of history well know that silent majorities are apt ultimately to end up with much on their consciences. . . .

Eric Nation,
Calgary, Alberta

This is to support your position as expressed in your March, 1989, editorial, that The Presbyterian Church in Canada should not support the Canadian Council of Churches in its decision to take the Federal Government to court over its new refugee and immigration legislation.

I agree with you that Christians have other ways to voice their opinion and even their opposition, and that in this particular instance we should take such actions. We can witness much more effectively by doing everything possible to assist the victims of oppression and injustice. Taking the Federal Government to court in a battle which will last years and cost hundreds of thousands of dollars is both inappropriate and unnecessary. Let us spend our time, energy, and dollars in more fruitful endeavours on behalf of persons in need. It is my prayer that our General Assembly will support the position you have so adequately and correctly stated.

Frederick J. Speckeen,
Calgary, Alberta

(More letters on page 37)

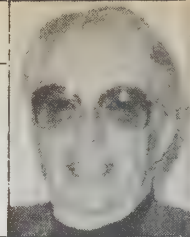
WATSON'S WORLD

Noel Watson



Gordon Hodgson

From the hard pew



CONVENTIONAL WISDOMS

George pushed my door open — well, sort of, I don't really have a door. It's sort of an open area, and to keep itinerant folk out I generally leave something in the opening to my space, commonly a garbage can or a hat rack — a coat rack since nobody in Calgary wears a hat. George stepped over the can and leaned on the coat rack as he came in.

"Did you hear what the board of managers is up to now?" he asked.

"Not terribly interested, really," I replied, "I'm into conventional wisdom these days."

"Is that sort of like a convention of Shriners?" he asked innocently.

"No, no, it's like everyday knowledge, like 'Everyone hates Toronto.'"

George thought for a moment. "Like how many Presbyterians does it take to change a light bulb?" he asked.

"No, that's an ethnic joke — a very crude ethnic joke," I responded. "Conventional wisdom is like, 'It's a pretty weird person who's a liberal democrat these days.'"

"No, no, that's politics," George protested.

"Well, politics has its conventional wisdoms just like any other grouping of human beings," I insisted.

George was puzzled by all of this, and he went to my window to see if it was snowing again. He had to lift up my nuclear weapon-free zone sign to see outside. It wasn't snowing, but there were students lying all over the lawn eating their noon-time lunches while studying for final exams. From the eleventh floor they looked a bit like snowflakes, but you could tell the difference.

"Why are you into conventional wisdoms, anyhow?" George suddenly asked. "Aren't there enough important things to keep you occupied? Why do you have to fuss around with ridiculous things like that?"

"Well, I suppose it all depends on how you look at the world," I replied. "There is the world of facts, and that's the sort of stuff that engineers and geologists claim they deal with all the time. 'I've got to build a bridge across the river, so all I have



to do is to get a 'topo' map, get down my bridge-building handbook, design a bridge, rent a contractor and build it! That's all there is to it'. At least that's what they say. The engineer or geologist claims that all there is to it is a setting of the facts, a treatment of the facts, a simple course of action arising from the facts, and then you get on with the job."

"So?" George replied.

"Tain't that simple, really," I went on. "All are working within the conventional wisdom of their particular fields. For example, every engineer in the construction field has a particular set of 'givens.' They started in university or trade school. The instructors there had their conventional wisdoms. One of them was that whatever they did was more important than what anyone else ever

did, certainly more important than anything the humanists, mathematicians or scientists ever did. This knowledge was imparted to their students not as part of the curriculum, not as part of Social Engineering 203, but just as part of, well, it's just part of the real world as discussed over coffee or when the tutorial was winding down or when the survey school was huddled under the rock overhang after the thunderstorm hit."

"Okay, but what's that got to do with anything? You just go build the bridge like you said . . ."

"And when it's done, I paint it purple with orange spots?"

"You dummy, you don't paint it purple with orange spots!" George exclaimed.

"Well, why not?"

"You just don't go around painting bridges purple with orange spots . . . It just isn't done . . . anybody knows that, even an engineer!" he concluded.

"It's a conventional wisdom that you don't paint bridges purple . . ."

"It's common sense," he added.

"Most conventional wisdoms masquerade as common sense!" I concluded. "Know what happens if you listen to the same TV commercial 30 million times?" I asked.

"You end up with 30 million packages of Glurpee dog food?" George asked.

"Know what happens if you channel 30 million minds toward a particular target — say a target of hatred?" I asked.

"Everybody finds they don't like Toronto?" George offered.

"Maybe, but historically you can end up with a holocaust. People love to hate, and with a little direction, they can be focussed on a particular topic — like a nice clearly-defined target — and your conventional wisdom is that Jews are dangerous, and you use that to get your holocaust going."

"Sure, but that was a unique disaster of unimaginable proportions — more than 50 years ago. That sort of thing will never happen again."

"That sort of mentality is ever with us!" I insisted, "and it's getting more sophisticated all the time. Sometimes it gets quantified in the most striking way. When the TV newscasters read the item about two people being killed in an ambush in the Middle East, you can sometimes tell from the tone of their voice whether the objects of the attack were Israelis or Palestinians. The Western press has an innocent way of indicating the magnitude of the disaster. The conventional wisdom in the past year seems to have been that Israelis are 100 times more valuable than Palestinians when it comes to ambushing people."

"Oh, come on now! This time you're totally out of your tree!" George insisted. He jumped up, turned to look down on the students on the lawn and almost shouted at me, "You can't tell me that any of those students is more valuable than the next."

You can even estimate the cost of developing conventional wisdoms

"Then what's all this business about grading students? An A+ for the most valuable, and an F for the poor devils who can't even spell their name right?" I paused. "A related conventional wisdom is that a word has an aura about it, and extreme care must be taken in choosing terminology. We used to use the term 'war' when speaking about weapons. Now we use the term 'defence'. We speak of defence weapons, or preferably, 'defence preparations' when we really are talking about the machines of war. We don't use offensive weapons anymore. We don't even use first-strike terminology anymore. We speak of pre-emptive defence strategies. It is conventional wisdom in the war business to use non-offensive terms now, particularly when you are into offensive strategies."

"Okay, but you can't go around declaring everything is at the whim of conventional wisdoms," George insisted.

"On the contrary," I said, "I would attribute the bulk of the decisions to the influence of conventional wisdoms and to the effort that goes into creating and fostering them. For example, the conventional wisdom is that it is good to be fiscally responsible, even if you are a government. Therefore, we will reduce military expenditures — not because expenditures such as nuclear-powered submarines can not be justified logically — but because we need to save money — the same result but for the wrong reason," I concluded. "You can even estimate the cost of developing conventional wisdoms. The common way to go these days is to use television advertising. For a few hundred thousand dollars you can establish a minor conventional wisdom — like Glurpee dog food is great! For something bigger — like how to reorder the economical conventional wisdom of a nation — you may have to spend tens of millions of dollars — and it isn't always governments that do it."

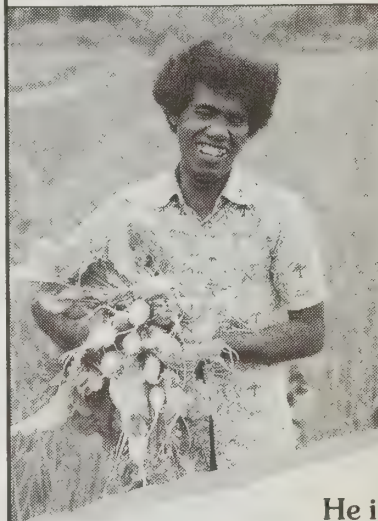
"Yes, yes, yes . . . but where is the Church in all this?" George asked. "God's people up to their armpits in their own conventional wisdoms?"

"Of course, why would God's people be different from ordinary people in this regard? Conventional wisdoms are not all bad. The ancient Israelites were God's chosen people. That was one of their conventional wisdoms and they tried to act accordingly. They were far from perfect. Their range of conventional wisdoms was profound and highly structured. In fact, much of their rabbis' time was spent developing and fostering them. Certainly the ministry of Jesus Christ had a unique and comprehensive impact on that structure — an impact that is not dying out but becoming much more focussed now that the Christian Church is clearly emerging as a spiritual and philosophical minority in this part of the Western world. ☐

Dr. Hogdson is a semi-retired professor, administrator and elder at Varsity Acres Presbyterian Church in Calgary, Alberta.

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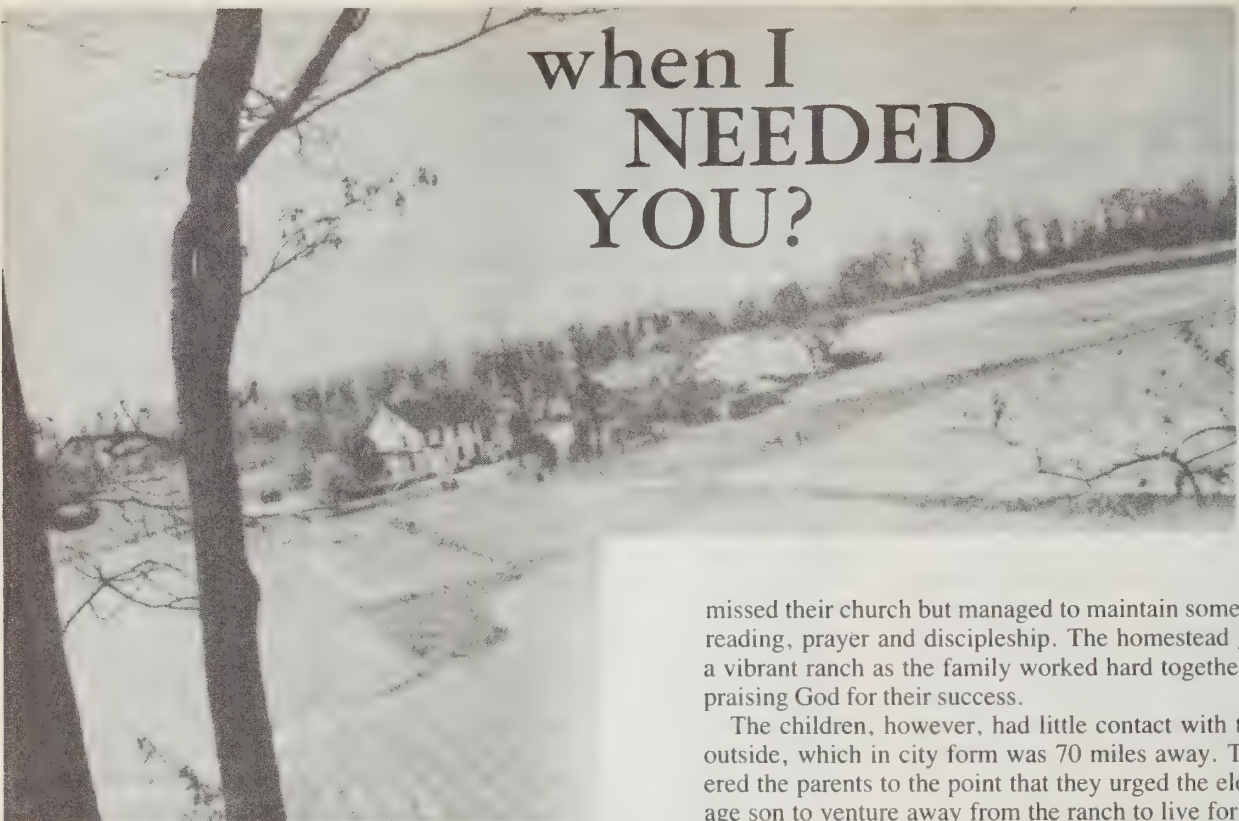
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They asked the church — **WHERE WERE YOU**



when I NEEDED YOU?

by David Webber

WHAT IS A CHURCH OF CHRIST? *Everyone knows that an effective church has three things. First, it consists of a building, a building that will attract people and make them feel like they are in a church when they are at church; a sanctuary, a holy building, a consecrated house of the Lord. Secondly, everyone knows a church needs an ordained minister; a person that will attract people into the building so that a congregation can be gathered, equipped and cared for; a called, professional, salaried person who is an expert in preaching, teaching, administration and pastoral care. Thirdly, the church needs exciting programmes; programmes for every age and sex so that people will be attracted to the building and the ordained minister, and the church will survive, thrive and be successful. We all believe this, or at least our present practice of being Church indicates that this is what we believe as Presbyterians. I want to challenge this by telling two short, true stories. They are two of many similar stories from rural western Canada.*

The family was new to the North Country. Land had become available. Suddenly a dream turned into reality. Mother, father and three children were instant homesteaders.

They came from a large, southern town. The church was an important part of their lives. When they moved north they were 70 miles from the nearest congregation. They

missed their church but managed to maintain some scripture reading, prayer and discipleship. The homestead grew into a vibrant ranch as the family worked hard together, always praising God for their success.

The children, however, had little contact with the world outside, which in city form was 70 miles away. This bothered the parents to the point that they urged the eldest teenage son to venture away from the ranch to live for a time in town. One day, a Royal Canadian Mounted Police cruiser pulled alongside their ranch house. Their successful life was ripped apart. Their eldest son was dead — an overdose in a beer parlour in town.

In the bleak years that followed the family struggled to understand the death of a son and brother. Each person dealt with the consuming guilt and anger. Christ's church, the healing community, seemed particularly obvious by its absence. The caring, healing mission of Christ's church could not touch their lives. Why? They and their half dozen neighbour families could not support a building or a minister or a programme — a church of Christ. The question: "Where were you when I needed you?" still echoes off the mountains behind the ranch house.

The small mining village was her birth place. Since her childhood at the turn of the century, she had been faithful to her church. During the Church Union struggle that ended in 1925 with the formation of the United Church of Canada, she and her family remained Presbyterians as an act of faithfulness. In the end, her church was the only Presbyterian Church in the region that did not join to form the new United Church of Canada. Her faithfulness grew with the passage of time. Her husband became an elder. She became a Sunday school teacher and eventually the Sunday school superintendent. This love of and faithfulness to her church expressed itself in a vibrant community Sunday school ministry. The church was an integral part of her being.

Then, after 60 or more years of faithfulness to her church, it was closed. The building was disposed of; the still successful Sunday school ministry was disbanded, and the beautiful stained-glass window was put in the local museum. Part of her died when that happened. "Worship attendance has dropped below that required to maintain a ministry," the authorities said. She vowed never to trust a church again. In her old age, it seemed to her that Christ's church, the faithful community, was a fickle thing, particularly obvious because of absence at the time she needed it the most. In her senior years she was denied the caring, healing mission of Christ's church. Her village had declined in size and the small number of people left could not support a building or a minister or a programme — a church of Christ. The question: "Where were you when I needed you?" still drifts across the lake behind her country home.

The church as we Presbyterians know it and practise it consists of a building, an ordained minister and a programme. The simplest human logic dictates that this kind of church cannot be everywhere. The Church cannot be in a very small community of seven families. It cannot be in a remote northern ranching district where a minimum of five miles separates neighbours. It cannot remain in a small village when adult Sunday attendance is only a handful of people. Yet how does practical human logic deal with the wonderful illogical demands of *the Word* to be everywhere baptizing, teaching, and making followers of Christ (Mt. 28:19f). Or, how do we handle the words of Christ about wherever two or more meet in his name, his Church is present because he is present (Mt. 18:20).

It seems to me that Christ does not call his Church to be totally practical and logical. Rather, he calls it to be present and relevant wherever people choose to live and die. The Church of Christ does not have the choice of presence, only the choice of how to be present; that is, the form in which it will manifest its faithfulness to Christ's call. The unfortunate reality, in rural western Canada at least, is that the Presbyterian Church has become so locked into the model of Church which consists of building, ordained minister and programme, it is often unfaithful to Christ and his call. In many cases, unfaithful because our one model does not allow us to take Christ and his Good News to rural folk scattered about the land making a living as farmers, ranchers, miners, trappers and loggers.

In other cases, unfaithful because our one model forces us to cruelly cut off people from the Church when rural communities or rural church attendance decline in numbers. In still other cases, unfaithful because we continue our one model of ministry, at tremendous waste and cost, as we maintain two, three and sometimes four small congregations meeting in as many not-so-small buildings with just as many similar programmes, and served by one ordained minister who is forced to live on the edge, wrestling with the demons of burnout or schizophrenia or family breakdown.

As a person raised in a rural area without the Church, as a person new to the Church and with an "outsider's" point of view, I can't help asking myself: what is sacred to us as Church? Is it Christ and his call, or is it our model of min-

istry centred around building, programme and ordained minister? The answer to this question as I observe what we have done and are doing in rural Canada, is frightening to me.

A CHALLENGE . . . to risk

I challenge individuals, congregations, presbyteries, synods and boards to risk our "sacred model" of Church, to try something different, for the sake of faithfulness. I dare us to have the vision to put Christ at the centre of our mission and ministry instead of our "sacred model." Imagine the possibility of a faithful church in a rural area without a building, an elaborate programme or an ordained minister. Freed from the traditional and "sacred model," what possibilities exist for mission and faithfulness in your location?

. . . and to dream

I have marvellous dreams and visions. I see urban churches foregoing the latest building expansion and hiring a second staff person to work in the rural fringe of town, to begin house gatherings throughout the week. I see large downtown congregations sending out people from within their membership as missionaries to rural areas for short periods, to help form faith communities where before none existed. I see the people of a three-point charge in a rural area deciding to sell two of the buildings and drive the short distance on Sunday to worship together in a central location, while at the same time working to train people from within their own numbers as house fellowship leaders so that ministry can continue in each area throughout the week. I see the start of a rural House Church congregation which has no church building but meets in a number of houses throughout the area, each House Church under the care of an elder, all of the House Churches under the oversight of a collective session moderated by the pastor. I see our church changing its doctrine concerning ordination so that people in rural areas without an ordained minister can celebrate the Lord's Supper and experience the fullness of Christ and his church. I see the Lord calling people who retire early to go and minister as lay missionaries in rural areas.

My vision goes on and on. What is important is your dream and vision of how the Church of Christ can be faithful to its calling in rural Canada. Share those dreams and visions with your congregation, presbytery and synod. Challenge our church to open up to "the new thing" that God is waiting to do with God's people (Is. 43:18-19). Perhaps if this challenge is taken up, rural people will not be left asking the Church of Christ: "Where were you when I needed you?" □



David Webber has recently been appointed as an ordained missionary to begin a house church ministry in the Cariboo region of British Columbia.

The Mandate of Christians to Respond to the Sexual Abuse of Children

by Thelma James

Jesus said "Whoever receives one such child in my name receives me. But if anyone is a cause of stumbling to one of these little ones who have faith in me, it would be better for him to have a millstone hung around his neck and be drowned in the depths of the sea." (Matthew 18:5-7).

Sexual abuse violates the body, mind and spirit of every child who is entrapped in its insidious web of exploitation, deception, secrecy and guilt. Researchers agree that one in every four girls and one in every ten boys become victims of sexual abuse. The Badgley Report (1984) states that "tens of thousands of Canadian children and youths are victimized by male adults or older teenagers". Sexual abuse is known to destroy the very heart and conscience of the victimized child and yet, the Christian church, as a body, has been silent on the matter. In particular, The Presbyterian Church in Canada has not as yet established guidelines or directives to its clergy or to church leaders for responding to occurrences of sexual abuse of children in our congregations or in the communities in which we are called to be Christian witnesses.

What is Sexual Abuse?

Christians or their church leaders may argue that they are silent because they don't know what is involved in sexual abuse of children. Sexual activity of an adult or older adolescent using a child for gratification is sexual abuse. The perpetrator may engage in fondling and/or anal, oral or vaginal penetration of the child. Invariably the older person entraps the child by presenting sexual acts as a game or as some special privilege. In all cases the offender uses a position of trust and authority to mislead the conscience of the child in trying to convince the child that participation in sexual activity is acceptable.



The Issues

The silence of church leaders may mean that Christians are unfamiliar with the issues of child sexual abuse and truly do not know how to respond. The issues surrounding sexual abuse of children are therefore listed as follows:

- 1) The perpetrator's abuse of power and authority over the child;
- 2) Betrayal of love and trust;
- 3) Assault on the conscience of the child by presenting evil as good;
- 4) Burdening the child with guilt and fear after the initial molestation in order to ensure secrecy and continued sexual access;
- 5) Life-long consequences to the child, which may include:
 - a. confusion of conscience and disregard for what is right and wrong;
 - b. self-blame and self-destructive behaviour;
 - c. anger toward authority figures;
 - d. diminished ability to form loving relationships;
- 6) the perpetrator's separation of spirituality from sexuality and of conscience from actions;
- 7) Addictive nature of sexual abuse of children;
- 8) Crisis in the family caused by the disclosure of sexual abuse;
- 9) Efforts by the perpetrator and other family members to suppress information and deny the abuse, compounding the child's betrayal;
- 10) The need for Christians to support the child's mother/parents in acknowledging the sexual abuse and in ensuring protection of the child;
- 11) The Church's role in enabling the perpetrator to truly repent and make restitution;
- 12) The Church's work in the spiritual restoration of the child and of the perpetrator.

How can we respond?

In practical terms, individual Christians can be most helpful in responding to the "crisis of disclosure" of sexual abuse by affirming that the child did right to tell. Giving emotional and spiritual support to the mother/parents can enable them to protect and reassure the child.

The key to prevention of sexual abuse of children lies within the

grasp of Christian communities. Finkelhor's (1979) research shows that sexual abuse does not occur in families where mothers are educated, have good community support systems and enjoy equal respect and authority in their homes. Children in these homes are protected by the sexual and moral values that they learn by precept and example.

Marriage preparation programmes conducted by church leaders must stress the values of equality and mutuality in marriage relationships. The benefits to families of the support of Christian community can be stressed for both the husband and wife. Finally, the church can help by regularly conducting Christian family life education sessions and by providing programmes for "moms and tots."

A spiritual issue

Sexual abuse is a spiritual issue requiring the response of Christians because sexual abuse is an assault on the body, mind and spirit of a child. The conscience of the child is confused and alienated and must be re-directed toward goodness and God's love by understanding care and teaching. The mother/parents of the abused child need(s) the loving support and encouragement by Christians to protect the child. The Church also has a role in the spiritual restoration of the abuser. Repentance requires the abuser, enabled by Christian support and wise counsel, to stop the addictive sexual abuse, confess, and make restitution.

The mandate of Christians is to cease from silence. Sexual abuse of children can be prevented by Christian values, equality in marital relationships, and by Christian community. □



Thelma James is a social worker and an elder at Guildwood Church in Toronto.

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Subscriptions are \$6.00 for 2 years, from the Board of Ministry, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

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Editor's note:

In this article we are being called as a denomination to respond to this crucial issue of sexual abuse of children. The Board of Congregational Life (BCL) has prepared some resources that could be useful. In 1978 a booklet on "Violence in the Home" was published. The second section deals with child abuse. In February of 1987, the Camping and Outdoors Ministry Committee of BCL prepared a resource to help camp directors and counsellors to identify child abuse. In addition, the Church and Society Committee of BCL has a task force engaged in reviewing resources on family violence (including child sexual abuse) which will recommend resources and perhaps write a resource specific to our denomination if there is a perceived need. Contact Dr. Ray Hodgson (50 Wynford Drive, Don Mills, Ont. M3C 1J7) for more details.

DARKNESS in



Symbolic of the national mood is this funeral procession.

***Few realize
that people are
suffering under an
oppressive
regime***

by Peter Szabo

Unusual and shocking news has arrived from Hungary recently. From neighbouring Romania, which is also a socialist country, people in increasing numbers are escaping to Hungary, seeking refugee status. The refugees are mainly of Hungarian origin, citizens from the region called Transylvania which is the westernmost part of Romania, lying just east of Hungary. They are fleeing the terrible persecution inflicted upon them by the government of the Romanian dictator Nicolae Ceausescu. About five per cent of the refugees are of Romanian origin and are claiming that even for them the economic conditions of the country, the lack of basic foods and medicines, and worst of all, the lack of basic human rights, have become unbearable. Most of the refugees are skilled workers, intellectuals and professional people.

Fourteen years ago the General Assembly of The Presbyterian Church in Canada was addressed by Dr. McCord, principal of Princeton Theological Seminary. He drew attention to the suffering of fellow Christians in Transylvania. Since that time conditions have worsened incredibly. Most recently Ceausescu, has begun the process of eliminating six to eight thousand villages, most centralized agro-indus-

TRANSYLVANIA



Children like these three face a bleak future.

try. Many would claim, however, that the real purpose of this destruction is to wipe out, not only the present existence of ethnic minorities in Romania, but their historical roots as well. Because of the seeming hopelessness of the situation and the increasing severity of the oppression, many people are giving up homes where their ancestors have lived for a thousand years, are leaving their spouses and children behind, and escaping to Hungary in hope of a later family reunion.

Historically, Transylvania has long had a multi-ethnic character. For centuries it has been the homeland of Hungarians, Romanians, Germans, and in smaller numbers Jews. For a long time Transylvania existed as an independent state affiliated with Hungary. Through the Treaty of Trianon of 1921 Transylvania's ties with Hungary were severed and the region became part of Romania. This move was intended to punish the Austrians who controlled Transylvania at the time, but in fact it is the Hungarians who suffered and who continue to suffer from the effects of that Treaty. At the time the Romanian minority in Transylvania were easily assimilated into the new Romania. Unfortunately the fate of the Germans, the Jews and the Hungarians

has become more and more difficult.

The last thirty years have been particularly dark for the two million Hungarians who represent the largest ethnic minority in Romania. The Romanian government led by the Ceausescu family has fallen into the delirium of trying to resurrect the Roman empire and claiming for itself a glorious past, in order to make up for its not-so-glorious present. They have set themselves the goal of creating out of a nation with a multicultural heritage, one with a single and solely Romanian culture. Towards this end they have given prison sentences, some as long as twenty-five years, to pastors, artists, intellectuals and other cultural and spiritual leaders. Some leaders have died in contrived accidents and executions which have been made to look like suicide.

In the 1970s Ceausescu impressed the western world by charting a seemingly independent political course from the Soviets. But within his country the darkest Stalinist methods were applied. Corrupt management and grandiose but foolhardy projects plunged the country into incredible pov-

DARKNESS in TRANSYLVANIA

continued from previous page

Human rights are being violated, minorities oppressed, and millions have little to eat except (rationed) black bread.



The 800,000 member Hungarian Reformed Church, is threatened.

erty. There was an increasing lack of food and energy.

The present situation in Transylvania is worse than ever. For millions there is little to eat except rationed black bread. It is impossible to get meat except on national holidays, and on the birthdays of Mr. and Mrs. Ceausescu. Electricity is usually not available, and when it is each household is permitted to use only one 25-watt bulb. The use of basic household appliances is forbidden. Winter homes and workplaces are permitted to be heated to a temperature of only 14°C (57F). In the meantime youthful pictures of the seventy-year-old Ceausescu decorate public places in every community, and Romanian newspapers allude to the divinity of the dictator and his wife, using capitalized pronouns when referring to them.

Ceausescu contends that the country's economic problems will disappear as soon as the minorities are assimilated or eliminated. One of the first steps towards achieving national unity involved overhauling the school system. The Hungarian university in Cluj-Napoca (formerly Kolozsvár) was closed. Hungarian language high schools have been eliminated in favour of teaching Hungarian as a foreign language at the high school level. There are only a handful of

Hungarian language primary schools left. There have also been concerted efforts to eradicate the collective memory of Transylvania's heritage by changing the ancient names of towns and villages and forbidding the use of the original names. Parents are not allowed to give Hungarian names to their children. Hungarian language television broadcasting was eliminated in 1987. Hungarian language radio broadcasting has been reduced to one hour a day and broadcasts from Hungary are jammed. Hungarian Bibles are confiscated at the border.

The 800,000 member Hungarian Reformed Church in Romania is threatened because it remains the last bastion of Hungarian culture. Of the approximately one hundred students who apply for theological training each year, the government allows only six to be trained in order to worsen the shortage of pastoral leadership. Children who participate in communicants' classes are ridiculed in school. A few years ago the government removed from churches anything which was more than thirty-years-old, so that such things as record books, ancient libraries, sacramental vessels and even rubber stamps have disappeared. With the latest project of the Ceausescu government the churches themselves and the cemeteries around them have been ploughed under and turned into farmland.

The light in the midst of the terrible darkness in Transylvania is that despite the persecution, the Gospel is spreading and people are turning to Jesus Christ in their distress. Despite the government's attempt to foster hatred and racism among people, the ethnic minorities in Romania are being very supportive of one another.

We who are believers in Jesus Christ in Canada can also be bearers of light in Transylvania's darkness, by joining in prayer with Christians around the world. We can pray for the people who cannot leave Romania as well as for the refugees. We can pray that the Lord of history might intervene in the political events of Romania, removing from power those whose strategies create bitterness and destruction. We can also protest to our federal government, and write letters to the Ceausescu government expressing our disapproval of the human rights violations and the oppression of minorities taking place in Romania today. Finally we can express our appreciation and offer financial support to the Reformed Church in Hungary, who through heroic efforts, provide settlement to the thousands of refugees who continue to make their way to Hungary. May we choose to share in the suffering of people of Transylvania by supporting them in prayer and in action. ☐

Mr. Szabo is minister of Livingstone Church in Montreal.

The **EXXON** **VALDEZ** and

by Adam Lees

WITHOUT QUESTION, one of the most important pieces of news, as it developed these past few months, has been and continues to be, the floundering of the oil tanker Exxon Valdez in Alaskan waters, with the spillage of some 35,000 tons of crude oil. This tragedy ranks higher in news value than the prevailing violence and international terrorism that goes on in the world around us. The Exxon Valdez's prior claim to prominence must be that *it challenges our Christian concept of stewardship as nothing else does, and goes right to the heart of our modern Western way of life.* The Exxon Valdez is symbolic of much of our way of life!

When God finished his creation he saw that it was very good. Then he made mankind and said: "... let them have *dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth." Here is the *key* in the word *dominion*, where the biblical concept combines the two elements of power and authority. We have the power to do certain things. To control aspects of the world under the authority of God. The unity of power and authority is realized when we exercise the power of control that God gave us with due respect and love for his creation. In other words, we don't have a licence to "muck it up!"

The Exxon Valdez incident is closer to home in more ways than one, because wittingly or unwittingly it affects our life-style. In many ways it symbolizes the world we have shaped and live in. We live in a world that demands oil for our comfort. We do not individually endorse the large tanker concept that is so symbolic of our age but the trouble is we do not think about the moral and ethical consequences of

this approach. When confronted with the Exxon Valdez disaster we ask: "Why don't we have five or six smaller tankers instead of one large one?" The answer is quick to come back: "Initial cost of oil to us — the consumers, and profit for the oil company!" Five or six smaller tankers would each claim a crew of the same size or marginally smaller than the larger vessel. The cost of building the smaller vessels individually would be less than the cost of the larger vessel, but combined would be considerably more — all costs that would be passed on to us the consumers. So we gamble! Nobody has thought about the cost to the unemployed person that could be gainfully employed on one of the smaller vessels, to say nothing of the fantastic and prohibitive cost of the clean-up operation! This is where Christian stewardship comes in!

We all had a part in it, by the way we lead our lives

With the grandiose corporate schemes, nobody wins. Only a few make huge profits. The consumer — the average person, you and me — will somehow have to pay for them, and that includes the Exxon Valdez. We will ultimately pay for the clean-up and the oil that was lost, even if it is only in the price we pay for oil.

As recently as last fall, didn't we applaud the rescue operation of the grey whales in these same waters where the Exxon Valdez spilled forth its destruction? Often we go too far in congratulating ourselves about our natural goodness and blame the politicians and big busi-

ness for the desperate plights we find ourselves in. These situations aren't the fault of the governments — we the consumers dictate what we want and the price we are prepared to pay. The politicians only respond to what we want and big business fills the bill! With what we want and are prepared to learn to live with, we must come to terms. That is the heart of the Christian Gospel of Stewardship.


To learn to live with creation with our technology, as our fathers lived with creation is our challenge. To respect all creation and pay a fair price in a communal sense for the standard of living is our task. We have no right to expect to ride cheaply on the backs of others or at the expense of God's creation. *We must start looking at our whole way of life and start evaluating our standards of living!* To look after creation means that we also look after all mankind — God's creation and mankind go hand in hand.

None of us directly influenced the Exxon Valdez incident or could have averted it. But we all individually had a part in it by the way we lead our lives. In some mysterious way known only to God we have been served a solemn warning.

When God finished creation he saw that it was good. Let us resolve to keep it that way by being faithful to our noble office of "stewards." □



Mr. Lees is the minister of the Montague-Cardigan Pastoral Charge in Prince Edward Island. He once served as an engineer on an oil tanker.



Letters from South Africa

by Josephine Burg

I touch down in Johannesburg, dreading the sight of “whites only” signs posted over the airport entrance. I’m expecting racism here to reach out and slap me in the face. So I’m surprised to look out the window and see that the ground crew meeting our airplane is largely black. One of its members, an older black man in a distinguished-looking uniform, gives instructions to a young blonde woman who looks up into his face and listens intently.

No signs of apartheid within the building, either. The only separation is between those with South African passports and those without. I get into the line for the latter. The

white American standing in front of me is obviously intrigued with the idea of a young black woman visiting South Africa.

“Do you have family here?”

“Oh, no.”

“You came here on holiday, alone?”

“That’s right.”

“But — why South Africa?”

“I just wanted to see what it was like.”

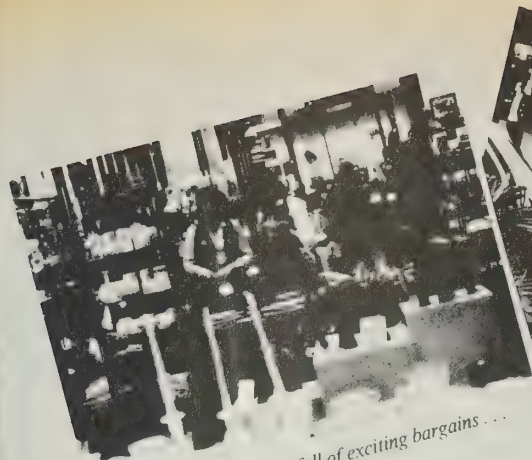
I lie to her, the way I learn to lie to just about everybody I meet in this country, until I know something about them. “The walls have ears,” I was warned, and it’s better to err on the side of caution and appear a bit foolish than to risk deportation.

I’m not here on a short vacation. My plan is to spend fifteen months in South Africa, working with the people and living the life. For years I have wanted to experience apartheid for myself. More than out of an intellectual curiosity, though it is partly that, I have as a black American been so angered, frustrated, and saddened by what I’ve heard of South Africa that I felt compelled to be a part of it. “No illusions,” I’ve had to tell myself while preparing for the trip. I won’t be able to contribute significantly to the nation’s struggle. But I can be a resource to those in the U.S. who are concerned about the issues. I’ll be able to send back newspaper clippings and documents that they would otherwise have a hard time securing. But that’s really an after-the-fact rationalization of what was basically a gut impulse to come and be here.

By South African standards, I am not “black.” I am a “coloured,” since my father is white. The distinction is trivial to me. I tend to put things in “white” and non-white” terms or, in my angrier moments, “black” and “non-black.”

The pleasant atmosphere of the airport flows onto the streets of Jo’burg. This city reminds me of Los Angeles — blue, sunny skies; colourful, aromatic flowers (a purple bush named “Yesterday, today, and tomorrow” is one of my favourites); newish buildings; and a nice mix of people of European, African, and Asian descent. Walking through the downtown shopping district, comparable to any large Western city’s, I see that while they don’t exactly mix, they do wander amongst each other without any obvious friction. In this area it’s easy for me to forget that I’m in South Africa. Michael Jackson’s face appears everywhere. Bill Cosby’s book is on display in the bookstores. I understand how Americans returning from trips to this country can exclaim that it isn’t so bad, after all. The white people are definitely dressed a bit more stylishly than the others, and all the labourers seem to be black, but, overall, it continues to appear “normal.”

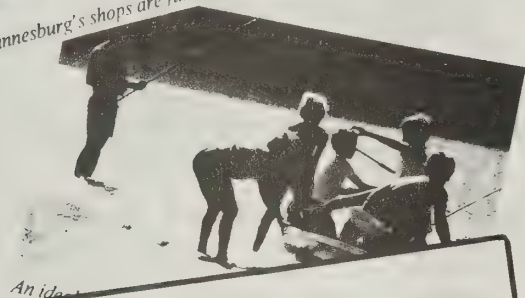
For my first evening in South Africa, I’m invited to dinner in Alexandra, one of the oldest black townships in the country. Alex is much smaller than Soweto, on the other side of the city. It’s also a much poorer area. The government went through a period of trying to counter residents’ resistance to



Johannesburg's shops are full of exciting bargains . . .



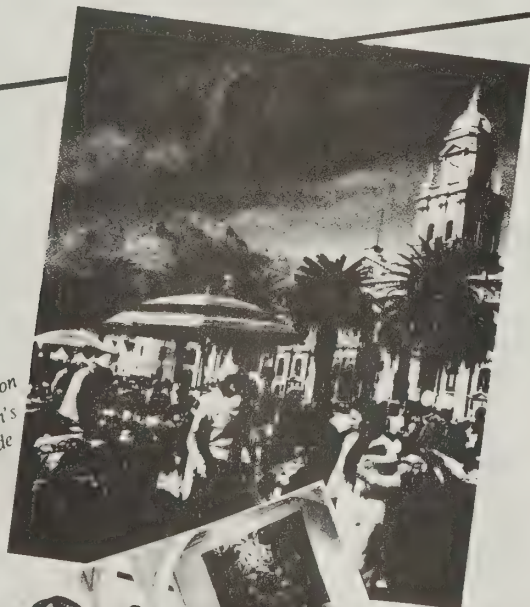
South Africa's famous Blue Train



An idyllic scene

An invitation . . .

Whites Only?



Morning market on
Cape Town's
Grand Parade



A Durban restaurant

a proposed eviction by refusing to pave roads and not installing sewage systems. The home where we eat is nicer than most, but has no indoor toilets. Many of the "houses" we pass on the way, difficult to make out because there's no street lighting, are really shacks put together from pieces of tin.

This is where the pieces start to fall together. Most of the non-whites I've seen in town must return to conditions like this after the working day, when their labour is no longer needed in the city. One of the cornerstones of apartheid, segregated living districts are supposed to ensure "separate development" of the races. They ensure that whites develop with adequate sanitation, health, and education facilities and that others do not.

My first task is to find a swimming pool. I'd been swimming a mile a day before leaving the U.S., and I want to continue the exercise here. Easier said than done, I discover.

I walk down the hill to the neighbourhood pool in the white area where I'm temporarily staying with some American friends. A teenage girl is working behind the front window.

"Is this a multiracial pool?" I ask her, getting straight to the point and preparing myself for a fight.

"Pardon me?"

When I repeat my question, she hastily excuses herself. I hear her calling for the manager.

I had told myself that one of my reasons for coming to South Africa was to experience the oppression of black South Africans for myself. But I've been unable to do that.

It relates to not having been forced from a young age to address all white men as "baas" and all white women as "madam," as were some people I've met here. And I wasn't told that I was less attractive because I was dark. When I was growing up, my white friends used to tan their skins, using my colour as a goal.

In the drugstore yesterday I looked at the skin-lightening products. I'm sure we have these back in the States, too, but I'd never noticed them. This drugstore had a whole section devoted to blacks' looking more white. The men's products had names like "Kool Look" and "He-Man." Two women's brands were "TV Beauty Box" and "Hollywood." Interestingly, one box was decorated with blue and white stars

and red stripes. Apparently, these products are very popular in South Africa, where the difference between "black" and "coloured" can mean a flat, a job, and lots more social prestige.

Here is a letter written to *The Star*, Johannesburg's leading mainstream newspaper: "I hate my black skin, and I want to use skin lighteners, but some of my friends say they are dangerous. The pictures in the advertisements look so beautiful. I want a lovely coffee colour. What do you think?"

The columnist responds by going into the dangers of skin lighteners, ending with the scariest side-effect of all — "the skin goes darker than before."

It seems understood that one would try to become as light as possible.

And then there was the black housekeeper who asked whether I were "coloured" or white.

"No, I'm black," I insisted, taking a political stand.

"Oh!" she said, obviously pleased and surprised. "But — you're beautiful."

The challenge to non-white South Africans is not to prove that they're white, by adopting white accents and Western dress, or by dyeing their skin.

When someone discriminates against me, I don't have the background to make it fall neatly into the grooves that a South African socialization would have prepared for it. I was brought up to believe I was just a little cuter, a little more adorable, and a little smarter than everyone else around me, white or black. I can't deal with racism, so I often find myself taking the easy way out. Instead of confronting the dissonance on an emotional level, I appeal to things in my own privileged background that allow me to rationalize why in this case the racism is unjustified.

Earlier this week I saw an apartment in a "grey" area of town. The caretaker told me I could stay there if I had a white person fill out the lease for me, making it all strictly legal (and ensuring they got the money coming to them).

I left, forcing myself to remember that back in law school I had composed contracts, while here I was not able even to sign one. "I know more about leases than she does," I mumbled. "I'll have a better understanding of the technicalities than any white person I could find to sign it on my behalf."

I did the same thing when the Johannesburg YWCA told me I could not stay there, even after I'd made a reservation (over the phone) and arrived on their doorstep with my backpack. It was explained that admitting blacks might "offend" some of its white occupants.

"How could I offend anyone?" I asked myself for two or three days following the incident. "I'm probably brighter, prettier, and nicer than anybody they've got staying there now. I'm probably better educated than their current guests."

I could almost say that discrimination hurts me more than it does a South African black because at least they're used to it, but that's not exactly the case. In fact, I've been surprised at the pain racism here evokes in blacks. One "coloured" friend told me of bursting into public tears when she was forced off a "white" bus. The hurt is still there for most of them, I think. The difference is rather that their pain goes deeper, since they've internalized so many of the rules and values of apartheid. My pain stops at the point where I begin explaining why any reasonable white person would be silly not to want to sit beside me on a bus.

Apartheid is based on actual differences. The black populations embrace various cultures, all distinct from those of the whites (that whites have different cultures — Afrikaner, Jewish, Portuguese, English — is rarely mentioned). Both these groups differ from the "coloureds" and the Indians.

"Separate development" is about the distasteful premise that these cultural differences warrant each race keeping to itself. Individuals can cross the line only when they've proven by their habits that they "belong" to another group. (A white classification can be bought here if a person has the time and money for the court case.)

The problem with my pulling out reasons for whites to treat me like one of them is that then I'm playing into their hand. When I say, "I have two degrees" or "Look, I use a knife and fork as easily as any of you" or "I speak English as fluently as you do," I'm claiming, "I belong in your club, too." My attitude feeds into the theory that people should be given equal rights and privileges only insofar as they're like you.

The challenge to non-white South Africans is to reject that divisive game. The task is not to prove that they're white, by adopting white accents and Western dress, or by dyeing their skin. The real battle lies in claiming political, civic, economic, and social equality in spite of the fact that they're clearly different.

My personal challenge is not to resort to arguments that I'm as "white" as the rest of them. That may be true, culturally speaking, but it's not the point. The real insult the caretaker made to me was not in failing to recognize the prestige of my J.D., but in seeing my black skin as different and therefore as per se unreliable. So far, I have only let myself be hurt by whites failing to recognize me as another member of the club. When I am ready, maybe I will let myself feel the pain that black South Africans know, of not being recognized in a much more fundamental way — as another human being, different but equal. □

Letters From South Africa is a Wm. B. Eerdmans publication. Excerpts appeared in the April, 1988 *REFORMED JOURNAL* and are used here with their kind permission. *Josephine Burg* is a pseudonym.



"RÉFORMÉE ET RÉFORMATRICE"

THE 115TH GENERAL ASSEMBLY, MONTREAL, JUNE 4 TO 9, 1989

by John Congram

Photos by Darryl C. MacDonald and John Congram.

Changing the face of Presbyterianism

There's an byterian w but it may "The old must be Morris i Toront Church. Stod'ceptio

Church seeks bigger effort

The governing body of the Presb- terian Church in Canada has fighting the spread of

Delegates to assembly of the Ste. Anne de Belle mously to press go others to put more sources at the disposa and groups engaged in the resolution, by R McEntyre of Port Perry, urges support for efforts "to the human dignity and civil rig all Canadians, including those

Presbyterians to maintain French service

By HARVEY SHEPHERD
of The Gazette

Arabs consider moving General Assembly

Organizers of the internat AIDS conference in Montre which also says membe eral assembly are p success of the conf

French- Quebec congrega- tions have opted for a new church instead. Rev. Daniel Forget, pastor of one of a handful of French-speaking Presbyterian congregations in Quebec said yesterday the church has to maintain some degree of French-language ministry if it want to remain a national church. "Otherwise, we are just a linguistic church," said Forget, pastor of a small congregation in Sherbrooke, between Sherbrooke and Montville.



REG INNELL / TORONTO STAR

AN: The Rev. Harrold Morris, expected to take over as the new tor of the Presbyterian Church, rejects the stern image of the church as a misconception.

about Rev. Harrold Morris, moderator from Glenview

nations from the floor election, the Presbyte- nada will tomorrow in- rold Morris as its new ll serve for a year as ing the Rev. Bruce

to's Glenview Pres-

uate university training. He taught elementary school for three years before training for the ministry at The Presbyterian College in Montreal, from which he graduated in 1956. He was ordained in Edmonton the following year and has served in churches in Alberta, B.C., Saskatchewan and Ontario.



The Moderator gives his opening address.



Dr. Morris' daughters listen proudly. From left, Mrs. Mary Jesse, Mrs. Jo Morris, both of Regina, and Rev. Jean Morris, Calgary.

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Opening service

"Worship at the Church of Saint Andrew and Saint Paul makes Saint Andrew's in Toronto seem low church."

- Anonymous

"Surely God would not allow a church to disappear that can produce worship that is this great!"

- a commissioner from Vancouver Island
following Sunday evening worship

If, as some claim, Presbyterianism is dying out in Montreal, it was not obvious on the evening of June 4th, when over 1,000 Presbyterians filled the church of Saint Andrew and Saint Paul for the opening worship of the 115th General Assembly.

To the stirring strains and words of "Christ is made the sure foundation," a 50 voice choir robed in brilliant red gowns, processed down the centre aisle.

For the first time French was used throughout the service, including a portion of the words of welcome by the host minister, the Reverend J.S.S. Armour, the reading of the New Testament lesson and parts of the communion liturgy. The hymns were also printed in both French and English, with many of the congregation singing them in French. Likewise, when the new Moderator, Dr. Harrold Morris, accepted his office part of his speech was in French.

As usual the outgoing Moderator preached the sermon. Dr. Bruce Miles chose for his text II Samuel 9:1-11, the story of Mephibosheth, who was lame, in both feet, but received a special place of privilege at King David's table. Dr. Miles urged congregations to seek out the Mephibosheths in their

communities, those who cannot speak for themselves, the disabled, the post mentally ill. Give them a full role within your churches, he said.

Dr. Miles was at his humorous and passionate best. At the conclusion of his sermon, one elder commissioner George Van Beek from Saint John's Church, Cornwall, rose and shouted, "Well done Moderator, well done!" He then attempted to lead the congregation in a round of applause. Perhaps out of guilt in failing to respond to Mr. Van Beek's challenge, the Assembly seemed more willing to applaud later in the evening.

The choir sang much of the liturgy in the tradition of worship at Saint Andrew and Saint Paul. Even those who do not appreciate what they consider as these "high church tendencies" would be forced to admit that the music was superb. Together with the outstanding work of the Director of Music, Patrick Wedd, the congregation was moved to a sense of the wonder and mystery of God. If the Lord's Supper is meant to be the re-enactment of the drama of our salvation, then this service accomplished that goal fully.

At the opening sederunt following worship, Dr. Earl Roberts

moved and the Reverend Charles Shaver seconded the official nomination of Dr. Harrold Morris of Glenview Church, Toronto as Moderator of the 115th Assembly. The commissioners agreed unanimously.

In his closing remarks to the Assembly, Dr. Miles urged presbyteries to be intentional in the use of the Moderator during his visits. He also hoped that all congregations would develop a mission or purpose statement.

After being installed as Moderator, Dr. Morris, in what he described as his first and maybe only self directed action as Moderator, appointed his daughter, the Reverend Jean Morris of Calgary, as the Moderator's chaplain. The Assembly greeted this action with enthusiastic applause.

Setting

As usual at events like an Assembly there were long lineups for meals at the cafeteria. One enterprising commissioner approached the cook to see what the problem was. "It's these blankety blank Presbyterians," he replied, "They're too indecisive. They can't even decide between raspberry and strawberry jam!"

Generally, commissioners were enthusiastic about the location of this year's Assembly. MacDonald College is located about 40 kilometers west of downtown Montreal on the edge of the beautiful village of Ste. Anne de Bellevue. The village itself, with its narrow



John Abbott College,
site of General Assembly.



Dr. James M. Ukaegbu and wife, Abigail,
Moderator, General Assembly in Nigeria.



Ms. Barbara Jackman, recipient
of the E.H. Johnson Award.

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streets, quaint shops, and open-air cafes along the boardwalk beside Lac Ste. Louis, delights all of a person's senses.

MacDonald College was completed in 1906 as a school of agriculture associated with McGill University. It is renowned for its teaching of modern agriculture, and as a research facility and laboratory. The actual meetings of Assembly were held in John Abbott College, a junior college on the MacDonald campus.

The Assembly produced the usual long line-ups for the cafeteria, complaints about the food, and lost commissioners. None, however, could complain about the hospitality. The host committee along with many volunteers from the Montreal churches, went out of their way to make commissioners comfortable. Refreshments were available continuously, commissioners transported to and from trains, planes and buses, tours of the area provided, everything done to make life pleasant for Assembly participants.

Special events

"Two things Presbyterians do well-eat and sleep. Sometimes they do both in church."

- Bruce Miles

The Assembly Banquet was held at John Abbott College hosted by the Church of Saint Andrew and Saint Paul. A highlight of the evening was a performance by a part of the Tudor Singers, who in

recent years, have received national and international acclaim. The group who sang consisted of three men and three women. It is directed by Patrick Wedd who is also the Director of Music at Saint Andrew and Saint Paul. They thrilled the audience with their unaccompanied renditions of several popular tunes including one from the Beatles, and an amazing rendition of "Amazing Grace", arranged by one of their members.

Wednesday evening the commissioners were free to do what they liked. The local committee had worked hard to organize a series of tours and visits, everything from organ tours to a visit to watch the Expos. I went on the Presbytery Tour which included visits to Presbyterian College, Tyndale House, the Chinese Church and l'Eglise Sainte Luc. The local committee did a great job in organizing this evening. And for others who didn't wish to be organized there was always a walk along the boardwalk of nearby Ste. Anne de Bellevue.

During the final morning of business, the Moderator's coffee arrived, led in by a piper, bearing a striking resemblance to the Rev. James Patterson, who had occasionally been seen at the microphone during the Assembly. When order was restored, one commissioner wanted to be assured that in the light of what had just happened the Moderator had not received anything stronger than coffee. Another hoped his drink was "piping" hot! Fatigue was quickly settling in.

Guests

"There is a great deal of long-time faithfulness out there."

- Bruce Miles

A great variety of guests greeted the Assembly.

At the banquet, Joan Parajon from Nicaragua was introduced to the Assembly. Originally from the United States, she married a Nicaraguan during college years, and has now lived in Nicaragua for more than 20 years. Her husband is the pastor of First Baptist Church of Managua. She paid tribute to the help of the Presbyterian Church through people like Joe Reed.

Ms. Barbara Jackman, a leading Canadian advocate of refugee and immigrant rights, was this year's recipient of the E.H. Johnson Award. It is awarded annually to a person who has given outstanding leadership to the Christian community in the area of world mission.

Ms. Jackman grew up in a devout Roman Catholic family, where she learned that all people before God are equal. She concluded that before the law they should also be equal, and that became the basis for her concern about refugees.

The fourteen million refugees who live in the world today are faced with more and more closed doors, she told the audience. Specifically she mentioned three refugees, from Nigeria, India and Somalia, who had been returned from Canada to their native land



Feel like that, already?
Rev. Glen Noble, Swift Current, Sask.



Bob Spencer of Crieff Hills, right,
speaks to the briefing session.



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at great personal risk. The Indian, reported to have been released by the Indian Government, has not been heard from since.

Jackman claimed that Canada's refugee laws have become more restrictive with the arrival on the world scene of increasing numbers of non-white refugees. Various political considerations of the federal government has also made the refugee situation more difficult.

Ms. Jackman is one of the lawyers working in support of the Canadian Council of Churches challenge to Canada's new refugee law.

Dr. James Ukaegbu, the Moderator of the Presbyterian Church in Nigeria, spoke to the Assembly on Tuesday evening. The Assembly responded warmly to his words emphasizing the importance of the work of the Holy Spirit in the life and direction of the church. Later this year, Dr. Ukaegbu will complete the three year term that Moderators serve in Nigeria.

Among other guests at this Assembly were Dr. Deborah Tezlo, a doctor at Jobat Christian Hospital in India, and Mrs. Norah Masopha, from the Lesotho Evangelical Church who greeted the Assembly with a native song.

The Reverend Young Soo Kim, a minister of the church in Japan was to address the Assembly, but unfortunately returned home before this was possible. This was due in part to the pressure of Japan's Alien Registration Act. In response to this event the Assembly asked the Government of Can-

ada to use its influence with Japan to change this discriminatory law. The court also sent its prayers and greetings to the Korean Christian Church in Japan.

It is regrettable that Assemblies do not afford commissioners a greater opportunity to get to know these guests, many of whom have travelled thousands of miles to be at the Assembly.

The Moderator

"We are no longer permitted to call our Moderator, Right Reverend, but I think you will agree that we elected the right Reverend when we chose Harrold Morris."

- Dr. James Armour introducing
Dr. Morris at the
Assembly Banquet

Someone asked the Reverend Jean Morris why her father, the Moderator, had made her his personal chaplain. "Probably, so he can tell me what to do," she responded. "It's something he hasn't been able to do for years!"

In many events the hand of God is difficult to perceive. Not so in the election of Dr. Harrold Morris as Moderator of this Assembly. His firm but kindly approach to all commissioners led the Assembly through many difficult and contentious issues.

Throughout, he proudly wore the Moderator's lace given to him only a few weeks previously by Dr. Ross Cameron, who himself was Moderator of the 1962 Assembly.

Dr. Cameron sent this gift from his hospital bed. Before this Assembly was constituted Dr. Morris had been called upon to conduct Dr. Cameron's funeral.

If Dr. Morris could be faulted it would be that he was too generous with the commissioners. Because of the critical decisions that next year's Assembly will be called upon to make, consideration is to be given to extending the meetings for one day. The Moderator the Church chooses next year will also need to be a person who can rule the Assembly not only kindly but with a great deal of firmness.

The business

"Let the games begin!"

- whispered comment of
Mark McLennan after the
constitution of the court
on Tuesday evening

As Presbyterians we are proud of our system of church government. We admire its democratic aspects. In this area we have much yet to accomplish especially when you realize that at this Assembly two teaching elders spoke more times than all the ruling elders combined. One person suggested that before Assembly each commissioner should be issued 10 chips. After each speech one chip would be dropped in a bucket at the front of the hall. Once commissioners depleted their allotment of chips no more speeches could be made. Some reforms are long overdue in this area.

Another helpful suggestion that



East meets West, left, Kenneth Duff, St. John, N.B., and Tom Lee, Vancouver.



Local hostesses, from left, Beverly Firman, Sheila Campbell, Jean MacLeod, all of St. Giles, Baie d'Urfe.

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planners of future Assemblies might consider was made privately by Rick Horst. He suggested we begin each Assembly with an omnibus motion adopting all recommendations in the reports except for those specified in writing by commissioners. Only these would be debated.

One item at this Assembly appeared in four reports with four motions all with the same intent. All elicited some debate. Is there not some way this could be avoided? Could business come before the court in order of its importance so that commissioners could give their best shot to the most important matters?

This was the first Assembly that I have had to cover. There are many words you could use to describe it, some of them contradictory -- visionary, short-sighted, open, accepting, liberal, congenial. In many ways it was filled with life and enthusiasm and lively debate. On the other hand there was a sense in which the person who called it, "the nit picking Assembly," was also accurate.

In my editorial written before the Assembly I was overly optimistic about the number of motions to come before the Assembly. Although I did not keep track there must have been at least 100 additional ones. Often I wished that I could cover the Assembly like Joe Crysedale used to cover Maple Leaf baseball. He sat in front of the teletype machine in his own office and from the reports that came over the wires he recreated the action complete with

studio-produced sound effects. It was not until many years later that I learned that I had not been listening to the ball games live. As I attempt to recover from a long week this idea becomes increasingly appealing. However, I think I'll wait to introduce it until after next Assembly in Vancouver. Any chance to see the mountains is too good to miss, even if the price is covering the General Assembly!

But enough of my rambling. What follows are some of the debates and decisions that will impact on our lives together in the Presbyterian family.



Presbyterian World Service

The announcement that Jean Davidson, Director of Presbyterian World Service for many years, planned to resign in the fall, caught the Assembly by surprise. After Robert Wilson, the retiring chairman, paid tribute to Jean's work, the Assembly gave her a prolonged standing ovation.

The only other part of the report causing much debate was the recommendation that the Federal Government increase foreign aid from .47 (1988 level) to .7 of the gross national product. Some commissioners led by Norman Radcliffe from the Presbytery of Westminster sought to tie the recommendation to the proviso that it be done only in conjunction with lowering the national debt. This attempt failed and the original motion passed.

Church Doctrine

"When the Roman Catholics have a question of doctrine to decide, the Pope calls in 500 theologians, gives them one question and five years to answer it. Presbyterians call in one theologian, give her 500 questions, and expect the answers at the next Assembly."

- Roy Gellatly

The section of this report that caused the most debate is one that will not appear in the official records of the Assembly. Before the chairman of the committee, Stephen Hayes, could make a motion to receive his report, commissioners moved that a section of it with its motion not be received. The section in question was the response of the Church Doctrine Committee to an overture from the Presbytery of Winnipeg regarding the eligibility of ruling elders to serve as moderators of church courts. Many commissioners felt that this section of the report was both offensive and illogical. After spirited debate this section of the report was not received. As a result, both the Presbytery of Winnipeg and the rest of the church, will have to wait another year for a response.

Ecumenical Relations

The Assembly affirmed its support for the Canadian Council of Churches' court challenge to the Federal Government's refugee legislation. As a tangible sign of that support Assembly referred a



French ministry display: Giollo Kelly, Mission Board, Rev. Daniel Forget, Pierre Des Veaux, David Lefneski, Jacqueline Frioud.



Rev. Peter Ruddell, new interim Executive Director, Board of Congregational Life.

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motion to the Administrative Council that would give \$ 2,000 to the legal fund of the Canadian Council.

A significant debate centred on the question as to whether the Presbyterian Church should allow its ministers to serve with the recently formed l'Église Réformée du Québec. A number of commissioners argued that we have never had an effective French work in Québec and should therefore support l'Église Réformée du Québec, permitting our ministers to work within this new church while maintaining full credentials within the Presbyterian Church. Jack Mills from the Presbytery of Westminster, summarized this position when he said, referring to l'Église Réformée, "This is the work of Christ and we should co-operate with it."

The committee took the opposite position, as did the Reverend Daniel Forget, a pastor working in Québec. While not wishing to say anything negative about l'Église Réformée, he spoke "for a renewal of our vision in Quebec. We are people of the faith and the covenant," he said, "we can be Franco Presbyterian as well!"

In the end this viewpoint prevailed. The Assembly agreed that our ministers could not serve with l'Église Réformée du Québec, while still ministers of The Presbyterian Church in Canada.

IN CASE you were worried about the headline, Arabs are going to move the General Assembly, relax, it's the United Nations General Assembly, not ours!

International Affairs

Moderator: *I'm sorry Doctor Pater but what you propose is against the rules of this court.*

Calvin Pater: *Then, Moderator, I appeal to a higher power. I move the rules be suspended."*

The Assembly reaffirmed its support for economic sanctions against South Africa, urging not only that they be continued but that they be made more comprehensive.

Greetings were sent to the Christian Council of Namibia in the light of that country's upcoming independence. The Assembly also affirmed its support for the United Nations peacekeeping forces in that country and expressed the hope that their numbers would be "maintained and ongoing." As well, Canadians serving in these forces are to be sent a word of encouragement and support from the Assembly.

Dr. Calvin Pater introduced a motion to preface all future statements affecting the State of Israel or "our Jewish Kinfolk," with a preamble confessing our past sins as a church against the Jews. The Committee on History will be asked to look at this statement and report to the next Assembly.

Following this debate a number of resolutions passed regarding justice and peace for the Palestinians, while at the same time recognizing and protecting the

legitimate right of Israel for peace and safety. However, the resolution calling upon our government to exert pressure on Israel to bring an immediate end to "human rights abuses by Israeli forces in the occupied territories" was rejected.

Assembly passed a series of items urging steps be taken that would lead to the re-unification of North and South Korea.

Assembly also spoke out on behalf of the persecuted ethnic minorities (mainly Hungarian) in Romania. An article on this subject appears on page 16 of this issue.

Overtures

Great world events were happening during the Assembly in Montreal. In response to the China situation the Assembly unanimously passed the following resolution, to be sent to the Government of Canada, and the Chinese Embassy in Ottawa: "That The Presbyterian Church in Canada send a cable to the government of the People's Republic of China protesting in the strongest terms the massacre of unarmed civilians by government forces; expressing grief at the massive loss of human life and sympathy for the families of victims, urging that news censorship be lifted."

The Assembly also expressed its prayerful concern for Susan Raeburn-Gibson serving under our Board of World Mission as a teacher in Nanjing, and to "the Chinese churches as they seek to



The Moderator congratulates Rev. Ross MacKay, retired Mission Supt., Synod of Quebec and Eastern Ontario.



Among several father and son commissioners were, left, Rev. Stephen Webb and father Don.

THE 115TH GENERAL ASSEMBLY, MONTREAL, JUNE 4 TO 9, 1989

witness obediently to the gospel in these difficult days."

A conference on AIDS met in Montreal at the same time as the Assembly. Noting this the Assembly adopted the following resolution: "that this 115th General Assembly send to the Fifth International AIDS Conference meeting within the Palais de Congress, Montreal, Quebec, the assurance of our prayers for their success in finding and promoting better ways and means in their challenging task of educating the governments and the peoples of the world to understand and to take all deliberate and compassionate action in the prevention, alleviation and cure of AIDS."

In addition the resolution urged Provincial and Federal governments to spend more to educate people about AIDS, to alleviate suffering from the disease and to find a cure.

The Assembly gave birth to a new presbytery, the first one in 25 years. The Presbytery of Pickering will comprise parts of what was formerly north and east sections of the Presbytery of East Toronto, and come into being on January 1, 1990.

Administrative Council

"The Burning Bush is burning up and there are no little bushes to take its place."

- Bruce Miles

The Vision that came out of Strategic Planning and which was

printed in the May *Record* was embraced by this Assembly. Throughout the consideration of it the role of youth both in carrying it out and in its implementation was constantly emphasized. Howard Gillies was warmly thanked by the Moderator for his part in this process. In response Howard said, "God bless us all as we move forward with this vision of our Church."

The Assembly then moved on to consider the implications of this vision. The first major consideration was the possible amalgamation of Ewart, Knox and Presbyterian College. Assembly agreed to set up a task force to investigate this possibility along with the way we practise theological education, and to bring concrete proposals to the next Assembly.

The proposal to streamline the administration of our church will go ahead, but in a close vote the phrase, "that the proposal include a significant reduction of executive staff by 1993," was dropped. Some commissioners saw this as a contradiction to our already adopted vision that stated, "the administration of the Church will be lean and accountable."

Dr. Theodore Olson, professor at York University and an ordained minister of our church, was appointed as chairman of the task force on theological education. Dr. Howard Gillies will head up the task force on streamlining the administration. Both of these men will need our prayers and support in the coming year.

Assembly agreed to an amend-

ment from the floor in connection with housing allowances, which would allow two persons to both receive housing allowances if they are engaged in ministry even though they are living in the same house. For example a clergy couple who are both engaged in ministry would, as of January 1st, 1990, be eligible for two housing allowances. This motion will need to be introduced with a good deal of care and flexibility to avoid doing harm to financially marginal congregations.

The Administrative Council reported that no action should be taken on the relocation of church offices at this time. Assembly moved to refer this question back to the council, with opportunities given for presbyteries to comment, and with the plea that the Council supply more detailed and comprehensive information.

For the first time, students in theology will be asked to pay tuition fees set by the Assembly at \$600, effective September 1989.

Board of World Mission

Words of warm appreciation were expressed to the Reverend Ross MacKay who has retired as Superintendent of Missions for the Synod of Quebec and Eastern Ontario, and the Reverend Chris Costerus who has resigned as General Secretary of the Board of World Mission.

The Reverend Peter Ruddell becomes the new interim General Secretary of the Board.

The Board will seek to revive



Left, Rev. Joe Reed, Missionary, Central America, and Humberto Porras, pastor, Mission Christiana Hispana.



Marg. Henderson, centre, and Tom Gemmell, far right, meet with student observers from our theological colleges.

THE 115TH GENERAL ASSEMBLY, MONTREAL, JUNE 4 TO 9, 1989

native work through a new national Committee on Native Ministry. It will work closely with the natives themselves.



Board of Congregational Life

"Trying to introduce Christian discipleship to young people by making them observers at Assembly, is like introducing them to medicine by operating on them without the benefit of anaesthetic."

- Ian Victor

The Reverend L.E. (Ted) Sivers, recently returned from teaching in Lebanon, was confirmed as the new interim Executive Director of the Board. In accepting, Ted said he had been told Lebanon would be good preparation.

The Assembly decided to invite a Youth Observer from each presbytery to attend future Assemblies, rather than from one half the presbyteries as is our present practice. Congregations, committees and church courts were invited to adopt a policy intentionally to include youth in their decision-making processes.

Youth Observers at this Assembly, played a lively and important role, speaking out on a variety of issues. Their own participation in this Assembly and in the future of the Church, is best described by the words of their own report: "Arriving at this General Assembly, we knew neither what to expect, nor what would be expected of us. Our eyes, though, have been opened favourably. We have

learned much concerning the work of our Church's courts and committees and we have also realized the support and opportunities for youth and young adults that are freely available and willingly given....

An important challenge for ourselves, as young adults, is to keep ourselves spiritually nurtured. One way of accomplishing this is to be assertive in our churches, youth groups, and families. We have to look for the opportunities into which we can pour our energy. We may be young, but we are not limited in what we desire to do for the Church."

The Board presented a major paper on Genetic Engineering. Most of the recommendations contained warnings of the inherent dangers in this area of research if strict guidelines and careful ethical practices are not followed. The recommendation to allow embryonic research on genetic disorders using tissue encultured by in-vitro fertilization, produced passionate debate and seven written dissents.

A number of additional motions from the floor were included in the report, including one urging the Federal Government "to accept the principle that Canadians whose incomes place them below the poverty line should not be required to pay income tax...."

Before the report was adopted, thanks was extended to Dr. Alex McCombie, Program Director for Evangelism, who leaves to become Assistant Minister at Knox Church, Toronto, and to Dr. Alex MacDonald for one and a half years as interim Executive Director.

Board of Ministry

"Ministers used to listen for calls, now they look for one, and the first criterion is how close it is to Toronto."

- Bruce Miles

The Board proposed new guidelines for candidates seeking ordination but not graduates of one of our colleges. Graduates from a college associated with the World Alliance of Reformed Churches would spend one year at one of our colleges - others two full years. Previously it had been one year for those coming from non-Reformed schools, and usually only a couple of mandatory courses if a person graduated from a Presbyterian school.

Some felt these new guidelines were far too stringent and unfair.

Others felt candidates must spend at least a year in one of our schools to be integrated into the ethos and life of our church. After protracted debate, the new guidelines were adopted.

Closing

Barely 30 minutes before the commissioners would have been evicted from the hall in John Abbott College, Assembly closed. The Moderator pronounced the benediction at 4:20 P.M. Friday afternoon. Before the benediction the commissioners sang the 122nd Psalm, unaccompanied.

The 116th Assembly will open in Kerrisdale Church, Vancouver, on Thursday evening June 7, 1990. □

BOOKS

Walking on Thorns: The Call to Christian Obedience,

by Allan Boesak. Risk Book Series No. 22), Geneva. WCC. Distributed through Wm. B. Eerdmans Publishing Co. \$3.95 U.S.

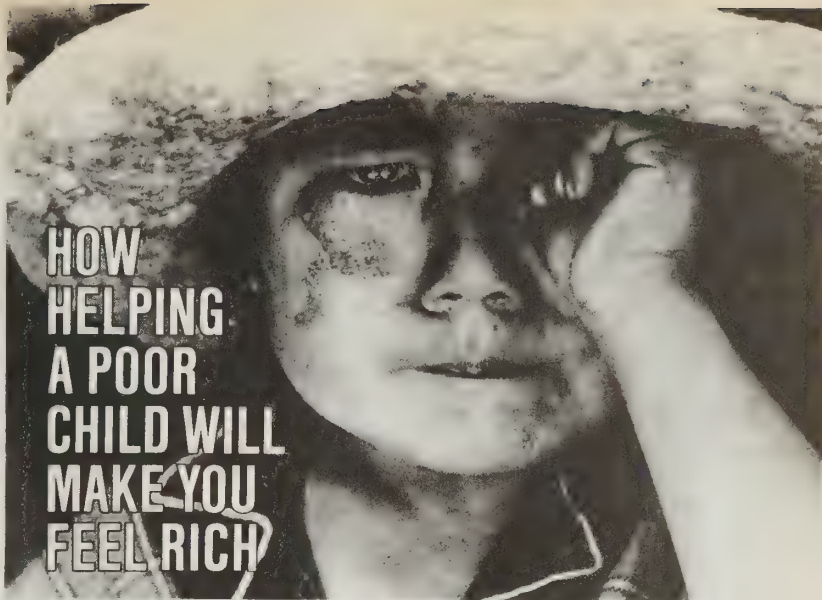
Dr. Boesak's *Walking on Thorns* is a book in the prophetic tradition of the Christian faith. By that I mean it is spoken out of a profound faith, genuine care for people, thorough insight into history and culture, and with a fearless declaration to those who "have ears to hear."

I have used the word "spoken" because this is a collection of words spoken sermons, marvellous sermons. Seven short sermons, plus a short preface and a letter to the South African Minister of Justice make up the book. Two of the sermons are based on the New Testament; the other five are from the Old Testament. Rarely can one so whole-heartedly recommend a collection of sermons. This is a clear exception.

Boesak knows both the Old Testament and the New well. He also knows the tendency of governments to keep control, and to use power against its own citizens rather than for them. He also knows that the state has little difficulty finding, let us call them, "hired theologians" or "prophets of weal", who are happy to sit on the right hand of power and assure pharaohs, presidents and prime ministers that God assuredly approves whatever it is that they propose.

When these insights are applied to Boesak's home country, South Africa, the preaching is powerful indeed. But what is said in the context of South Africa can be said everywhere to a greater or lesser extent. As I write this review some priests and pastors of Syria are standing in front of television cameras confessing the blessed greatness of their president — and this on Easter Sunday!

There are nations, institutions and even congregations where words like "peace," "justice", and especially "forgiveness" and "reconciliation" are used to protect and promote injustice and oppression. Surely there can be no justification for those who knowingly use "gospel" as an excuse to



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Books continued

promote violence, compromise with oppression, advocate racism and slavery, even war. The practice continues, in part because of the weakness of those who smile instead of objecting. Who pays the price of this, "peace," this, "reconciliation," this, "unity?" Dr. Boesak observes (p. 18), "Unity at the cost of the poor and the oppressed, at the cost of the integrity of the gospel, is not unity."

Dr. Boesak is a minister of the Dutch Reformed Mission Church in South Africa. He has served a term as President of the World Alliance of Reformed Churches. He is a leader in the struggle against apartheid, and is a distinguished theologian.

None of what he says is new, yet Allan Boesak speaks (and writes) in such a way that you must say "yes" or "no" but never "maybe." It is an inexpensive little paperback that I recommend to ministers and lay people alike.

L. E. Siverns

Dr. Siverns at the time he wrote this review was teaching at the Near East School of Theology in Lebanon.

Pursuing Excellence in Ministry

by Daniel W. Biles. The Alban Institute, Washington, D.C., 1988.

One of the most popular (and revolutionary) books on management in the 1980s was Tom Peters' *In Search of Excellence*, in which Peters sought out the lessons of style and philosophy that motivate America's most successful corporations. A similar methodology has been applied by an American Lutheran pastor to look at some of the 'successful' congregations of his denomination. The result of that research is *Pursuing Excellence in Ministry*.

This is neither a step-by-step cookbook on church management nor a list of "how-tos" for growth. Biles adroitly avoids the trap of seeing churches as "corporations". He offers a helpful and honest critique of much of the ethos of the Church Growth Movement and of the "numbers" game. Rather, what he has discovered by his research negates both simplistic methodologies and cultural definitions of success. He defines "success in ministry" in terms that

we would do well to hear, especially in the midst of our thrust for Strategic Planning.

Biles posits two foundational criteria for effective parish ministry: faithfulness to our beliefs, and responsiveness to the changing situations and environments in which we seek to minister. In other words, we are called to be who we are, and to serve the people to whom God has sent us.

This work reminds us that to be who we are is, in part, to rediscover our sense of mission; what it is that we uniquely have to share with the world. While a Church may have a strong sense of mission and still struggle to be vital, vital congregations are self-defined by a strong sense of their calling. It is not at all unusual to be very faithful and yet make a small impact in visible terms. One cannot make a large impact for Christ without faithfulness.

There are definite identifiable motifs in effective congregations. The implications of excellence and faithfulness are fleshed out in specific terms by Biles, albeit with a distinct-



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ly Lutheran flavour (but they are easily transposed to a Presbyterian key). Biles discovers in vital churches a strong sense of support, expectation, and facilitation of both effective pastoral leadership and broad-based lay ministry, and provides challenging examples of the dynamics involved in each.

And "challenging" describes this book; the challenge being a call to excellence in faithfulness in ministry. In response to the question, "Will pursuing excellence in ministry 'work'?" Biles answers, in part, "There is no simple equation relating excellence in ministry with numerical growth in a congregation . . . But the equation of church growth and faithfulness to the church's mission is too simplistic and focuses attention away from what excellence in ministry is all about — faithful witness to the gospel."

It could well be that *Pursuing Excellence In Ministry* will only serve to remind the reader of what has long been known. It could also be that it will open new vistas for exploration. In either case, its value is in its strong and uncompromising insistence, gleaned from extensive research and supported by real-life examples, that any measure of "success" we may know comes only from our faithfulness to our identity, to our calling, and to our Lord. In sum, Biles reminds us of much of what is fundamental for us if we dare to follow the call to "be who we are" as the Church of Jesus Christ, and challenges us to what is, in effect, excellence in discipleship.

Ian Victor

Mr. Victor is minister of St. Andrew's Church in Petrolia, Ontario.

Homemade Christians — A Guide for Parents of Young Children

by Nancy Marrocco — including the illustrations. Collins, Novalis Publishers. 64 pages. \$5.95.

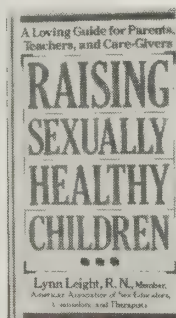
This delightful, colourful book is written for parents and young children (under 6?). Its purpose is to assist parents in understanding and living the Christian faith and communicating this to their children. It is full of little prayers amid Old and New Testament verses and the celebrating of the Church Year in church.

From the importance of raising your baby we go through God's garden — the world — and we learn about faith surrounded by those practising faith. We progress through the growth and wonder of Stephen, Dan and Joseph, Martha and Ruth, Timothy, Terry and Andrea. The writer has experienced the joy of a new birth and the growth of a little child with all the little milestones that occur when you are practising and living the Christian faith with others in church. The excitement in raising Christian children shines through.

This is a book that could be given to all new parents.

James R. Weir

Mr. Weir is the minister at Knox Church, Burlington, Ontario.



Raising Sexually Healthy Children
by Lynn Leight. Collier Macmillan Canada, 1988. \$24.95.

The author brings more than twenty years' experience as a sex counselor, registered nurse, and parent to this book, revealing a wholesome, strategy-packed system for raising sexually healthy children in a sexually sophisticated world

Frederick Buechner

(Novelist and Theologian of the Lost and Found), by Marjorie Casebier McCoy with Charles S. McCoy
Harper and Row, San Francisco, 1988. \$20.95

For those like myself who are fans of Buechner and have read most of what he has written, this book provides a pleasurable return visit to events and people that have power to once again rekindle the faith and excitement of the first time we met them. For those unfamiliar with Buechner this book can provide a helpful introduction both to his works and to Buechner as a person. It will

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Books

continued from previous page

hopefully also provide an inducement to read Buechner so that you might enjoy some of the "aha" experiences he has produced for many of us.

The authors take us on several journeys through Buechner's works, each from a different perspective, such as "Distinctive Themes and Perspectives," "Literature as Metaphor," "Dwelling in Buechner's Worlds: Life Itself is Grace," and so on. Through it all Buechner is painted as one with a fresh theological approach, more in tune with the Bible and its writers than modern academic theologians. I believe that in this their judgement is correct.

Perhaps the most moving part of the book is the "Afterword" written by Charles McCoy, husband of the author Marjorie McCoy. He recounts how his wife suffered from a brain tumour during the preparation of this book and died in 1985 before its completion. With the help of some friends he completed the work his wife had begun. During the writing of this book both were on the faculty of the Pacific School of Religion.

The book ends with these words that reflect the heart of Buechner's writing: "With Godric and Buechner I am discovering that, when all is lost, all will be found, because the

end of all our journeys is in God, with the dancing of stars and angels down the steeples at the heart of the world." And then these final words that Charles McCoy says were "... the last passage she wrote in her own hand for the book," "So save a dance for me!"

John Congram



Death Set to Music

by Paul S. Minear. John Knox Press, 173 pages. \$19.90.

Although based on an idea as intriguing as its title, this book bids fair to help fewer people than its author's erudition, lucidity, and wisdom deserve to reach. Minear, a Yale Divinity School professor emeritus, analyzes the words of four large-scale works for choir and orchestra — Bach's *St. Matthew Passion*, Brahms' *German Requiem*, Krzysztof Penderecki's *St. Luke Passion*, and the *Mass* which Leonard Bernstein composed for the opening of New York's Kennedy Center — to see how (and whether) the music to which they are set can enhance our understanding of scriptural teachings about death, themselves by no means simple.

Minear hopes, he says, to aid specialists in exegesis (like himself) not at home with music; musicologists ill-versed in scripture; and singers working toward performance of a work he discusses. But since all three groups are richer in tunnel vision than in members, those who most need will least heed what he has to say. That leaves listeners, who can approach the works through recordings; but devotees of Bach and/or Brahms usually explore recent music only out of a sense of duty, and vice versa, while Penderecki and Bernstein make demands so far beyond the powers and budgets of most choirs as to ensure infrequent live performances. Yet more familiar works like the *Requiem*s of Mozart and Fauré do not fit Minear's scheme, since their texts have only indirect connection with the scriptures which he justly regards as his field of special competence.

Thus, only the rare reader is apt to benefit from more than half of the book, which is a pity, because Minear blows a sorely-needed whistle on performers prone to treat oratorios and cantatas as sequences of fine music to which some words are incidentally and annoyingly attached. Unfortunately, he has wrapped his valuable insights up in a package unlikely to be often untied.

Hugh D. McKellar

Mr. McKellar is a hymnologist, teacher and free-lance writer.

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Realism and Hope in a Nuclear Age

by Kermit D. Johnson. John Knox Press, Atlanta, 1988. \$11.90.

Too often the role of the church is circumscribed by a "box" containing the institutional and spiritual life of the congregation, but excluding the secular world of business, technology, and public policy. The secular groupings in turn build protective walls of jargon and credentials about themselves and listen reluctantly to outsiders. Rarely is this more pronounced than in the issue of the nuclear arms race. What we have needed is someone who can understand both sides, talk the languages of both sides, and who has credentials respected by both sides. Kermit

Johnson is such a person. He has written a book that is clear, concise, and speaks to concerns of the church.

If you have time to read one book on the issues surrounding nuclear arms, this should be that book. Even if you are bored by the nuclear issue, read this book for what it says about the spirit of the age, the imperatives and limits of patriotic duty, the prophetic role of church in society, and the nature of hope.

Kermit Johnson is a graduate of West Point, The United States Army War College, The Command and General Staff College, and Princeton Theological Seminary. Between his studies at West Point and Princeton, he served as a Combat Company Commander in the Korean War. After graduation from seminary and ordination by the Presbyterian Church, he returned to military life as a chaplain and rose to the rank of Major General and Chief of Chaplains of the United States Army. When he be-

came uncomfortable in this role in 1982, he retired from the Pentagon and began advising the peace movement as Associate Director of the Center for Defense Information. While writing this book, he has contributed to the peacemaking agenda of the Advisory Council of Church and Society of the Presbyterian Church (USA). He has undertaken the daunting challenge of building peace between the hawks and doves

The first part of the book defends the thesis that the church has a right and duty to speak prophetically on this issue. Charges of idealism and disloyalty are rebutted separately, and then a set of policy alternatives are presented pragmatically. Canadians will recognize much of Trudeau's "Strategy of Suffocation" in Kermit Johnson's policy proposals. His analysis of the spiritual cost of hatred toward "enemies" is penetrating. He relates the balance between love for the enemy and the need for security, to the recognition of our own sinfulness and an obsession with the sins of others. His critique of the American sense of innocence and its crusade mentality is sharp: "Despite rampant American religiosity, the idea of a God which stands above the nations in order to render ultimate judgement has been lost."

The second main theme is hope. The author does not accept Billy Graham's expectation that God will intervene to prevent nuclear war but neither does the author believe that God approves of human plans for such war. There is hope in knowing that peacemakers confront mere mortals. Hope is enabling.

This book is much less a work of political science than an attempt to address some of the religious issues of the "nuclear age."

Byron Jordan

Mr. Jordan is a chemist at the Pulp and Paper Research Institute of Canada and an elder in the Presbyterian Church in Montreal.

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

I HATE IT WHEN HE GETS PROFOUND!



Dad, doesn't the actual word for "virgin" in Isaiah really mean "young woman"? Also, wasn't Isaiah speaking to King Zhab when he was besieged by two other Kings? Wasn't it set within the prophets own time period? Besides, the rest of the verse doesn't fit with Matthew's interpretation of

DAILY BIBLE READINGS SEPTEMBER

Date	Book	Verses
1	Psalm	15:1-5
2	Ezekiel	18:1-18
3	Ezekiel	18:19-32
4	Ecclesiastes	3:1-15
5	Ecclesiastes	5:1-20
6	Ezekiel	24:15-27
7	Ezekiel	33:1-11
8	Psalm	94:12-22
9	Philemon	1-25
10	Luke	14:15-35
11	Luke	15:1-10
12	Hosea	1:1-2:1
13	Hosea	2:2-13
14	Hosea	3:1-4:10
15	Hosea	4:11-5:7
16	Hosea	5:8-6:6
17	1 Timothy	1:3-17
18	1 Timothy	1:18-2:7
19	Psalm	107:1-22
20	Psalm	107:23-43
21	Luke	5:27-39
22	Hosea	8:1-14
23	Hosea	9:1-16
24	Hosea	11:1-11
25	Hosea	14:1-9
26	Joel	1:1-20
27	Joel	2:18-32
28	Joel	3:1-21
29	1 Timothy	6:6-19
30	Luke	16:1-13

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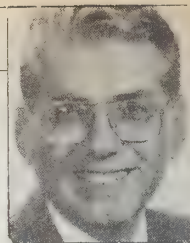
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Tony Plomp

Withholding support

I have just heard of one of our congregations which has decided that it will send nothing at all to "Presbyterians Sharing" Is this within its rights?

I get rather depressed when I hear of congregations like that or of those who consistently and for no valid reason fail to generously support the work of the General Assembly. Sometimes I get angry because a congregation such as you mention delivers a slap in the face to every member of The Presbyterian Church in Canada.

One of the things I prize about The Presbyterian Church in Canada is that we are not a congregationalist but a "connectional" church. We have covenanted together as member-congregations of a larger body. Ours is a church governed by a hierarchy of "courts", that is, sessions, presbyteries, synods and General Assemblies. Our elders and ministers make a vow upon their ordination and induction that they accept this form of church government and are willing "to share in and submit to all lawful oversight therein." (*Book of Forms*, p. 125). They also vow not to follow "a divisive course" but to promote the peace and unity of Christ within the church both locally and throughout the world. We seek to cultivate a Christ-like and positive attitude toward each other, often doing together what we cannot do alone.

The government of the church cannot function unless it is provided with sufficient funds to carry on its work. Thus presbyteries and synods annually set assessments which congregations are under obligation to pay. These monies are used for the administration of the respective courts as well as the funding of special projects of mission and ministry which congregations find difficult to do on their own.

The General Assembly is the highest court of the church and as such

also needs funding for its work. Annual General Assemblies cost money. So does the ongoing work of the Boards and Committees of Assembly. The Board of Congregational Life, for instance, seeks to support the witness of our many local congregations. The Board of Ministry assists considerable numbers of professional church workers who seek calls or placements or need pastoral assis-

What is done by one is done in the name of all



tance. The Board of World Mission provides funding for congregations that are not yet able to provide fully for their own ministers and seeks to extend the Gospel through the funding of church extension projects. In addition, of course, this Board also supports the proclamation of the Gospel to a world hungry for Christ's love and grace. In short, then, the Boards and Committees of the General Assembly (and I have named only three) have a mandate to help strengthen the life and work of the whole church and to facilitate its mission to the world.

Because of the corporate nature of our church, what is done by one is done in the name of all. Sometimes we may have differences among ourselves about actions taken by the

General Assembly and its Boards and Committees. There is always appropriate recourse to voice those differences. Yet our system has also enabled our church to act and speak as one in a world so desperate for unity.

"Presbyterians Sharing . . ." is the name of what used to be called "The General Assembly Budget." Congregations are privileged to share in this work. Thus they are encouraged to give sacrificially not only for the maintenance of their own life and work but also to that of the wider mission of The Presbyterian Church in Canada. It is the obligation of the session of each congregation to "ensure that the congregation is made aware of the allocation for the General Assembly Budget submitted by the presbytery." The session is also obliged to present the programmes of the life and mission of the church at all levels so that it may be supported adequately. (*Book of Forms* 113.6.1. and 113.6)

So what is a congregation saying when it has decided that it will send nothing at all to "Presbyterians Sharing . . ." Perhaps it is saying, "We're broke!" If so, it is the presbytery's duty to visit that congregation and help it deal with its financial problems. It is more likely that the congregation is saying, "We don't like what General Assembly is doing." However, by withholding its financial support as a means of protest to whatever action a court of the church has taken, the leadership and members of that congregation are bypassing the appropriate avenues available to them under church law. They are, in fact, breaking covenant with their brothers and sisters throughout the nation and by implication suggest that they no longer really want to be part of The Presbyterian Church in Canada. □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.

Letters

continued from page 9

TV Preachers

As a viewer and supporter of Christian TV, I have to challenge your "interview" concerning Jerry Falwell (April *Record*). This seems to me to be a fairly patronizing, complacent put down of TV evangelists. Surely Jerry Falwell's righteousness and dedication to the Lord's work need not be defended. Nothing takes the place of our home church which we support. However, we will be the losers without Christian television. We in the "established" churches might learn a great deal from the "soul winning" preachers. My time spent watching "TV evangelists" has strengthened my spirit and enhanced my walk with the Lord.

Nancy Pollock,
Willowdale, Ont.

Inclusive language

In the 1960s the Chinese communist government prohibited all religious activities. Christian churches were closed and turned into warehouses and factories. No worship service was allowed. It seemed that the Chinese church was wiped out. But the moment the Chinese Government rescinded their harsh anti-religious rules in the late 70s, Christian churches sprouted all over that country. The fire of faith did not die. It had been kept alive through prayer and fellowship in private homes. A majority of those gatherings were organized by women. Now their faith has borne fruit. So much so, their churches overflow at every Sunday service. These women never heard of "inclusive" language, and if told would not have any use for it.

At our congregation, women do most of the work in service of the church, from dishwashing to teaching to eldership, clerkship, etc.; anything and everything that needs to be done in a church. Most of their services are unsung and sometimes unappreciated. Nevertheless, they have not spent their energy on "inclusive" language.

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Letters

continued from previous page

mean "parent" or "God" in the original language, it is for our Bible scholars to verify and to revise the translation. If the 24 Knox College students who wrote to promote inclusive language (April, 1989, *Record*) I feel that they can relate better to God with a mother image, that is their personal freedom, for God is above human gender.

However, if the motivation for inclusive language stems from a feminist ideology then it has no place in a Christian's walk in faith. The Bible cannot be altered nor "improved" to suit a popular issue of the day, even though we may have difficulty in understanding its dictum. Reformation is not to change with the times. It always has been inspired by scripture and directed by the Holy Spirit through prayer.

The letter writers assumed that those who do not share their logic (or illogic) are opposing out of timidity. Not so. I, for one, am not afraid of being labelled for not boldly deviating from the little bit of the Bible which I do understand.

Gordon Chen,
Welland, Ont.

The RECORD and Presbyterian Theology

I was most disappointed in the March issue of the *Record*.

The *Record*, to me, is *THE* "organ" of the church which reaches to all Presbyterians in Canada and it is a witness to the people.

There were three articles which did not reflect my understanding of Presbyterian traditional teaching.

Lois Klempa's article referring to feminine symbolism quotes the Gnostic Gospels. If someone new to the faith picked up the *Record* and read this article, unaware that the Gnostic gospels are not contained in the Bible, what distorted "good news" we would be offering them!

Joseph McLelland's article in saying, "The trouble with Jesus was that He didn't take things seriously enough," and then listing the accusations brought down upon Jesus, he leaves the reader with the thought that Jesus was guilty of these accusations. In this light, I feel there is deep

irreverence to my Lord.

Lorna Raper's article was good, but I strongly resent the "Christography 31." A clown is defined in the dictionary as "a jester, a buffoon, a fool." To compare my Lord with that description is irreverent, sacrilegious and offensive.

I do not feel I could pass this March *Record* on to anyone who was looking for a church home in our Presbyterian Church. New members of congregations on the Every Home Plan who may be "babes in the faith" can be led from the truth.

This theology stuns me and is unacceptable. . . .

I dare write to you because I care deeply about my faith, my church and people.

Margaret W. Brooker,
Calgary, Alberta



More than mild reactions

There was nothing mild about my first reactions to the article by J. A. Davidson entitled, "Mild Misgivings about the Ecumenical Lectionary," (May *Record*). Anyone could and probably should have some misgivings about a lectionary. We haven't found the perfect one as yet. What concerned me greatly were the inaccuracies. Error was piled upon error until I realized that if the article had been written about 15 years ago, it would have been fairly accurate. . . .

E. Margaret MacNaughton,
Program Director, Worship,
Board of Congregational Life

Dr. Davidson's general comments on the lectionary in a negative vein, seem to be directed at the fact that some of the texts in the scriptures which he feels are significant, are not to be found in the lectionary. I think one has to recognize that no matter what consistent systematic set of readings are used for the purposes of guiding people in the worship of God, some parts of the scripture are not going to be covered. However, when one looks at the full scope of readings from the Old Testament and

the New Testament that are covered by the three-year cycle of readings in the Common Lectionary, one discovers that the whole sweep of the scriptures, in fact, receives an exacting scrutiny.

The alternative to not using a lectionary, or at least some form of disciplined use of scripture in preaching, is that a congregation is left to the mercy of the whims of the minister, which are often related to more restricted parts of the scripture than are to be found in the lectionary. I have heard numbers of clergy who formally did not use the lectionary and who now use it, claim that for the first time, they have been forced to deal with passages of scripture that they had conveniently ignored for many years. The use of the lectionary places a discipline upon the preacher that requires the preacher to make adequate use of all of the Old and the New Testaments. In many congregations, often only one passage of scripture is read in the act of worship and that is almost consistently from the New Testament. Small wonder then that so many of our people have little understanding of what is to be found in the Old Testament.

Of course, one needs to agree with Dr. Davidson that no one should follow such a device as the Common Lectionary slavishly. There are often situations which arise in a community that need to be addressed by the minister and those events or circumstances may not be adequately dealt with by that particular Sunday's readings from a lectionary. It is also true that there are many times in which it may be a very responsible task of the minister to lead his or her people through a systematic study of some specified section of some part of the Bible. Having said that, however, there is a discipline that is placed upon the preacher by the lectionary, which enables a congregation to be taken thoroughly and systematically through the whole of the scriptures in a three-year cycle that will cover far more of the Bible than likely will be covered without using the lectionary.

This is not to say that the Common Lectionary is not without its problems. Liturgical scholars are well aware of that fact. . . . Consequently,

ly, over the years, one will discover a refinement in its selections. Nonetheless, the Common Lectionary should be seen as a valuable gift in the service of the proclamation of the word of God.

James A. Thomson,
Bracebridge, Ont.

Malawi and whales

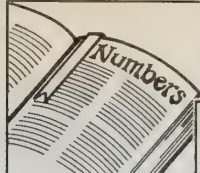
I started to read the article "Made for each other" (April *Record*) with interest since I work, locally, to promote the church's work in mission and have long felt we have more to learn than to teach. However, I was dismayed when I came to the paragraph that read: "Although the Littles love nature, they find it hard to justify spending great sums of money . . . to save two or three whales caught in the Arctic ice."

I couldn't believe the Littles chose that particular human expenditure as an example of how we waste our resources and cause suffering in developing nations. We as Christians, have often been accused of thinking we have the God-given right to control and exploit our environment. This attitude (which I fear has some foundation) has surely led us to bring all living things to the brink of extinction. Alternatively, loving nature is not like loving chocolate, a bit is fine but don't overdo it!

As a Christian, I feel God wants us to think of ourselves as one with his creation. This means we are called to be good stewards, thinking carefully when our actions affect the air we breathe and the water we drink. Saving the whales was part of that stewardship; they are an endangered species and for a while the whole world was made to face our abuse of them.


If human greed was not so overwhelming, these animals would still be found in vast numbers, making their entrapment unfortunate, but hardly cause for extraordinary rescues. For once, east and west worked together, without obvious rhetoric, to do something constructive. Considering the money spent to sell cigarettes and cars, this advertisement for peaceful co-existence and deserved (though small) restitution for our wanton behaviour was, to say the least, a bargain. . . .

Janet Crook,
Brantford, Ont.



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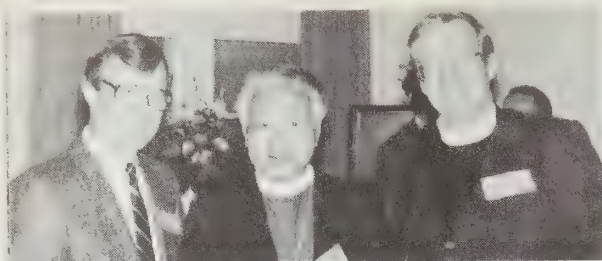
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PEOPLE AND PLACES



BISHOP K.H. TING of Nanjing, China, was the special guest speaker at the 135th Anniversary Service of MacNab Street Church, Hamilton, Ont., May 7. Dr. Ting is the President of the China Christian Council, and of the Three Self Movement in China. He is also titular head of the Nanjing Theological Seminary where all graduate theological students are trained. He has been very active in promoting the production of Bibles in Chinese, and is president of the Amity Foundation, through which Canadian Presbyterian teachers are able to serve for varying periods in institutions of higher learning in China. Dr. Ting is pictured with Richard Allen, M.P.P., Hamilton West, and Dr. John A. Johnston, minister of MacNab. Other highlights of the anniversary celebration included the dedication of new choir gowns, and the presentation of a photo directory and a brief history of the congregation to members of the church.



THE CONGREGATION OF St. James Church, Long Branch (Etobicoke), Ont., held a fellowship hour following the worship service of May 14 to honour Dr. H.L. and Mrs. Shanz upon Mr. Shanz's completion of 13 years of service as their minister. He is leaving St. James to serve as an interim minister and consultant for churches in transition either in Canada or the U.S.A. He will continue to serve as padre to the local branch of the Legion and as a member of the Queensway advisory committee for pastoral care. Mr. and Mrs. Shanz are pictured with Tom Shields clerk of session.

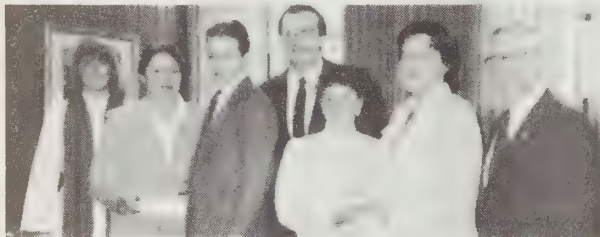
Photo: William Mokrynski/Etobicoke Life



THE CONGREGATION OF Brentwood Church, Burnaby, B.C. hosted a *ceilidh* on May 6 to honour the Rev. Donald Gillies and Alpin McIntosh, who together represent more than 100 years of Christian service. On May 7 a Recognition Service was held, which included songs of praise sung in Gaelic by Maureen Lyon, and an English/Gaelic Benediction given by Mr. Gillies. Pictured (from the left) are: Alpin McIntosh; the Rev. Harry Bailey, minister of Brentwood; Mr. and Mrs. Donald Gillies.



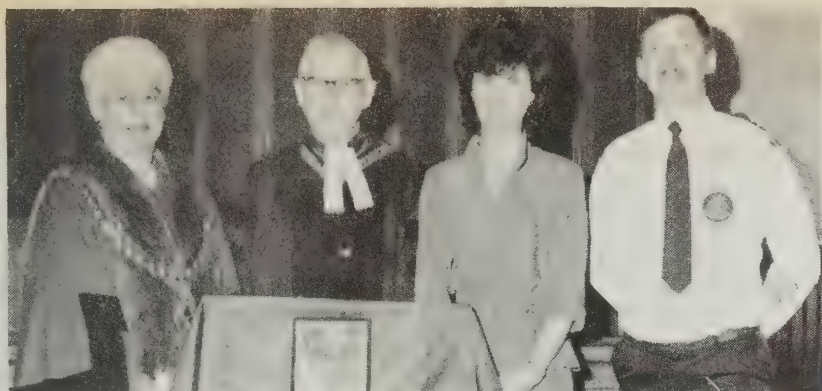
AT THE ANNUAL MEETING of Knox Church, New Glasgow, Ont., plaques were presented to Jack Buchan and Louis Ford in recognition of their 35 years of service as elders. Mr. Buchan also served as clerk of session for 21 years.



KNOX CHURCH, Guelph, Ont., made its "Special Two-Fold Mission Offering" presentations, totalling \$4882, on April 30. Pictured, from the left, are: the Rev. Debbie McBride, who officiated; Mrs. Leslie Loughheed, shown receiving a cheque for \$2446 on behalf of the Canadian Bible Society from Paul Sinclair; Jeffery Smith, student intern at Knox; Trina Bruder, shown presenting a cheque for \$2436 to Jean Davidson of Presbyterian World Service and Development; and Charlie Cunningham, chairman of the mission committee.



THE CONGREGATION OF Mount Zion Church, Ridgetown, Ont. celebrated their 135th anniversary during the weekend of May 20, under the theme, "135 — And Rejoicing!". As part of the banquet celebrations on Saturday evening, the session provided the entertainment. Pictured are four elders performing a rock number. They are (from left): Renée Geluk, Archie Dempster, Dan Faas and Jim Saunders (drums).



A PLAQUE COMMEMORATING the Rev. Dr. Thomas Fotheringham, organizer of the first company of the Boy's Brigade in Canada, was dedicated at the Church of St. John and St. Stephen in Saint John, N.B., on the occasion of the group's centenary. Dr. Fotheringham was the minister of St. John's Church before its merger with St. Stephen's Church. Taking part in the dedication were (l. to r.): Saint John Mayor Elsie Wayne; the Rev. Dr. Robert Armstrong, serving as supply minister in the absence of the Rev. Dr. Philip Lee; pastoral assistant Catherine Anderson; Wayne Gillespie, vice-president of Brigade Canada, as the organization is now known.

Photo: Brendan Holohan



THE DEDICATION SERVICE for St. James Church, Hanwell, N.B., was held April 13. Taking part in the service (from left) were: the Rev. Ranald McDonald, Moderator of the Presbytery of Saint John; the Rev. G. Cameron Brett, interim-moderator of St. James Church; Chris Shaw, diaconal minister, St. James Church; the Rev. Dr. Bruce Miles, Moderator, 114th General Assembly; the Rev., Dr. W.J.O. Isaac; Superintendent of Missions, Synod of Atlantic Provinces.



ON SUNDAY, APRIL 9, a service of Thanksgiving and Celebration was held in St. Mark's Church, Orillia, Ont., to honour minister emeritus, the Rev. E. G. MacDonald on the occasion of the 50th anniversary of his ordination. Following the worship service conducted by the Rev. Sandy Fryfogel, assisted by Mr. MacDonald and the Rev. Kenneth J. Rooney, a close friend of Mr. MacDonald, a luncheon was held in the church hall. Pictured cutting the anniversary cake (from left) are: the Rev. Fryfogel; Mr. MacDonald and his wife, Kay; and Mayor John Palmer of Orillia. The Rev. and Mrs. MacDonald are members of Orillia Presbyterian Church, where Mrs. MacDonald is an elder.

On April 16 a new balcony was dedicated at *Knox Church, Port Alberni, B.C.* Built by volunteer labour, the balcony was completed in eight weeks. Seating capacity in the sanctuary has been increased by more than 50 spaces.



ST. JAMES CHURCH, Long Branch (Etobicoke), Ont., celebrated its 75th anniversary April 15 and 16. Established in 1913 by Rueben Dunn, the church first met in a tent until a permanent structure was built. The church was later named Dunn Memorial and was renamed St. James in 1958 when the present structure was dedicated. The anniversary celebrations included a dinner and concert Saturday evening, featuring gospel singer the Rev. Larry Marshall. Dr. J. Charles Hay was the guest preacher at the Sunday service, which also included special music. The anniversary cake was cut by Miss Edna Nairn, a longtime member of the congregation, and coffee was served by the ladies of the W.A. A display of historical pictures was set up in the sanctuary and a copy of the 75th anniversary was given to everyone in attendance.

□

Korean Presbyterian pastor arrested

South Korean dissident Moon Ik-Hwan, a Presbyterian minister and Bible scholar, was arrested on April 13 after returning, via Tokyo, from a visit to North Korea which was not sanctioned by the government of South Korea. While in the North Korean capital of Pyongyang, Moon had met with President Kim Il Sung to discuss reunification of the peninsula. Upon his return to Seoul he was arrested at the airport by intelligence agents, while thousands of riot police sealed off the area to prevent his supporters from welcoming him home. Also arrested was Moon's travelling companion, businessman Yoo Won Ho. It is illegal to travel to North Korea without government authorization.

Upon his arrest, Moon could be held for interrogation for 10 days before being turned over to prosecutors, who would then have 40 days to prepare their indictment. He was likely to be charged with visiting Pyongyang to receive instructions from a hostile government and with "praising antistate elements." Penalties range from five years to death.

Moon, who has already spent seven years in jail for his opposition to previous South Korean regimes, made the trip to South Korea in the hope of accelerating South-North talks. In a statement appearing in the dissident *Hangyorye Daily*, he deemed his meeting with Kim a success and said that the North Korean leader was favourable to his proposal for a three-stage confederation of the two Koreas.

National ecumenical councils in China, Japan and South Korea have issued separate statements protesting his arrest.

Tithe or else!

The 2,000 employees of Jerry Falwell's *Old-Time Gospel Hour* originating in Lynchburg, Virginia, have been told they must join the evangelist's Thomas Road Baptist Church



— Photo: W.N. Stevenson

Sod turned at Crieff Hills

A sod-turning ceremony to mark the beginning of construction of a new conference centre and a lodge at Crieff Hills Community, Puslinch, Ont., was held May 7 (yes, that's snow in the picture!). Shown taking part (from left to right, are: the Rev. George R. Bell, Moderator of the Presbytery of Waterloo-Wellington; the Rev. Harry McWilliams, Moderator of the Toronto-Kingston Synod; Mr. R. Mauchan, Chairman of the MacLean Estate Committee; Dr. Bruce Miles, Moderator, 114th General Assembly; the Rev. W.D. Jarvis, Moderator of the Hamilton-London Synod; and the Rev. Robert Spencer, Director of Crieff Hills.

and begin tithing by the first of July or face dismissal. A Falwell spokesman, Mark DeMoss, said this order does not represent a new policy, and that "Mr. Falwell, by his admission,

has not made this as clear an issue for years as perhaps he should have."

News reports quoted several Falwell employees as complaining that the policy is unfair, and some of them have met with labour union representatives. DeMoss claimed, however, that there has been very little negative reaction. He also said there are a number of "valid exemptions" to the policy that will be considered on an individual basis, such as clergy who serve on the staffs of other churches or laypeople who were active members of other churches at the time they joined the *Old-Time Gospel Hour* staff.

Although the *Gospel Hour* reported a drop of more than \$10 million (US) in public contributions during 1988, DeMoss predicted that the fiscal year ending June 30 (1989) would be the strongest year in our fiscal history." He projected income of \$30 to \$40 million more than last year's total of \$49.8 million. (*The Christian Century*)

Scottish churches move closer together

The Scottish Council of Churches is to be replaced by a body to be known as Action of Churches Together in Scotland (ACTS). Ten churches will be involved in ACTS with the aim of more cooperation, joint study, and theological reflection and consultation at all levels. The ten include the Church of Scotland and the Roman Catholic Church in Scotland.

The report on the development said that the success of ACTS will depend on a "conscious act of self-denial by the churches, so that when new work is proposed, in every department of church life at every level... each does not simply go ahead as before, as if no one else existed." (*English Churchman*)

More glasnost

In a move which some cite as further evidence of religious *glasnost*, the Soviet Union has approved the establishment of an interdenominational

continued on page 44



We are the Church! by Diane Abbot Dadian

Once upon a time in a lovely old-world city a group of Christians met for Sunday worship. Partway through the morning service a visitor walked to the pulpit and, without asking for permission, began to berate the people in a foreign language.

Some of the congregation were totally baffled. Others, having studied the language in school, grasped most of his message. Everyone, however, noticed that he seemed cross and wondered why.

"You cannot use this building any longer. I come from the landlord's office and he wants you out." He brandished a legal-looking paper.

When the whispered translations died down, he continued threateningly, "You are no longer a church. You do not exist."

Then he calmly walked down the aisle and out the door. He had performed his errand and now he wanted a cup of coffee.

The following Sunday morning the little group of Christians, all having taken their pulses and made sure that they did exist, met in a local school. No stained glass filtered technicolour glory across the altar, but a quiet throb of joy filled the room just the same.

A child's voice rang out. "Mommy, why aren't we in church?"

"Hush," came the answer. "We are the church!" ☐

Mrs. Dadian is a member of Knox Presbyterian Church, Toronto. The above was written as a response to the induction of Dr. Mariano Di-Gangi as senior minister of Knox.

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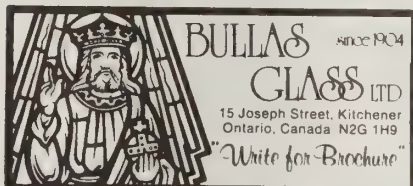


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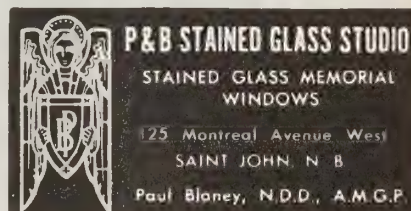
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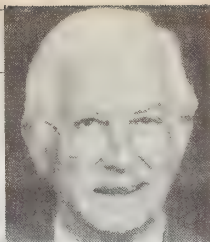


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GROWING PAINS

Burdett McNeel

Must the minister leave?



Why is it that in so many situations of conflict in a congregation the minister must leave, with consequent disruption and hardship for his family? Is it because conflict in the church is almost impossible to face? Is it assumed that the minister must be the scapegoat?

I assume that we are talking about resignation rather than deposition with legal implications.

Conflict in the church is always disturbing because that is not the way it is supposed to be. We are more sensitive to it because as Christian people we are caught between self-serving or neurotic drives in our nature, and the ideals so beautifully expressed in the early verses of Philippians 2, to which we feel we should conform. The discrepancy between ideal and reality makes us more susceptible to the irritations of the latter.

I discussed fanatics in the April is-

sue. Many people who contribute to or cause conflict are not fanatics but are well-intentioned people whose desire to do right becomes a need to be right, resulting in an intensity which irritates others and gives rise to conflict.

I suppose that the reasons that the minister must leave vary depending on whether the congregation is united in its opposition or is split into factions. In either case reconciliation is necessary. If sincere efforts at reconciliation have failed the practical measure is for the minister to move, but it is only fair to make clear to all concerned what contribution each party has made to the conflict and has failed to make to the solution. Of course, the manner in which this is done is crucial to reconciliation. □

You are invited to send questions you would like Dr. McNeel to address, to him c/o the Presbyterian Record, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in "Strict Confidence."

ership the School is expected to have a wider spectrum represented in its student body, not only through its constituent denominations, but also through an increased openness to North American Native people and the growing Asian community. Dr. Van Seters would like to see the development of a larger graduate program including doctoral studies and a new form of governance that will continue to value highly the School's accountability to the churches it serves.



Reappointed principal.

News

continued from page 42

Protestant seminary in Moscow. Initial enrolment of seminarians will be 50 students. Arthur H. DeKruyter, a member of the board of trustees of Fuller Theological Seminary in Pasadena, California, says the written agreement from the Soviet Union's Ministry of Religion approving the establishment of the seminary constitutes a reversal of Soviet policy, which by 1928 had closed all Protestant seminaries and most Russian Orthodox schools.

Fuller Seminary will assist the Union of Evangelical Christian-Baptists of the U.S.S.R. (representing some 5,000 churches and one million members) in setting up the Moscow seminary. Faculty salaries and student aid will be the responsibility of the Union. The planned seminary is not the first non-Orthodox school es-

tablished in Soviet Russia. Last year a Seventh-day Adventist seminary opened in rural Rula about 100 miles south of Moscow. (*The Christian Century*)

V.S.T. reappoints Art Van Seters

The Board of Governors of Vancouver School of Theology has unanimously approved the reappointment of the Rev. Dr. Arthur Van Seters to a further term of four years as its principal. Dr. Van Seters was first appointed to this position in 1983.

In making the announcement of his appointment, the Board noted that under Dr. Van Seters' "distinguished leadership" the School has expanded its programs and extended its facilities to better serve the churches of Canada and the U.S. Pacific Northwest. Under his continuing lead-

Missionary kids deal with culture shock

Self-discovery and learning to cope with culture shock were goals at a Baptist-sponsored "re-entry retreat" held at Cedar Hill, Texas, for about 30 children of US Missionaries (Missionary kids or MKs) who had been with their parents in 19 countries.

The meeting was designed to help the teenagers learn adjustment skills as they prepare for US college life, to recognize and deal with feelings of loss, and to identify stateside support groups.

In addition to taking a psychological personality inventory and sharing personal concerns with each other, the MKs also learned such practical skills as balancing a chequebook, using an automatic banking card, shopping at supermarkets and pumping gasoline. (EPS)

continued on page 46

GLEANINGS

We need to break the chains that bind us to ways of doing things that, however appropriate at earlier points in our history, today blind us to the new challenges we face. Where is it written that effective ministry always demands three years of post-college study in an accredited seminary? Where is it written that virtually all of our theology education funds must go to the preparation of ordained clergy and virtually move to the preparation of the laity and their ministries in the world? Where is it written that every congregation must be able to support a full-time minister, or occupy a building with a steeple, or own an organ, or gather for worship for one hour a week beginning no earlier than 8 and no later than 11 on Sunday morning?

William McKinney in *Books and Religion*, Winter '89.

"God so loved the world that he didn't send a committee."

— **Anonymous**

"It's a bad plan that admits of no modifications."

— **Pubilius Syrus**

"The universe is merely a fleeting idea in God's mind — a pretty uncomfortable thought, particularly if you've just made a down payment on a house."

— **Woody Allen**

"This year alone, humanity will cut down 20 million hectares of forest — a landmass nearly equivalent to the size of the United Kingdom. In Ethiopia, for example, forest cover has shrunk from 30% of the total country only 40 years ago to a mere 1% today. Throughout the tropics, where the problem is most severe, on average only one tree is planted for every 10 felled. In some cases, the ratio is three times as bad."

— **The Honourable Tom McMillan**

The Critic asked a number of prominent Roman Catholics to respond to the statement, "If John XXIII had not called the council . . ." Mario Cuomo, Governor of the State of New York, responded with what I thought was the best. It was also the shortest: "I would not want to second-guess the Holy Spirit."



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From the past RECORD

July-August, 1964

The place of women (Report to the Assembly)

An interesting study of the place of women in the church was presented by the convener of the committee on that subject, the Rev. Eoin S. Mackay.

It affirmed "the right of women who believe themselves called by God and in whom the church is able to discern the necessary gifts to enter and share the ministry of word and sacrament in all its aspects." In other words, that women should be ordained as ministers and elders . . .

It was decided to send the report and its recommendations, together with the study booklet, "putting woman in her place," down to the presbyteries. They are asked to report to the committee by next March so that action can be taken at the 1965 General Assembly.



Mission board chairman D.T. Evans waited on the head table at the mission breakfast in Ewart College.

July, 1939 Election of a Moderator

The great event of the first night is the election of a Moderator, and three names were placed in nomination in order as follows:

Rev. Dr. S. Banks Nelson, Knox Church, Hamilton, Ont.

Rev. Dr. James MacKay, New St. James, London, Ont.

Rev. Dr. Stuart C. Parker, St. Andrew's Church, Toronto, Ont.

Nominations having been declared closed it was agreed that the vote should be taken by ballot. While this was in preparation, Dr. Nelson rose and commanded the attention of the Assembly. It was a brief speech but unanimous, declaring:

"I have too much regard for Dr. Parker to contest this election. There is no honor in the Church he should not have. I will not divide this Assembly in a day when we need unity and I wish to withdraw. After all I am not too old that I can not serve on some future occasion if that is your wish."

Great applause followed this announcement.

He was not to be alone however in magnanimity for Dr. MacKay followed immediately and amid laughter said:

"I am younger than Dr. Nelson and I too have a great regard for Dr. Parker. I wish to withdraw and make his election unanimous."

July, 1914

GRAVENHURST, *Barrie*. — Mr. M. N. Bethune (late of Knox College), was ordained and inducted on the 10th of June.

July, 1889

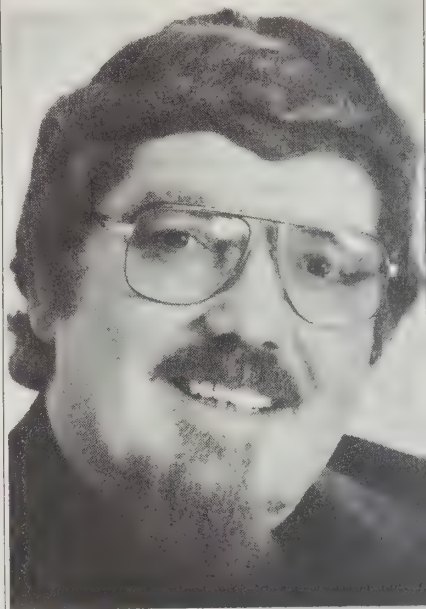
The Fifteenth General Assembly of The Presbyterian Church in Canada met in St. Andrew's Church, Toronto, on Wednesday evening, 12th June, at half-past seven o'clock.

At the appointed hour, St. Andrew's Church was filled to its utmost capacity. Some who were late of coming had difficulty even to find standing room in the aisles. It need scarcely be said that this is one of the finest Presbyterian Churches in Toronto, if not in the Dominion, and is in every way admirably adapted for such a meeting as this. The Rev. W. T. MacMullen D.D., of Woodstock, the retiring Moderator, conducted the opening services and preached an admirable sermon from Acts 20:24.

News

continued from page 44

Former editor honoured by Church Press



The Rev. James Ross Dickey, minister of St. Andrew's Church, Stratford, Ont., and former editor of the *Presbyterian Record*, was one of three people presented with Honorary Life Memberships in the Canadian Church Press at the joint CCP and Associated Church Press banquet held in Toronto, May 19.

Mr. Dickey also received the 1988 Canadian Church Press Award of Merit for "Best Editorial — All Divisions" for his January, 1988 editorial, which was described by the judges as "beautiful" and "poetic", with "depth and feeling."

June Stevenson, editor of *Glad Tidings*, was elected to the Associated Church Press Board of Directors, during the CCP/ACP Convention of May 17-19.

Plaque to Presbyterian missionary dedicated in Australia

The Rev. John Geddie, a Presbyterian who was the first Canadian of any denomination to serve in an overseas mission field, was honoured in a ceremony held at the Eastern Cemetery

in Geelong, Victoria in February.

In 1846, Geddie sailed from Nova Scotia to begin mission work on the South Pacific Island of Aneityum, now called Vanuatu. Ill health forced him to move to Australia in 1870, where he died two years later. He was buried in an unmarked grave in the cemetery in Geelong. Some years later an obelisk was erected in his memory.

In 1978, during his year as Moderator of The Presbyterian Church in Canada, Dr. DeCourcy H. Rayner visited the Geelong cemetery while on a tour of the New Hebrides. He noted that the inscription on the obelisk made no mention of the fact that John Geddie was from Nova Scotia and was sent to the South Pacific by the Presbyterian Church. Dr. Rayner

relayed this information to the Clerk of the Atlantic Synod Dr. E.H. Bean, and a correspondence was begun between the Synod and various people in Geelong, chiefly the Rev. G.A. Wood, Moderator-general of the Australian Synod. The Atlantic Synod agreed to bear the expense of adding a bronze plaque to the obelisk.

The last step in the arrangements was made in 1986 when Mrs. Alix Reid, a great-granddaughter of Geddie, was visiting Canada with her family. A meeting was arranged with Dr. Bean, after which the descendants of John Geddie agreed to assume the responsibility of having the plaque affixed to the monument.

Finally, on February 7, 1989, the Rev. G.A. Wood conducted a dedication ceremony attended by about 50 people at the Eastern Cemetery. The plaque was unveiled by Mrs. Lorraine Thompson, another great-granddaughter of the pioneer missionary. The plaque reads "John Geddie: Grew up in Pictou, Nova Scotia, Canada, and was sent out as a missionary by the Presbyterian Church of Nova Scotia, 1846." □

"The great weakness of all doctrines of redemption since the Primitive Christian is that they represent a man as wholly concerned with his own individual redemption, and not equally with the coming of the Kingdom of God. The one thing needful is that we should work for the establishment of a Christianity which does not permit those who, while allowing their lives to be determined by Christ, continue to be 'of little faith' in regard to the future of the world. However much circumstances may suggest to them this want of faith, Christianity must compel them to realize that to be a Christian means to be possessed and dominated by a hope of the Kingdom of God, and a will to work for it, which bids defiance to external reality. Until this comes about, Christianity will stand before the world like a wood in the barrenness of winter."

— Albert Schweitzer

as quoted in the 'St. Columban', newsletter of St. Columba Church, Pointe Claire, P.Q.



Plaque honours Geddie.

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CAMERON, REV. DR. ROSS KETCHEN, C.D., M.A., D.D., 85, a retired minister and former Moderator of The Presbyterian Church in Canada, died in Toronto on April 25, 1989.

A son of the manse, he grew up in Georgetown, Ont., where he received his early education. He attended the University of Toronto and Knox College; he graduated from Knox College in 1932 and received his Master of Arts degree from U of T that same year. In 1959 Knox College conferred on him the degree of Doctor of Divinity (*honoris causa*).

His pastorates included St. Andrew's, Streetsville; Rogers Memorial, Toronto; First, Edmonton; Dovercourt Road, Toronto; and York Memorial, Toronto. He retired in 1975.

During World War II, he served as a chaplain with the RCAF in Canada, Britain, and north west Europe. Upon returning to civilian life, he continued his connection with the militia as Chaplain to the 48th Highlanders. For some time he was chairman of the General Assembly's Chaplaincy Services Committee.

Both prior to and after World War II, Dr. Cameron provided a special radio ministry in the Toronto area, with weekly broadcasts in which he related the Gospel to the issues of the day. He took a special interest in the Rotary Laughlin Centre for Seniors, serving on the board of directors for over 50 years. He led a weekly Bible Study for the residents of the Centre, almost to the time of his death.

Dr. Cameron was a staunch churchman, who participated extensively in the courts and boards of the Church. In 1962 he was elected Moderator of the 88th General Assembly. For a number of years he represented our Church in the meetings of the North American Area Council of the World Alliance of Reformed Churches. But he was also a man of broad interests and involved himself in various ecumenical relationships. On numerous occasions he was invited to participate as the Presbyterian representative at public gatherings.

Dr. Cameron was predeceased by his wife Audrey (nee Bradley), and is survived by a son, Donald, and daughter-in-law Betty; two grandchildren, Anne and Iain.

KNOX, THE REV. FREDERICK C., B. A., 84, a retired Presbyterian minister of The Presbyterian Church in Canada, died in Woodstock, New Brunswick, on May 2, 1989.

Mr. Knox was born and received his early education in Northern Ireland. His higher education was completed in Canada, where he earned a B.A. degree from McMaster University in Hamilton, Ont., and graduated in 1938 from Knox College, Toronto. He was ordained to the ministry of word and sacraments in Orangeville, Ontario. He and Mrs. Knox left soon after for the Bhil area of India where for the next 30 years they would work hard and accomplish much as missionaries. He became well known as an evangelist and a teacher: he preached much and co-ordinated the work of village evangelism; he started and taught Bible school on a regular basis; each year he led training courses for laymen, including elders, and refresher courses for pastors and evangelists. He

DEATHS

served terms as the Moderator of the Synod of Gujerat, Rajasthar and Mid-India. He was very instrumental in the formation of the Church of North India.

In 1968, due to Mrs. Knox's failing health, he returned to Canada. He served a mission charge in Corner Brook, Newfoundland, for two years prior to his retirement.

Predeceased by his wife Margaret Eaton Smith, Mr. Knox is survived by daughters, Kathleen McLean of Woodstock, N.B. and Winnifred Files, of London, Ont., and grandchildren Darlene, Paul, Corinne, Stephen, Deborah, Timothy McLean; and Yvonne, Colleen, Stephen, David Files.

McCULLOUGH, REV. DR. DAVID, DD, 84, a retired minister of The Presbyterian Church in Canada, died at his home in Toronto on April 30, 1989.

Born in Northern Ireland, Dr. McCullough came to Canada as a young man with the intention of preparing for ministry in The Presbyterian Church in Canada. He graduated from Knox College in 1944.

His pastorates included St. Andrew's, Sutton West; Knox, Tara and St. Andrew's, Allenford; and Oakwood, Toronto. For two years he served as clerk of the Presbytery of West Toronto.

In 1954 he was appointed Director of Church Extension for the Presbyteries of East and West Toronto. During his time in this position, 16 new congregations were established.

When the Corporation of the Synod of Toronto and Kingston was created for the purpose of financing church buildings, Dr. McCullough was its first chairman. His leadership in this pioneering work led to his appointment in 1962 as Business Administrator for the General Assembly's Committee on Synod Corporations. When this organization evolved into the Presbyterian Church Building Corporation in 1967, he became the General Manager and continued in that office until his retirement in 1975. His meticulous attention to detail and his careful development of procedures established the Corporation on a sound basis. He provided wise counsel and practical advice to many congregations as they engaged in new building programmes.

For 11 years Dr. McCullough represented the Presbyterian Church on the National Religious Advisory Council of the CBC.

In 1966, Knox College conferred on him the degree of Doctor of Divinity (*honoris causa*). He was awarded the Silver Medal on the occasion of the 25th anniversary of the reign of Her Majesty Queen Elizabeth.

Dr. McCullough is survived by his wife, Beatrice; his son John David; daughter-in-law Mary Jean; and grandsons, David and William.

BAXTER, JOHN S., charter member of St. Andrew's Church, Pickering Village, Ajax, Ont., Sept. 5, 1988.

BLOW, MRS. LENA, 83, longtime member of Knox Church, Mountain, Ont., member of W.M.S. for a great many years, former Sunday school teacher and Mission Band Leader, Feb. 6.

COPP, HILDA GRIEVES, 74, member of St. Andrew's Church, Sackville, N.B.,

longtime worker in CGIT, locally and nationally and related work with young people, April 11.

DIPLOCK, MRS. MARY S. (DAVID T.), 96, member of Rosedale Church, Toronto, daughter of the late Rev. J. G. Potter, M.A., D.D. of MacVicar Memorial, Outremont. Formerly an active musician and member of WMS in local, synod and synodical groups in St. Andrew's, Peterborough, MacVicar Memorial, St. Andrew's, Sherbrooke, P.Q., and St. Paul's, Peterborough, for 50 years.

GALBRAITH, ANNIE EVELYN (MRS CHARLES), 92, longtime member of St. Andrew's Church, Coldwater, Ont., former member of the Ladies Aid, May 14.

GUENTHER, HELEN I., ATCM, life member of Burns Presbyterian Church, Milverton, Ont., former organist and choir director, and retired area music teacher, April 26.

GUTHRO, DANIEL LESLIE, 58, member of First Presbyterian Church, New Glasgow, N.S., April 25.

KIDD, PAUL JAMES GARLAND, Q.C., 75, longtime elder and member and clerk of session for 26 years of Riverside Presbyterian Church, Windsor, Ont. March 10.

LOGHRIN, BESS (MRS. HARRY), member of Knox Church, Harrington, Ont., and member of W.M.S., Feb. 13.

McINTOSH, WILLIAM C. (BILL), 66, elder for 30 years and lifelong member of First Presbyterian Church, Pembroke, Ont., Sunday school superintendent for 11 years, active in board of managers, roll clerk at time of his death, April 13.

MONAGHAN, BRYCE C., 74, charter member and elder for many years of Riverside Presbyterian Church, Windsor, Ont., April 12.

REID, LILLIAN (MRS. JOHN), member of Knox Church, Harrington, Ont., Feb. 4.

SARJEANT, MRS. BARBARA I., 91, lifelong member of the Orillia Presbyterian Church, Orillia, Ont., Hon. member of W.M.S., March 19.

TRAVIS, CLARENCE D., 90, longtime elder and member of St. John's Presbyterian Church, Grimsby, Ont., senior elder who served the Sacrament of Holy Communion on the day before his death on March 9.

MARNOCH, GEORGE MAIR, longtime elder, clerk of session and Sunday school superintendent at Oakwood Presbyterian Church, Toronto, and St. Andrew, Humber Heights, Weston, Ont., brother of Rev. Dr. James Marnoch of Winnipeg, Man., April 26.

NICHOLSON, JAMES R., charter member of Amberlea Presbyterian Church, Pickering, Ont., Dec. 30, 1988.

RICHARDSON, FRANK C., longtime elder and lifelong member of Knox Church, Sooke, B.C., who had served in many offices on the board, session and presbytery, and was clerk of session at the time of his sudden death on Dec. 27, 1988.

TAYLOR, LAWRENCE (LARRY), elder for over 25 years and longtime member of St. Timothy's Church, Ottawa, Ont., served on the board of managers and the pastoral care team; choir member, April 1st.

WATCHER, GARY, 48, elder and former member and chairman of board of managers at St. James Presbyterian Church, Chatham, Ont., May 11th.

TRANSITION

INDUCTIONS

- Sharpe, Rev. Brian, Montreal, St. Matthew's Church, Que., Sept. 25.
 Shaw, Rev. Ian, Winnipeg, Westwood Presbyterian Church, Man., Nov. 13, 1988.
 Young, Rev. Alison, Montreal, St. Matthew's Church, Que., Sept. 25. (husband and wife team ministry)

RECOGNITION

- Caldwell, Rev. Sabrina, as chaplain to the University of Western Ontario, recognized by the Presbytery of London at a service held at Delaware Hall, UWO, April 30.

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- Alberton and West Point charges, P.E.I., Rev. John Dowds, Box 1, Tyne Valley, P.E.I., C0B 2C0.
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 Springhill, St. David's; Oxford, St. James's; and Riverview, St. Andrew's, N.S., Rev. Fred Douwsma, Box 1003, Pictou, N.S., B0K 1H0.
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- Kars, St. Andrew's Church, and Vernon, Osgoode Church, Ont., Rev. Dr. Calvin Chambers, 290G Dalehurst Drive, Nepean, Ont., K2G 4E4.
 Montreal, Korean Presbyterian Church, Que., Rev. Dr. Don Neil, 6225 Godfrey Ave., Montreal, Que., H4B 1K3. (Any candidate must speak Korean and English.)
 Montreal, Maplewood Presbyterian Church, Chateaugay, Que. Rev. W. Hong, First Presbyterian Church, 501 Fifth Ave., Verdun, Que., H4G 2Z2.
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 Boston-Omagh pastoral charge (Milton), Ont., Rev. Angus Sutherland, P.O. Box 58, Norval, Ont., L0P 1K0.
 Bramalea, North Bramalea Presbyterian Church, Ont., (Church Extension Charge), Rev. Chris Costerus, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

- Cambridge, Central Church, Ont., Rev. J.M. Laurensen, 360 Tower St. N. Fergus, Ont., N1M 2N7.
 Cambridge (Galt) St. Andrew's Church Ont. Rev. Harry Klassen, 248 Westmount Rd. E., Kitchener, Ont. N2M 4Z1.
 Cannington, Knox Church, Ont., Rev. William Fairley, Cameron, Ont., K0M 1G0.
 Cobourg, St. Andrew's Church, Ont., Rev. Dr. Alex Calder, 1314 Barlesan Rd., Peterborough, Ont., K9H 6W3.
 Huntsville, St. Andrew's Church, Ont., Rev. Dr. James A. Thomson, Box 1264, Bracebridge, Ont., P0B 1C0.
 Kirkfield and Bolsover pastoral charge, Ont., Rev. Ted O'Neill, R.R. 4, Sunderland, Ont., L0C 1H0.
 Orangeville, Tweedsmuir Church, and Waldegar, Ont., Rev. John Deyarmond, R.R. 4, Belwood, Ont. N0B 1J0.
 Peterborough, St. Stephen's Church, Ont., Rev. Stuart Macdonald, R.R. #1, Bailieboro, Ont., K0L 1B0.
 Scarborough, Bridlewood Presbyterian Church, Ont., Rev. Dr. George C. Vais, c/o Leaside Presbyterian Church, 670 Eglinton Ave. East, Toronto, Ont., M4G 2K4. (Effective Sept. 1st, 1989).
 Scarborough Malvern Presbyterian Church, Ont., Rev. Noel Gordon, 79 Merkley Square, Scarborough, Ont., M1G 2Y5.
 Timmins, MacKay Presbyterian Church, Ont., Rev. Lillian J. Wilton, Box 1394, Cochrane, Ont., P0L 1C0.
 Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.
 Toronto, Coldstream Presbyterian Church, Ont., Dr. Brian Ross, 1579 Royal York Road, Weston, Ont., M9P 3C5.
 Toronto, East Toronto Korean Church, Ont., Rev. Andrew Lee, 42 Dibgate Blvd. Scarborough, Ont., M1S 2W8.
 Toronto, Fairbank Presbyterian Church, Ont., Rev. Dr. John Vissers, 11 Plaisance Rd., Unit 1, Richmond Hill, Ont., L4C 5H1.
 Toronto, Gateway Community Church, Don Mills, Ont., Rev. Dr. Ray Hodgson, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.
 Toronto, Melrose Park Presbyterian Church, Ont., Rev. Gordon Beaton, 2737 Bayview Ave., Willowdale, Ont., M2L 1C5.
 Toronto, St. Andrew's Church (King Street), Ont., Dr. D.J.M. Corbett, 278 Bloor St. East, Apt. 202, Toronto, Ont., M4W 3M4. (Effective September 1st, 1989)
 Toronto, Toronto Korean Presbyterian Church, Rev. J.E. Williams, 1183 Dufferin St., Toronto, Ont., M6H 4B7.
 Toronto, Willowdale Presbyterian Church, Ont., Rev. Dr. Ed. McKinlay, 43 Broadbridge Drive, Scarborough, Ont., M1C 3K5.

Synod of Hamilton and London

- Avonton-Motherwell/Avonbank, Ont. (two point charge), Interim Moderator Designate, Rev. Rick Horst, P.O. Box 247, St. Marys, Ont., N0M 2V0 (Effective August 1st, 1989)
 Brantford, Greenbrier Presbyterian Church, Ont., Rev. Gabe Rienks, 32 Tutela Heights Road, Brantford, Ont., N3T 1A1.
 Brantford, Knox Church and Mt. Pleasant Presbyterian Church, Ont., Rev. Pieter van Harten, 164 Grand River St. N., Paris, Ont., N3L 2M6.
 Brussels and Belgrave pastoral charge, Ont., Rev. Paul Chambers, R.R. #1, Listowel, Ont., N4W 3G6.
 Corunna, St. Andrew's Church, Ont., Rev. Ernest Herron, 10 Derby Lane, Apt. 508, Samia, Ont., N7T 4S4.
 Fort Erie, St. Andrew's-Knox Church, Ont., Rev. Dr. Clyde Ervine, 8280 Willoughby Drive, Niagara Falls, Ont., L2G 6X2.
 Hamilton, Chedoke Church, Ont., Dr. R.G. MacMillan, Suite 401, 2055 Upper Middle Road, Burlington, Ont., L7P 3P4. (Effective November 30, 1989)
 Hamilton, Southgate Presbyterian Church, Ont., Rev. W.K. Pottinger, 70 St. James St. S., Hamilton, Ont., L8P 2Y8.
 Ingersoll, St. Paul's Church, Ont., Rev. George Dobie, 162 Light Street, Woodstock, Ont., N4S 6H4. (Effective Sept. 1st, 1989)
 London, Elmwood Presbyterian Church, Ont., Rev. Terry Ingram, 862 Freele St., London, Ont. N6H 3P3.
 London, Knollwood Park Presbyterian Church, Ont., Rev. Leslie Files, 760 Wellington St. London, Ont., N6A 3S3.
 London, St. Lawrence Presbyterian Church, Ont., Rev. Ian Dambrowitz, 342 Pond Mills Road, London, Ont., N5Z 3X5.
 Owen Sound, St. Andrew's Church, Ont., Rev. F. Neill, Box 1632, Walkerton, Ont., N0G 2V0.
 Samia, St. Andrew's Church, Rev. Shirley Herman, P.O. Box 219, Forest, Ont. N0N 1J0.
 Seaforth, First Presbyterian Church, and Clinton, St. Andrew's Church, Ont., Rev. J.R. Dickey, 46 Church St., Stratford, Ont., N5A 2R1.
 Swinton Park, St. Andrew's, Erskine and Dundalk pastoral charge, Ont., Rev. W. Lennips, Box 609, Chesley, Ont., N0G 1L0.
 Woodstock, Knox Church, Ont., Rev. Don McCallum, Box 99, Innerkip, Ont., N0J 1M0.

Synod of Manitoba and Northwestern Ontario

- Kenora, First Presbyterian Church, Ont., Rev. Mabel Henderson, 923 - 11th Ave. North, Kenora, Ont., P9N 3K7.
 Thunder Bay, Lakeview Presbyterian Church, Ont., Rev. Keith Boyer, 327 Harvard St., Thunder Bay, Ont., P7E 1X1.
 Winnipeg, Calvin Church and Stonewall, Knox Church, Man., Rev. Ian Shaw, 197 Browning Blvd., Winnipeg, Manitoba, R3K 0L1.

Synod of Saskatchewan

- Rosetown, Rosetown Presbyterian Church, Sask., Dr. Michael Tai, 530 David Knight Way, Saskatoon, Sask. S7K 5M4.

continued

The next issue of
The Presbyterian Record
 appears in
September, 1989

Transition

continued from previous page

Synod of Alberta

Calgary, Korean Presbyterian Church, Alta.,
Rev. M.J. Morris, 703 Heritage Drive
S.W., Calgary, Alta., T2V 2W4.
Fort St. John, Fort St. John Presbyterian
Church, B.C., Rev. Harold M. Wiest,
P.O. Box 843, Dawson Creek, B.C., V1G
4H8.

Medicine Hat, Riverside Presbyterian Church,
Alberta, Rev. Hector W. Rose, Box 221,
Bassano, Alberta, T0J 0B0.

Synod of British Columbia

Bradner, Bradner Presbyterian Church, B.C.,
Rev. R.C. Garvin, 20080 - 48th Ave.,
Langley, B.C., V3A 5M5.

Cranbrook, Knox Church, B.C., Rev. Charles
McNeil, Box 255, Creston, B.C., V0B
1G0. (Effective August 1st, 1989)

Vancouver, Central Presbyterian Church,
B.C., Rev. David W. Stewart, 2733 West
41st Avenue, Vancouver, B.C. V6N 3C5.

Vancouver, West Point Grey Presbyterian
Church, B.C., Dr. Brian J. Fraser, St. An-
drew's Hall, 6040 Iona Drive, Vancouver,
B.C., V6T 1J6.

Vancouver, West Vancouver Presbyterian
Church, B.C., Rev. George M. Philps,
14375 - 19th Avenue, White Rock, B.C.
V4A 7S9.

Victoria, Knox Church, B.C., Rev. Peter
Coutts, 2031 Northbrook Drive, Sidney,
B.C., V8L 4J3.

ORDER OF DIACONAL MINISTRIES VACANCIES

Area Educational Consultants for the Synods
of Manitoba, Northwestern Ontario, and Sas-
katchewan. Write to the Executive Secretary,
WMS (WD), Room 100, 50 Wynford Drive,
Don Mills, Ont., M3C 1J7.

Lay Missionary

A Lay Missionary is needed for Leggatt's
Point, Gaspé Region, Presbytery of Quebec.
For information, contact: Senior Administrator
for Mission Personnel, Board of World Mis-
sion, 50 Wynford Drive, Don Mills, Ont.
M3C 1J7.

OVERSEAS PERSONNEL NEEDS

Guyana	— Christian Educator
Central Asia	— Orthopaedic Surgeon
Nepal	— Primary School Teacher
	— Nursing Educator
	— Teacher Trainer
Africa	— Health Professionals
	— Doctors
	— Nurse Midwives
	— Agronomist

Those interested should contact the Rev. Chris
Costerus, General Secretary, Board of World
Mission, 50 Wynford Drive, Don Mills, Onta-
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or equivalent. Minimum three years expe-
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Level of difficulty: high

Level of job satisfaction: very high

Length of term: 2-3 years

Apply to: Personnel Secretary, Board of
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Mills, Ontario M3C 1J7.

VOLUNTEER OPPORTUNITIES FOR YOUTH

Currently, **Youth in Mission** has requests
for this Summer for:

Camping: • Family Camping Coordinator for
Gracefield Presbyterian Centre, PQ to provide
programs for children and families. Needed:
male or female, over 18. June 26 - Aug. 29.

• Resource Person for Camp Kannawin AB
with outdoor skills. Needed: male or female,
over 18. End of June to end of Aug.

• An Assistant Director for Camp Christopher
in Saskatchewan. Responsible for leadership
training of CITs. Female, aged 18. Dates June
29 to July 8.

Community Service:

• Program directors to provide a program for
children in a low income area of single parent
families in Kitchener, ON. Needed: one male
and one female, 18 - 25 years of age. July 3 -
Sept. 1.

• Mission assistant for Flora House/Anishi-
nabe Fellowship, in inner-city Winnipeg, MN
working with native Canadians. Needed: male
or female, 20 - 29 years old. July and August.

• Activities Animator for a seniors' residence
in Toronto, ON to provide involvement for se-
niors in groups and one-to-one. Needed: one
male or female, over 17. July to September.

• Children's Program Animator for Tyn-
dale/St. Georges, an inner-city community
centre in Little Burgundy, Montreal PQ
Needed: one male or female, over 18. June 12
to Aug. 18.

Ministry: • Worship assistants for Angus (nr.
Barrie), On to lead in contemporary worship
with music and drama for unchurched popu-
lation. Also community visitation and vacation
ministry. Needed: two: male or female, over
18. End of June to end of Aug.

• Ministry Assistant for Yorkton, Sk to share
in community outreach and recreation lead-
ership with youth. Needed: one male or fe-
male, over 18. July and Aug.

• General Labourers with community outreach
to help build a new church in Gloucester nr.
Ottawa, Ont. Construction work and commu-
nity assessment with possible youth program-
ming. Needed: 2 - 3 males and/or 1 - 2 females
(total 4), age 16 - 30. July 28 - Aug. 21. Over
21 with construction experience may be em-
ployed on site and participate in community
outreach.

Travel: • Youth to travel through Southern
Ontario, spending one week in eight places
doing church or community ministry. Needed:
4: male or female, 16 - 20 years of age. July
and August.

For more information, or to put forward
ideas or suggestion for the Youth in Mission
programme, please contact Mrs. C. Joyce
Hodgson, 50 Wynford Drive, Don Mills, Onta-
rio, M3C 1J7 by mail or phone (416) 441-
1111.

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CONGREGATIONAL WORKER

Eastminster United Church, part-time
congregational worker required. 32
hours per week, September to May, sal-
ary \$2,000. per month. Must have some
post-secondary education in a relevant
field, and have some experience in peo-
ple-oriented positions. Detailed job de-
scription available. Eastminster United
Church, 310 Danforth Avenue, Toronto,
Ontario. M4K 1N6 (416) 463-2179.

BIBLE TESTIMONY FELLO- SHIP

the Canadian Branch of Christian
Witness to Israel, a Canadian incorpo-
rated non-profit organization, invites ap-
plications for a mission worker, pre-
ferably ordained, with a sincere concern
for Jewish evangelism. Applicants must
be committed to the theological position
of B.T.F. (C.W.I.), i.e., the historical
confessions of the Reformation, and
have a demonstrated ability to relate to
Jewish people.

In accordance with Canadian work per-
mit requirements, this advertisement is
directed toward Canadian citizens and
permanent residents. Applications and
nominations should be accompanied by a
Resume and submitted to: Directors of
Personnel, 4249 Osler St., Vancouver,
B.C. V6H 2X4.

ORGANIST REQUIRED

St. Enoch Presbyterian Church seeks an
Organist and Senior Choir Director. We
are looking for a Christian musician who
is equally interested in correlating the
music for worship and in achieving good
choir standards. Two-Manual Keates
Pipe Organ. Two services per Sunday
and weekly choir practice. Please send
resume to: Music Committee, St. Enoch
Presbyterian Church, 1209 Main St. E.,
Hamilton, Ontario L8K 1A3. (416) 545-
0593 or (416) 385-4767.

ORGANIST/CHOIR DIRECTOR

Knox Presbyterian Church, Agincourt, re-
quires the services of an Organist/Choir Di-
rector. Two Sunday morning services and
one weekly choir rehearsal. Rodgers two-
manual organ. Duties to begin as soon as
possible. Assistant available. Salary is com-
mensurate with experience. Contact: The
Music Committee, 4156 Sheppard Ave. E.,
Agincourt, Ontario M1S 1T3. Tel. (416)
293-0791.

EMPLOYMENT OPPORTUNITY

Evangel Hall requires a person to operate our
Women's Programme. Major responsibility
is to minister to socially disadvantaged wom-
en. For further information contact: **Evangel
Hall, P.O. Box 309, Station B, Toronto,
Ont. M5T 2W2.**

ASSISTANT MINISTER

The congregation of Knox Presbyterian
Church, Goderich, Ontario, is seeking a sec-
ond ordained minister to assist in all aspects
of the pastoral ministry, while specializing in
the Youth and Christian Education pro-
grammes. Please send profiles to: The
Search Committee, Knox Presbyterian
Church, 9 Victoria Street North, Goderich,
Ontario N7A 2R4

MEDITATION

Bruce Miles

The Inner Life



Remember when the old priest Samuel went to Jesse's family to find a king? He looked over each of the sons with eagerness, diligence and great anticipation. Imagine! A king!

"Here is the one," he thought. "This young man looks like a true king . . . majestic in stature, strong of limb, keen of eye, handsome beyond description. However the message that came from the Lord God did not confirm Samuel's initial impression. In fact, the Lord said "No." And there was this additional guideline," Remember, the Lord looks, not on the outward appearance, but rather, He looks on the heart."

The search soon ended. The youngest son, David, was last to arrive. He had to journey a considerable distance. He was a mere lad. But the priest knew. God had made the choice. Here was the one born to be king!

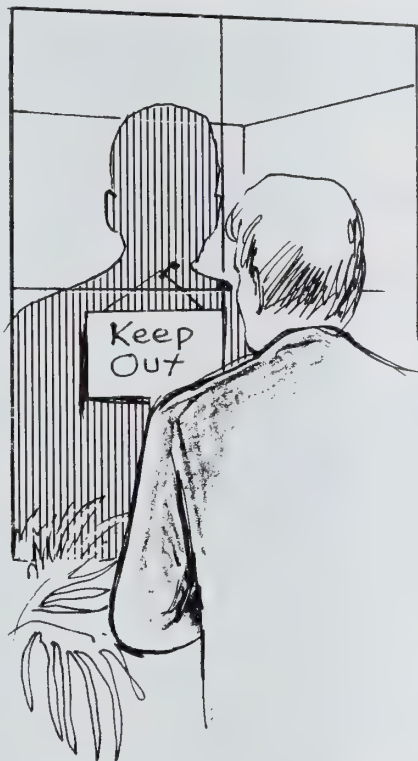
"The Lord looks on the heart." Do we? Dare we? We are inclined to follow Samuel's lead. It is the exterior that sways and influences us. We are duly impressed by what people do, where they live and what they are accomplishing and achieving. The marks of success. It is that kind of a world.

It stands there, to be entered with vigour and enthusiasm, struggled against with valour, and ultimately conquered so that one day we can say, "We made it!" The mortgage has finally disappeared, the children are educated, and there is money set aside just in case. "Look out retirement, here I come!" Life as a race has been successfully run; life as a battle has been fought and won; life as a mountain to be climbed, has been conquered.

But wait. Is that the complete picture? What has been going on inside us?

What has driven us, what has propelled us upwards and onwards, what has fueled the engine driving us to acquire and achieve? How come, from time to time, there is a faint gnawing dissatisfaction that seems to threaten our dash towards fulfilment and ultimate satisfaction?

Remember when Jesus was visiting Mary and Martha? Martha was roaring around the kitchen polishing



the silver, cooking, setting the table, fussing and worrying, making sure that everything was just right. All panic buttons had been pushed. On the other hand, Mary chose to sit at Jesus' feet. It wasn't that she was lazy. She was simply taking the opportunity of the moment "to be in touch." And that is what we sometimes neglect . . . to be in touch, with the Lord God and to be in touch with ourselves.

To put it another way, it means making contact with our inner being: who we are; why we are; our strengths; our weaknesses; our likes;

our dislikes; our fears; our regrets; our hopes and our dreams.

For some, the inner life is a closet with a locked door. There could even be a sign, "Do Not Enter." It might be upsetting, scary and even downright frightening.

So we simply keep busy achieving, struggling, working our way up, climbing the ladder, pushing ourselves onwards and upwards.

But it can't go on forever. There comes a time when the pause that might refresh has to be taken. You dare to look at yourself. You open yourself to the scrutiny of the Spirit. You discover pain. You are surprised. Jean Vanier puts it this way:

"And do not turn aside from your own pain, your anguish and brokenness, your loneliness and emptiness, by pretending that you're strong. Go within yourself. Go down the ladder of your own being until you discover — like a seed buried in the broken, ploughed earth of your own vulnerability — the presence of Jesus, the light shining in the darkness."

Jean Vanier, *The Broken Body*, Page 63.

All of this means that you are growing. You are on your way. You are getting steadily closer to being the person God intends you to be. Dare to look, discern, discover. You will find it exciting; the most interesting journey you have ever been on!

Lord God, you see us as we are. You accept us and you forgive us and you can always see what we might and can become. May we see ourselves with your eyes and in so doing, find encouragement to continue the journey. Through Jesus Christ, our Lord, Amen. □

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PRESBYTERIAN Record

SEPTEMBER 1989

**THE PRESBYTERIAN
MINISTER WHO HITS THE
AIRWAVES ON
SUNDAY MORNINGS**

See page 12



The first in a series on *Living Faith*

... ONE TRUE GOD



by Stephen Hayes

***"There is one true God
whom to know is***

CTV has a programme called "W5". The title stands for the five "w" words that each ask an important question: who? what? where? when? why? That format provides an easy way into an article on our new statement of faith. Let's start with the "what" question.

What?

We are talking about *Living Faith*, a 24 page document adopted in 1984 by the General Assembly as "an acceptable statement of faith useful in worship and for study". Note that while in the first paragraph I call it "new", in fact its fifth anniversary passed last June.

Living Faith has exceeded our wildest expectations. First of all I think no one expected the General Assembly in 1984 to endorse it so overwhelmingly. I was present when the vote was taken and out of about 280 commissioners I recall only four or five voting against the motion. When the document was printed, the next question was whether our congregations would bother with it. There, too, we were surprised. By now well over 50,000 copies have been sold. A number of congregations use it as part of worship on a regular basis. Many ministers use it for Confirmation classes.

So the answer to the "what" question is that *Living Faith* is a statement of faith adopted by our General Assembly. It provides us with a modern answer to the question: "Well, just what does your church teach?" However, in spite of its acceptance by the General Assembly, it is not our theological standard. As such we are bound to Jesus Christ as the only King and Head of the church. Under Him, the Scriptures are the standard of doctrine by which He rules our life and faith. Our main subordinate standard is the *Westminster Confession of Faith*, a document written in the period 1643-1647.

Who?

The effort to write a statement of faith for modern times in our church goes back to the 1940s and was the main reason for forming the *Articles of Faith Committee*, now called the *Committee on Church Doctrine*. The Committee that wrote *Living Faith* worked briefly but intensively from 1982 to 1984 on the document. The Committee was kept small — only five people. All were ministers — one from Hamilton, three from Toronto and one from Cobourg. David

life

***eternal,
whom to
serve is joy
and peace. . . ."***

— from *Living Faith*,
chapter one entitled, "God".

vid Marshall, Patricia Hanna, Garth Wilson, Douglas Heron and I. For several months we met every two weeks. After going through a number of drafts we finally settled on one that we thought could and should go out to the church for study and comment. With the permission of the General Assembly in 1983 we did that and then endeavoured to take careful account of the suggestions that came back to us. In light of them, many changes were made to the draft copy.

Our total costs as a committee were kept under \$5,000. There is a myth that one needs to spend large sums of money to write major reports: not true. Earle Roberts, the Clerk of the General Assembly, had the bright idea that copies of *Living Faith* should be sold through our resource centre. Thus the national church has received both the bookseller's profit and the usual royalty on the sale of each copy of the booklet. This has added up to quite a sum and we are now in the remarkable position of actually having made money for the church. The canny Scots are at it again!

Why?

The "why?" question is answered easily. Ian Wishart's introduction to *Living Faith* puts it well: "In every generation the church needs to confess its faith anew. That confession must at one and the same time be the ancient faith of the church and yet spoken into the mood and questions of its own time."

Where?

The "where?" question would almost seem not to apply to this situation. But, oddly enough this is one of the most interesting questions. The single most important reason that it has not just sat on a shelf somewhere, but moved into the life of many of our churches, is that it was written to be used in worship. A few churches use it virtually every week. Many others use it intermittently, for instance as part of a service of Baptism or Holy Communion. Its placement in the pews also offers an interesting educational opportunity. Prior to a service, people can often be found flipping through its pages. Frequently they are pleasantly surprised to find how easy it is to read and the degree to which it focuses and expresses their faith.

When?

The "when?" question has already been answered. The new statement was adopted by the General Assembly, meeting in Peterborough in 1984. Because of George Orwell's novel entitled simply, *1984*, that year was somewhat symbolic. For us in the Presbyterian Church, it was not the arrival of Big Brother, but rather a surprisingly cohesive step by which we confessed our faith anew. In an editorial in the *Record*, Jim Dickey generously called this "a new beginning for our church". I don't think it quite became that; but many of us have been heartened and encouraged that as a church we possessed the capacity to come together in this way. In a theologically divided denomination, perhaps we are less divided than many of us thought.

Chapter one begins with "God". Where else should we start except by confessing our faith in God?

There is one true God
whom to know is life eternal,
whom to serve is joy and peace.

This first chapter is a foreshadowing of much that will follow. It makes connection with the ancient faith of the church:

The creeds of the early church
preserve the faith of the apostles
who first preached the Gospel of Christ.
and re-asserts the doctrine of the Trinity. It ends with praise and doxology:

Glory be to the Father and to the Son
and to the Holy Spirit . . .

Note the absence of the "We confess" or the "We believe" formula. We felt that direct statements would carry more authority and, however slightly, the use of the word "we" should diminish that authority. We tried hard to use simple words, especially ones that came from Anglo-Saxon roots. We strove for a certain sound to the words, and a flow to the text.

Our model was the statement of faith of the former Presbyterian Church in the United States called *A Declaration of Faith*. The lines of *Living Faith* and its overall length are shorter than that of our model. We did not follow what is

called narrative theology: that is, we did not try to tell a story, except indirectly. In fact we avoided entirely the use of the word "story" believing that it tended to create a false impression. Also, unlike *The Confession of 1967* (from the United Presbyterian Church in the United States) we did not wind the document around any one theme (their theme was reconciliation, one deeply connected with the civil rights movement of the 60s). It is surprising how quickly such themes seem to become dated.

Our hope is that *Living Faith* helps us to be a living church. Alive in Christ, may we ever worship and serve the one who is the living God.

STUDY HELPS

You will need a copy or copies of *Living Faith*. They are available from the Resources Distribution Centre. 50 Wynford Drive, Don Mills, Ontario, M3C 1J7, \$2.00 per copy, plus 6% handling charge. For this session you will need to study Chapter 1, "God."

SCRIPTURE REFERENCES

Psalms 50:1-6; Isaiah 40:18-31; Micah 7:18-20; Matthew 6:1-34; John 3:16; Colossians 1:3-8; 2 Corinthians 3:14.

QUESTIONS for Meditation and Discussion

1. It is interesting to note that when the *Westminster Confession of Faith* was written, some in the Westminster Assembly vigorously opposed calling it a "confession" on the grounds that it was not in the "We confess . . ." form. Nonetheless, the title "Confession" came to be applied to it. *Living Faith* is also not written in confessional form. Do you agree that it is stronger to say "There is one true God" than it is to say "We confess (or we believe in) one true God"?
2. *Living Faith* is credal in that it implies continuity with the early creeds of the church. Some believe that these statements, referred to as the ecumenical creeds since they were written by the undivided church, carry special authority. Is it possible for all time to sum up the Christian Faith in a creed?
3. What truths does the doctrine of the Trinity preserve that we should regard it as so important to this day?
4. "Therefore with the one church universal" — *Living Faith* says that we are one with the holy catholic ("universal") church. The Reformers thought of the Presbyterian Church as the catholic church reformed. Do you find it helpful to think of the church in that way? ☐



Mr. Hayes is the minister of Calvin Church in North Bay, Ontario, and was the chairman of the committee that produced *Living Faith*.

FROM THE EDITOR

John Congram

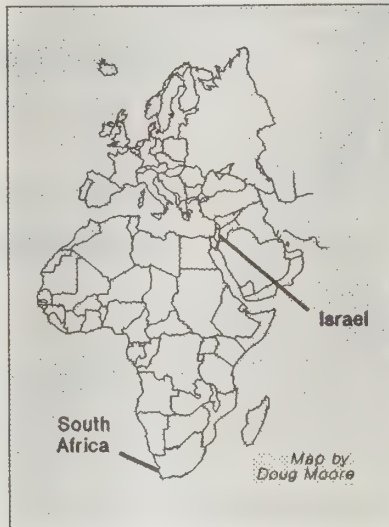
Apartheid No Longer?



Professor Johan Heyns, Moderator of the Dutch Reformed Church of South Africa, on a recent trip to Toronto, made an impassioned plea for other churches to stand with his church in "critical solidarity" during what he calls this "transitional period" in South Africa. (See news item in this issue). "Do not turn your back on us or cut yourself off from us," he pleaded.

The Dutch Reformed Church is the largest and most politically influential church in South Africa. For decades it supported apartheid; even providing theological justification for its retention. Now, according to Heyns, this attitude is changing. A document to be considered at the Church's Synod in October, describes apartheid as sin and calls on the Church to repent and "to strive for justice for all people in our country with regard to social, educational, economic, political matters, as well as in all other spheres of life."

In thanking Professor Heyns for his candour and openness, Dr. Clarke MacDonald of the United Church of Canada said, "You will understand if we receive this news with a touch of scepticism." Indeed, many questions remain unanswered. Is this a clever ploy on the part of the Government of South Africa to buy time? Will the Synod in October actually adopt this



new policy? Even more important, will this Church now provide ethical leadership in dismantling apartheid, or will it simply be sucked along behind the inevitable events of history?

On the other hand, we cannot afford to ignore Professor Heyns' challenge. The righteous always find it difficult when Ninevah repents: difficult to believe it has really happened, but even more difficult to adjust their thinking to see those who have repented in a different light. We have not been asked to cease our criticism, but, in these first tentative steps for change, to encourage and pray that those seeking such reform may be successful. Revolution, where all lose, provides the only alternative to reform in South Africa.

Nor can anyone doubt Professor Heyns when he says, "If we are able to solve our problems in South Africa, we will provide a useful pattern for many similar conflicts throughout the world."

Criticizing friends

Who ever enjoys criticizing friends? Even more difficult when in the past you have not always treated that friend with either justice or generosity. In such situations past sins and guilt often silence us.

That describes much of the present relationship between Christians and Jews over Palestinians' rights and their desire for a homeland of their own. Many of us only reluctantly criticize Israel for its actions in relation to the Palestinians. But should the Palestinians be allowed to suffer because of our guilt? That dilemma afflicts all thinking Christians today.

Before anything at all is said about the Palestinian situation, Christians must always preface it with an un-

equivocal affirmation of the right of Israel to exist and prosper. Dr. Calvin Pater of Knox College proposed another helpful suggestion at this year's General Assembly. Before passing any motions affecting the State of Israel or "our Jewish kinfolk," we should as a church confess our past sins against the Jews. I hope the next Assembly will adopt this proposal. Then perhaps what we say can be seen as pro justice and not anti Jewish.

Almost exclusively we have known the Jews as victims. But even the oppressed have the power to become the oppressors. Christians cannot remain silent and inactive when Palestinians seeking their rights are

detained in jail, when homes are demolished on mere suspicion with no court order, and people are deported from their homeland without due process of law. Some of these are our brothers and sisters in Christ.

The Church has spoken clearly on South Africa. It cannot do less about Israel and the Palestinians, even though the pain may be greater when the oppressor is our friend.

Nor can we afford to be less courageous on this issue than that small group of Jews, both within Israel and abroad, who have declared that if Israel continues its present policy towards the Palestinians, they endanger the soul of their nation. □

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OUR COVER

Rev. Glenn Cooper operates the recording console while preparing his Sunrise Magazine programme in the CHOK studios.

- cover photo by Bruce Smith

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PUNGENT AND PERTINENT

Melba McEachern

Surely we can get beyond gender!



Heather Johnston's article "Whatever Happened to 'Neither Male nor Female'?" (*Presbyterian Record*, April 1989) offers a formidable overview of women's place, or rather lack of it, in the church. But has she overlooked some important points?

The article opens with the story from Mark, in which an unknown woman "crashes" a dinner in order to pour precious ointment over the head of Jesus. Mrs. Johnston concludes at once that the woman's anonymity stems from her being female, therefore judged not important enough to be named. But wait! Perhaps that woman came secretly to avoid a possible clash with family or husband who may have been enemies of Jesus. Perhaps the lady was simply being modest! The act fulfilled her need to express her love for her Lord. Jesus undoubtedly knew her name.

What we know of most biblical characters is a line or two at best. Curiously, the centurion guarding the cross at the crucifixion (and thereby moved to faith) remains anonymous.

But to continue — Mrs. Johnston states that the World Council of Churches in 1978 launched a study naming the church as a community of women and men characterized by mutuality, justice, fundamental equality and dignity. However, a world-wide study of churches in the mid-eighties shows that "the traditional perception about the position and role of women has hardly changed."

To be sure, the church has shown a paternalistic attitude towards women, but this has *not* at all times and under all circumstances been intentional. Though often misguided, it was partly to protect women. Here it seems necessary to remind young women of one salient fact: that until the 1950s with the advent of modern technological devices, women just didn't have control over their bodies. No married woman could be certain of the number of children she would have, let alone the frequency of child-bearing. Society was therefore geared by necessity to the earnings of one breadwinner. This socio-economic system had its faults. Even so, it was not the evil intent of men to downgrade

**We are called to live
with expectations
that burst the confines
of time and gender . . .**



women — simply a fact of life.

The church as a community *ought* to be characterized by the qualities already stated, but composed of human beings, it remains an imperfect instrument of God's will. At its best, it reflects a community of believers

whose spirit is God-filled.

In Third World countries the church's attitude to the role of women may be archaic, but it frequently operates in crisis situations in the midst of violence. These situations call for short-term solutions to urgent problems. And sadly, volunteers, both female and male with ability and compassion are in short supply.

Progress in changing attitudes always comes piecemeal. It sometimes appears where least expected. The picture is not all black. Female ordained clergy in the Presbyterian Church continue to gain a higher profile. My own church has enjoyed some brilliant sermons delivered by women. In many churches women serve as members of the session. Recently a local youth group of both sexes wrote and directed the whole order of service for Sunday worship, including the sermon. All this and much more surely evidences growing equality!

Finally, Mrs. Johnston maintains the church's task in future is the challenge of feminism vis-à-vis the traditionalist reaction against it. The church has many worthy tasks, based on Christian conscience, but let's get it straight. Its chief task — its reason for being — is to spread the Gospel. That story tells about love and redemption. "God loved the world so much that He gave His only Son, that everyone who has faith in Him may not die but have eternal life." (John, ch.3 v.16)

This message calls us to live with expectations that burst the confines of time and gender. It calls us to serve God and love one another. Whenever this happens the rest follows. □

Mrs. McEachern is a member of Elmwood Presbyterian Church in London, Ontario, and editor of the church newsletter, "Hark the Herald".

We publish as many letters as possible. All are subject to editing and should not exceed more than 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

Some implications of our vision

So, now The Presbyterian Church in Canada has a vision! I don't dispute the necessity of making such statements. I can't argue with the thrust of the document. I just hope we realize that interpretations will vary, depending on the theology that each person reads into the various goals.

I do have trouble with a vision that is meant to carry us into the future when it includes a declaration that we will accomplish great things while living within suffocating budgets. It's utterly absurd to accept that a church capable of raising millions more each year for local use can only be challenged to raise \$200,000 more for mission and denominational purposes next year. What sense is there in approving pay raises of 4.2%, to be covered by a budget increase of only 3.3%, with inflation reaching toward 5%? Where's the vision?

Where's the realism called for throughout the Strategic Planning process?

Don't we have enough faith in God — and in our people — to say that giving must increase along with knowledge and commitment and evangelistic activity?

Another vision: We'd better begin right away to train people to deal with conflict. When the implications of our vision begin to dawn on us, conflicts in congregations, sessions, boards and committees at every level will inevitably arise. Necessary conflicts with necessary costs if we are going to move forward. None of us will find it easy to accept the re-orientation of our church that must happen if we are to realize our vision. Let's make sure that help will be available when we need it.

(Rev.) D. Laurence DeWolfe,
Ottawa, Ont.

Older and fewer members

More and more these days a familiar chord is being heard throughout The Presbyterian Church in Canada — our church numbers are getting smaller. With the help of Reginald Bibby, we have discovered that the average age of members in The Presbyterian Church in Canada is that of retirement.

My question is, why are we so dis-

traught at having an older-aged denomination? Think of the advantages: more outreach by those with time; Bible study and prayer groups can meet morning, afternoon, and evening; and the participants could actually be men!

Instead of being so concerned about dwindling numbers and an older average age, let us turn our focus to the teaching and learning of prayer, Bible study, and outreach.

After all, if God began a nation and a faith using a one hundred-year-old man and a woman who was in her fortieth year of menopause, why couldn't God do it again?

Lorna Ball,
Port Carling, Ont.

A new reader responds

As a new reader of the *Record* I was struck by the multiplicity of debate, advocates of pluralism, inclusive language, et al. A word of warning — do not get editorially caught up in the battle of sexes. A wise wag said that war cannot be won — there is too much fraternizing with the enemy.

Seriously, I did look for more presentation of the salvation message than found in the April issue. That is important.

J. Alvin Speers,
Editor/Publisher,
BREAKTHROUGH Magazine,
Calgary, Alberta.

(More letters on page 32)

WATSON'S WORLD

Noel Watson

WHEN I GROW UP, I WANT TO EXPLORE THE AMAZON JUNGLE...



.... IF THERE'S ANY LEFT



Lloyd Robertson

Images of a Season



As our beautiful but all too brief Canadian summer winds down to a conclusion many of us will find it impossible to erase from our memories the images that marked the beginning of the season. They were centred in Tiananmen Square in Beijing, those pictures of young people in headbands, many with glorious smiles, chanting themselves hoarse in demanding of their government some changes that seemed very fundamental to us. They wanted an end to official corruption and more freedom for the government-controlled press.

Then came the pictures of troops running into the square, shots rang out and the photos of bloodied faces and bodies on stretchers dominated the screen. The bravery and determination of so many was best exemplified by a picture of a man in dark trousers and white shirt carrying a shopping bag and standing in front of a row of tanks. The tanks stopped in front of him and he clambered aboard the lead vehicle to try to persuade the unseen crew to turn around. Eventually he was led away by friends with his mission incomplete but that anonymous individual has found a place in the pictorial histories of our times.

After the bloodshed had ended and the long night of severe repression set in we were left with feelings of shock, disgust and frustration. The iron fist of the hardliners in the Chinese government came smashing down on the heads of the protesting students and other dissidents. The official media began spouting the government line, telling the people that only up to 2,000 had been arrested and 12 executed, while unofficial sources from China indicate that 10,000 people and more are on the lists of those being arrested or about to be taken into custody and as many as 200 have been executed.

By the time this column is printed these figures will undoubtedly be out of date. The unofficial toll will be even higher. It's sufficient to say that the tentacles of the government security operation are probing into every corner of Chinese society where perceived enemies may be lurking. All the while the leadership smiles benignly and assures us that everything is back to normal. The men at the top

have even resorted to the outrageous tactic of accusing those who criticize from abroad as being racist and promoting an "anti-Chinese wave". Such nonsense is truly the refuge of scoundrels.

If anything, the deep river of affection that flows toward the Chinese people from so many quarters is even deeper during their time of crisis. Canada is an example of a country that has had a long love affair with the Chinese. And our ambassador to China, Earl Drake, has given the most lucid of explanations regarding the current situation. He said "We were all so terribly naive" to have long seen only what we wanted to see in the Communist regime that has run China since 1949. He contends that Canadians closed their eyes to the government because we wanted so

much to love the people and the country with their rich culture and traditions and the depth of wisdom embedded in their long history. But the romantic views of the Chinese revolution that were held by so many were snuffed out quickly by the events in Tiananmen Square. While some observers are calling for tougher responses by Western governments to the crackdown in China the position taken by Canada, the U.S. and others is probably correct. Nothing must be done to make conditions any harsher for the Chinese people. That's why sanctions have to be very selective.

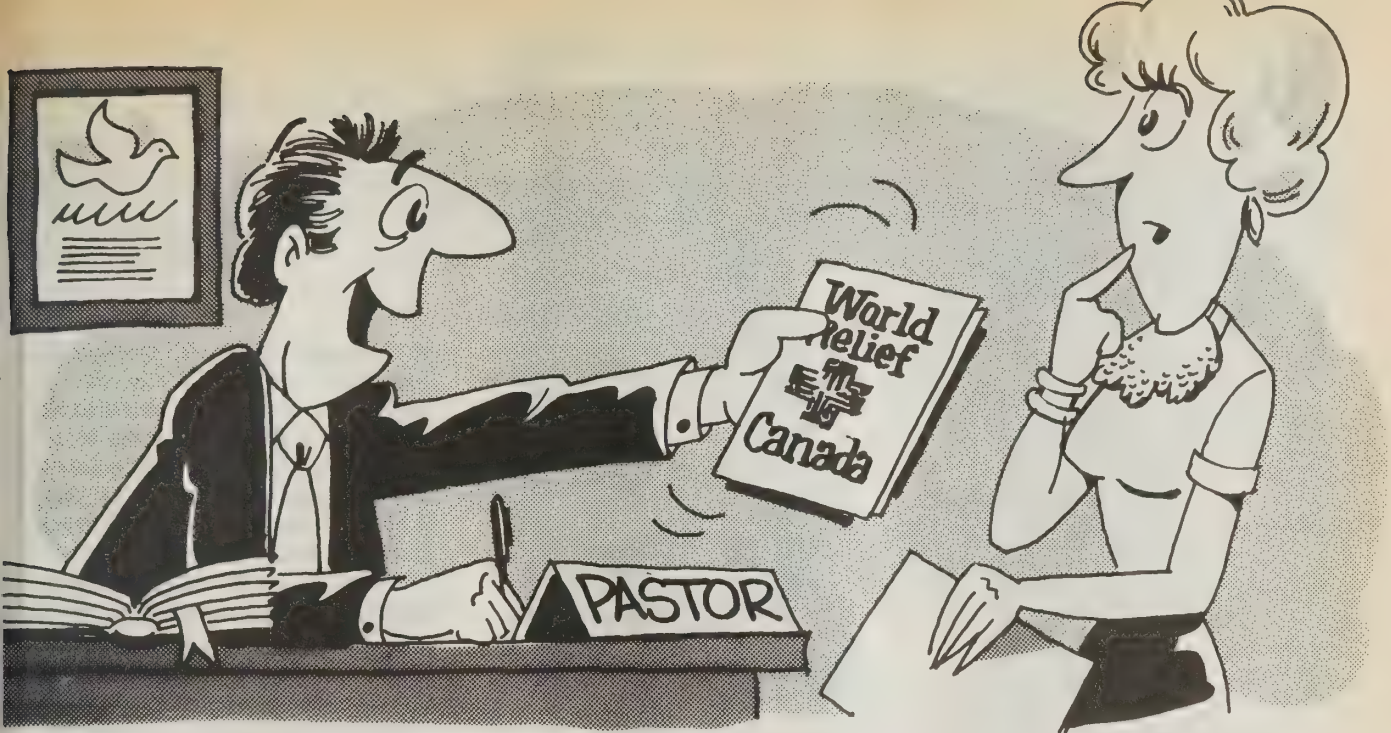
We must also remind ourselves that China has lived through the tempests before and has a proven ability to survive almost in isolation. It would not be in our own interest to cut ties completely and it certainly wouldn't be in the interest of the Chinese population as a whole which deserves our unswerving support and concern. We should replay frequently the Beijing images of the late spring and summer of 1989, lest we forget.

□

China . . .

has a proven ability to survive






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Being Educated in Mission is Not Optional for Christians

by Peter Ruddell

EDUCATION FOR MISSION — a definition: "Education for mission equips members of the Christian community to act responsibly with love for God's world. Being in mission is NOT AN OPTION FOR CHRISTIANS; it is a requirement of our faith.

When we respond in love to Christ's call to be in mission, we experience life at its fullest as God intended. Our love of God is shown by our love of neighbour, by proclaiming the Gospel, and by working to lift oppression and suffering which deny or limit freedom. Our mission moves toward fulfilment as communities of the world come to live together in justice and peace as partners under the reign of God." The Joint Consultation on Education for Mission of The Presbyterian Church in Canada prepared this statement.

This particular definition helps us because it is both broad and specific. Its breadth allows us to see the length and depth of our responsibility to become informed about the mission that is ours, and about the world context in which that mission will happen. Its specificity sets out the content and thrust of mission-proclamation and social justice issues.

Some confine mission

Consequently, it helps us to get past the debate around mission that still continues. Some confine mission to one major element or the other. They see mission as either proclamation of the Gospel or involvement in social action. This definition ties the proclamation and social action together and draws us into a holistic approach to mission.

As a result we grow into and become equipped for mission through all aspects of our life together in our particular congregations. The "Body of Christ" exhibits one image of the Church. Hence, the Church in the

Mission themes for

1989-90



The Philippines



The World of Islam

A complete list of resources on these themes is available from the Women's Missionary Society, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

world brings into play all that was involved in Jesus' own ministry. A reading of the Gospels provides us with the pictures to fill out the image — teaching, prayer, acts of intervention for someone's welfare, healing, worship. All of these have become the basis for the Church's life.

Arthur O. F. Bauer in his book, *Being in Mission*, observes: "Mission states the priority of the Church. It puts the Gospel central . . . Mission points to what the Church is, its nature: a community of believers dreaming of more believers! The purpose of that kind of Church is mission: making disciples. Being in mission describes a Christian, states the Church's agenda, establishes the style of Christian life, sets the direction for everything from building design to music selections to organizational patterns to use of financial resources." I wonder, is our view of mission and education for mission this extensive and pervasive?

Responsibility of all

The point is: mission and education for mission is the responsibility of everyone who forms the congregation. We need to be informed about the Gospel with all of its implications for our individual and corporate faith journeys. And so, we engage in ongoing reading and study of the Bible, always expecting the Holy Spirit to open us to new insights on the truth that God would have us know. Through our worship in the faith community we seek to be strengthened and energized for fulfilling God's mission where we are.

As well, we engage in the ministry of prayer for those who serve elsewhere in Canada and overseas. This includes, of course, not only our own people, but our sisters and brothers in Christ in our partner churches and agencies. To effectively do this, we

Educated

continued

need to know and to understand more about their particular circumstances. In addition exposure to situations that are quite different from our own enables us to see new possibilities, new ways for being in mission.

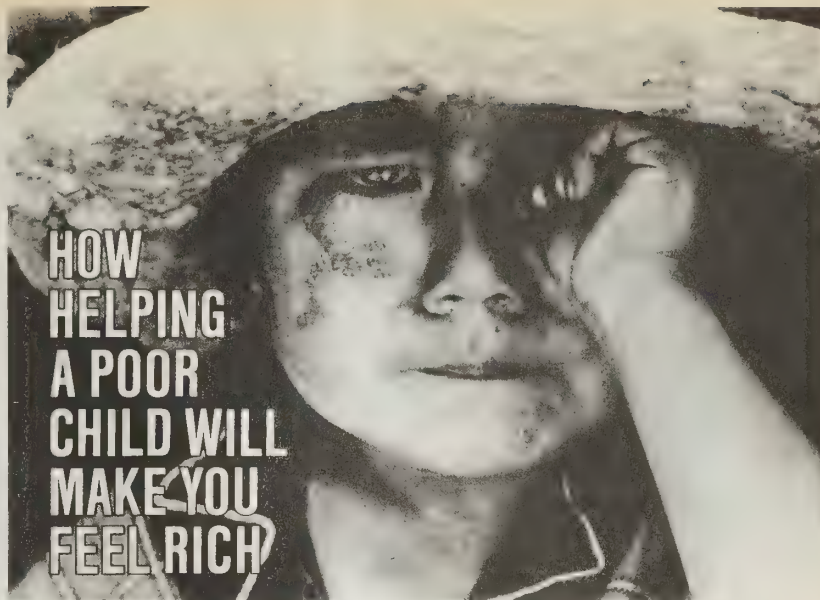
Study themes recommended

To assist us in our quest for knowledge and understanding so that we can become responsible, informed Christians, the agencies of The Presbyterian Church in Canada recommend study themes and cooperatively share in the preparation of materials — print, audio and visual. For example, the Women's Missionary Society advertises and distributes the study packets on the themes the General Assembly has approved for the whole church. Often supplementary material is added for our Canadian situation and for clearer understanding by children, youth and adults. The Board of Congregational Life has introduced "This Mission is Ours" in all of the presbyteries. The Board of World Mission produces a variety of materials to assist congregations in planning and implementing education for mission.

Again Arthur Bauer tells us that to be in mission and to be educated and informed about that mission put "us in the context of the Church's nature and purpose. Mission is not a special interest, a function for the peculiar or over-zealous. Mission is not in competition with other programs, projects, ideas that inform and shape the Church. Mission is not related to the exotic, the odd, the different, the extreme. Mission states the priority of the Church." ☐



Mr. Ruddell was appointed by the 115th General Assembly as Interim General Secretary, Board of World Mission.



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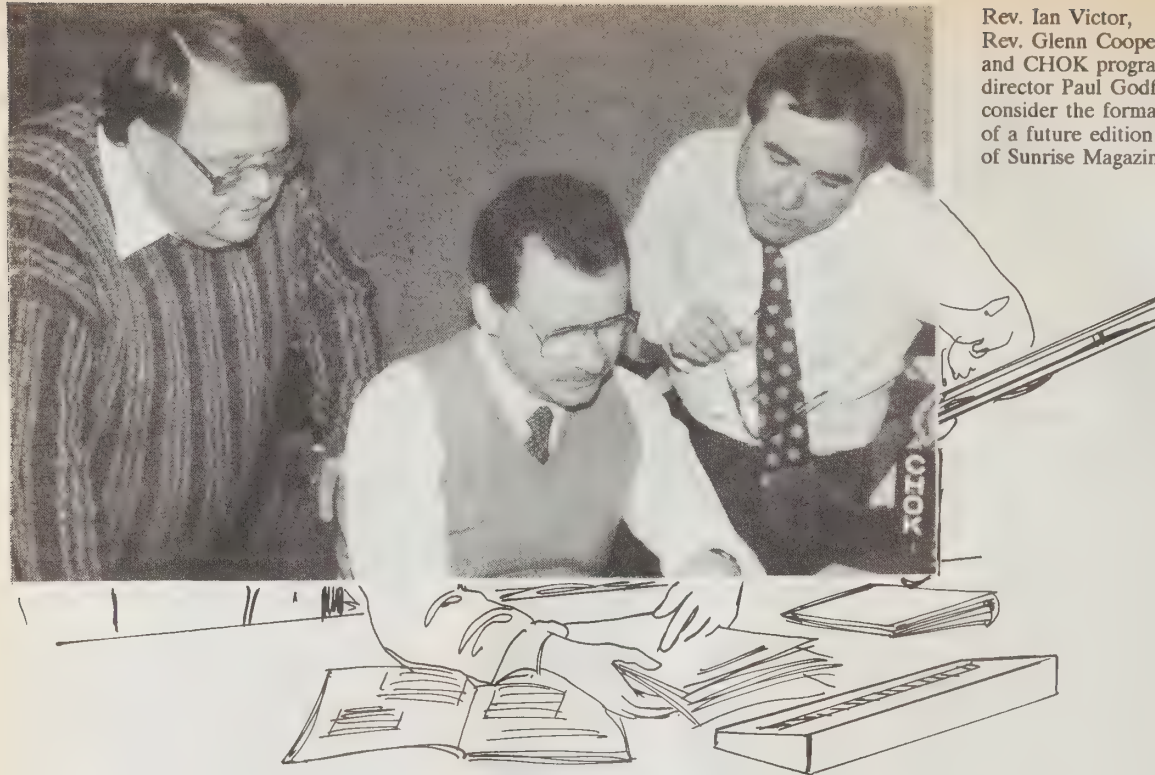
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Rev. Ian Victor, Rev. Glenn Cooper and CHOK programme director Paul Godfrey consider the format of a future edition of Sunrise Magazine.

SUNRISE MAGAZINE

**Christian
broadcasting
with a
difference**

by Bob Doyle

Radio programmes with a Christian content usually consist of a Sunday morning worship service, or a brief "thought-for-today" message wedged between two of the current top recorded musical hits. Not exactly the type of fare that inspires or attracts listeners with any regularity.

Not so in Sarnia, Ontario, where the Rev. Glenn Cooper produces and anchors a radio programme called *Sunrise Magazine*. Now in its fifth year on CHOK, a Sarnia AM station, *Sunrise Magazine* has grown to have the largest audience in its time period of any radio programme on Sunday morning in the Sarnia-Lambton County area. Cooper blends a mixture of interviews, music, discussions, and a wide variety of guests into a unique Christian programme that appeals to a wide audience.

The clue to the success of *Sunrise Magazine* resides in Glenn Cooper's experience behind a microphone. Glenn worked for seven years as a ra-

dio announcer before entering the ministry. While working at a radio station in Winnipeg, he decided to go to university and then on to Knox College. The first step of his plan took him to Peterborough, Ontario where he attended Trent University. While studying to obtain his undergraduate degree he worked part-time at a Peterborough radio station.

After graduation from Knox College Glenn accepted an appointment to the Presbyterian Church in Point Edward, Ontario, a quiet little village on the shores of the St. Clair River. Point Edward, hemmed in on three sides by Sarnia, retains its own identity and resists being annexed by the larger community. A few years later, the two-point charge of Point Edward and Brigden Presbyterian Churches called Glenn as their minister. He has served in his present ministry for twelve years.

Not long after coming to the Sarnia area, word of Glenn's experience in

radio became known. He was often asked to be a guest on CHOK's Hot Line, a listener call-in show. Occasionally, he hosted it along with other programmes produced by CHOK. Glenn, along with Peter Henderson, the regular host of Hot Line, promoted a successful fund-raising campaign to help the drought-stricken nations of Africa. As a result, over \$20,000 was turned over to Presbyterian World Service and Development.

Wayne Steele, CHOK station manager and Paul Godfrey, programme director, asked Glenn to create a radio programme that would combine his experience as a broadcaster with his training as a minister. Glenn says, "When they proposed the programme to me, one of the only guidelines they gave me was that it be a programme I could live with. It was challenging, but that is exactly what I did. I created a show I can live with."

Sunrise Magazine, heard at 9:10 a.m. on Sunday mornings, consists of three main parts. After an introduction by Glenn over background theme music, he talks with the Rev. Ian Victor, who also ministers in a two-point charge, Petrolia and Knox-Dawn. Ian plays an important part in the programme because as Glenn says, "Ian isn't afraid to tackle a controversial subject, or to go out on a limb." Glenn recalls one example just before Christmas when Ian chastised an advertiser who used a large picture of Santa in an advertisement. The caption under the illustration stated, "He is the centre of it all." Glenn goes on to explain, "The opening conversation with Ian can get lively at times. We also try to make it informative for the listeners."

The next segment of the programme consists of a five minute presentation by a guest clergy person. The minister or priest presents their topic following the lectionary. In describing this part Glenn states, "I ask the same person to commit to a six week period. This ensures continuity for the listening audience. By using the lectionary as a guideline, all the highlights of the Christian year are included."

In the third portion, Glenn conducts an interview that relates to the

life of the church or spirituality. Lasting approximately twelve minutes, this could include such diverse subjects as talking to a hospital or prison chaplain or a visiting priest from Peru. Glenn makes his guests feel relaxed, resulting in interesting, candid discussions.

Music breaks up the intensity of conversation, presentations and interviews. Describing the music he uses, Glenn comments, "I am not comfortable with a lot of contemporary gospel music. Theologically, it is not very good. So I use choir music, but not exclusively. Sometimes we play music by artists like Mahalia Jackson, or for a shift in tempo, Bruce Cockburn or Roberta Flack. But, at least half of all the music used is choir music." Along with music, short parts of comedy tapes by Bill Cosby and Charlie Farquharson add variety and a change of pace.



**"There are no
CBC produced
programmes that
are as good."**

- CHOK Programme Director

Paul Godfrey expresses his pleasure with Glenn's creation. "People have gravitated to the programme in the past five years," Mr. Godfrey said, "and we consider it to be very successful. As for Christian radio shows, there are no CBC-produced programmes that are as good." Mr. Godfrey goes on to explain that his radio station may syndicate the programme. "Syndication is a little more complicated now with satellite technology, but it is a possibility we are looking at. Certainly the quality of the show is high." Mr. Godfrey describes the casual agreement CHOK has with Glenn concerning commercials during the programme. Night club or other commercials that would clash with the main message of *Sunrise Magazine* are not run.

Glenn describes the focus and direction of *Sunrise Magazine* as support for people active in the church. "Faithful living is important," says Glenn, "and we must tell people it is important." The programme also exposes non-church people to the gos-

pel. Glenn observes, "Many non-Christians have come under the influence of 'wacky' Christians and get turned off the Christian faith." The programme also aims at the "lazy agnostics". Glenn comments about this part of his audience: "Agnostics who say they really don't know if there is a God are basically lazy. They are too lazy to wrestle with the problem of life and death. So we try to prod them into a little action."

Preparation for broadcasting takes Glenn from four to six hours a week. Glenn's congregations understand and see the value of this effort. To be sure he has enough time to look after the needs of his congregations, he refuses to serve on any national or regional committees of the church. He says he misses the stimulation these committees provide. He follows closely the decisions and recommendations made at Presbytery, Synod and General Assembly. Sarnia Presbytery also supports his work by donating money to purchase the music he uses.

Although ministering to two congregations, and producing a radio programme 52 weeks a year keeps him busy, Glenn does not neglect his two teenage sons from an earlier marriage, John, 18, and David 16, nor his present wife the Rev. Iona MacLean, minister of Laurel Lea-St. Matthews Church in Sarnia. His older brother, as well as his father and father-in-law are also ministers.

Sunrise Magazine has developed into a popular programme with a valuable ministry. Glenn Cooper's creativity has fashioned this unique means of outreach. Christian radio may be labelled mediocre elsewhere, but not on Sunday mornings in Sarnia. □



Mr. Doyle is a free-lance writer, living in Sarnia, Ontario.

Editor's note: Since this article was written, the Rev. Ian Victor has accepted a call to West Vancouver Presbyterian Church.

REPENTANCE?

- *While we had our minds closeted, busy with the dilemma of God's gender, a few other concerns seemed to have been misplaced.*
- *On the other hand, these may no longer be considered concerns of any particular significance.*

by Susan Conly

The sophistication of our erudite society is certainly clearing away much of the clutter of irrelevancies that I once considered Gospel truths, in fact truths very necessary for the well-being of our souls. We toss out this, scoff at that, chuckle over the naiveté of Old Testament writers, scorn the ignorance of Jesus' contemporaries who misconstrued his words when their meaning is so clear to our long-distance intellectuals.

We are a busy lot, we 20th-century Christians, as we slip our analytical acumen into overdrive. Even as an onlooker, I'm getting a bit tired with the tedium of it all. There are times when I retire to my corner and (as an old friend used to say) "I jest sets and t'inks and rocks".

Frequently I indulge in nostalgia. I mourn the passing of the familiar, the old. That old dichotomy of sin and repentance, for a starter. At the pace we are moving in this present decade, we will free-wheel it into the 21st century encumbered with nothing more weighty than our social surface perceptions. So before "sin and repentance" slip into complete oblivion, I want to ponder this old-fashioned aspect of Christianity.

There appear to be so many valid alternative life-styles nowadays. Children and adults all being encouraged to write their own tablets of stone, uncluttered by sin, forgiveness, repentance and all those "thou shalts" and "thou shalt nots". Maybe we don't need them.

Yet the Old Testament prophets, the New Testament writers and many of the churches throughout the ages since have given them full coverage. I recall an old minister of my childhood preaching on "repentance". He fairly rocked the pulpit as he roared, full-throat, "Be not deceived, God is not mocked; you reap what you sow." He may have overdone the drama a bit, but there was certainly no pussy-footing. Every single one of us knew exactly where we stood — shape up, or else!

Did all this ranting about repentance do any good, make us any better persons? What, exactly, was he talking about — what is repentance?

Thinking about it from the vantage point of many years of struggle, I know that, certainly, it is more than penance and passive apologies. Repentance is the pivotal moment of one's life. That moment when with clarity you realize, and accept, that God has put you where you are for a purpose. That God has chosen you for a distinct role in the unfolding of the great drama of his Plan.



REPENTANCE
*is the pivotal moment when
you accept that God has put
you where you are, for a
purpose.*

From now on, your cues come from him. Repentance implies that you no longer compare yourself to others. No longer do you fluctuate between the persuasions of family and friends. The deliberate turning away from the fascinations and influences of society, affirming the gift of choice in such personal moral issues as abortion and sexuality rather than shirking as you lean on man-made laws, all this of necessity follows that first and fundamental recognition. You have made the commitment to be his hands and his feet and his voice in the space he has allotted to you in the script for the Good News drama: script that was brought by the baby messenger, entombed in a pit of darkness, then lifted back up into the light amid the hallelujahs of Easter. That despite the awful power of evil, the awesome power of God prevailed. God was in control of human affairs. A 33-year microcosm of the ensuing eons as the battle rages between good and evil.

It was, and is, a tough script to follow. In our act of repentance, we acknowledge the discipline of being a protagonist in this great drama — where protagonists sometimes die. We notice, too, that the director does not permit easy alternatives.

Yes, indeed, God is still in control of human affairs, despite all indications to the contrary. And his power will prevail because of the commitment of his cast. He needs us, as we need him. Rightly or wrongly, that is how I interpret the script.

Too well I am aware that this is no longer the assumption of our present Age. Playing God, we are tossing out his script, ignoring the cues. In a few short years, we may have entirely dispensed with the Bible's "tough love," its notions of God the law-giver, the director, the forgiver, the healer.

The essence of our existence in the 21st century may very well be each of us doing his/her own thing; every perversion may be an acceptable variant of human behaviour. No sin, no repentance. The Spirit of the Age will have usurped his role as director of the drama.

I know that as soon as I venture out of my rocker, I'll be appalled at all the evidence stacked against me.

On a dark clear night, I stand in my yard on a farm in west-central Saskatchewan and look up at the incredible beauty and rhythm of the stars. At lovely golden-yellow Arcturus, sparkling blue-white Vega, the brilliance of the Northern Cross, our old friend Polaris, the Milky Way arching the vault of the heavens with its combined glow of billions of stars millions of light-years distant, and beyond this to the spaces of endless, depthless black holes that lead to — where? Glorifying in the majesty of it all, in the constancy and the surety of this cosmic drama, I am comforted. I rather suspect that our foolish little struttings and arrogant mouthings won't bring down the final curtain on Truth.

I quail, nevertheless, as I try to envision the phenomena of the human predicament in the next century. I suspect that there is much tough disciplining and humbling in store for all of us in the years to come. We are such an arrogant lot.

Montaigne said it well: "Oh senseless man who cannot possibly make a worm and yet will make gods by the dozens."

It was rather flippanantly suggested to me the other day (in fact, that's what triggered all this musing) that this 'Good News and Jesus stuff' is nothing more than a soft security



REPENTANCE

***affirms the gift of choice on
personal moral issues, rather
than leaning on man-made
laws.***

blanket, quite irrelevant for an advanced society. It has been said to me many times before, as I'm sure it has been to you. This time though, that supercilious tone, the "advanced society" bit, against the backdrop of reality, the deplorable state of our planet, set me off.

Security blanket it may well be, but "soft" it is not; there is nothing soft about the discipline of Jesus Christ and the crucifying Cross. It hurts being a Christian, many times it hurts.

Irrelevant? — to quote Dean W. R. Inge's warning: "He who marries the Spirit of the Age will soon be a widower".

Security blanket? — of course it is; the security and the surety of God's promises to me. My response? — repentance, the very essence and the heartbeat of life itself. □



Ms. Conly is a free-lance writer from
Macklin, Sask.

PILGRIMAGE

-The spirituality of place

What you should consider before visiting the Holy Land

by Douglas duCharme

NEW YEAR'S EVE, 1854. Henry Wentworth Monk stands on the hills outside Jerusalem looking down on the holy city. He is the first Canadian to travel to Jerusalem. Born in March Township near Ottawa, Monk became a prophet of world peace of the Victorian era. Upon his return to Canada, the "Prophet from March" wrote in his occasional column in the *Ottawa Free Press* of the restoration of the Jews to Palestine. There could be no redemption for humanity until Palestine had been restored to the Jews, and until Christian and Jew could be reconciled in a plan of social justice, according to Monk.

NOW, nearly a century and a half later, thousands of contemporary Canadians travel to Palestine and see the results of the restoration of the Jewish people to the land which the three Abrahamic faiths — Islam, Christianity and Judaism — call holy. The situation has changed drastically, even beyond Monk's expectations. Yet still today, the spiritual quest encounters political implications similar to those reflected by Monk's observations. Today differs in that pilgrimage has become a multi-million dollar business.

Advertisements appear in many church magazines: "Holy Land tours — the trip of a lifetime! Walk where Jesus walked — see the biblical sites — fulfil your dream." Ministers generally lead these tours. Prior visits have been heavily subsidized to prepare them to lead groups of pilgrims through the holy sites. The modern state of Israel depends heavily on the economic benefits of such tourism.

Many Christians dream of travelling to the Holy Land. Yet most Christians have problems dealing with the Middle East. We are of two minds. On the one hand we see the



Meeting people who live there should be a part of your Holy Land visit.

Holy Land as a place of pilgrimage and renewal, where faith recovers its identity, where the gospel has its roots.

On the other hand lie our prevailing images of the *Middle East*, images of terrorism, war, political instability, religious fundamentalism, violence and uprising in the Israeli-occupied territories.

As a result, most Christian tour groups from the West advertise that they travel to the "Holy Land," not the "Middle East." We compartmentalize what we think of as distinct places — revering the one and fearing the other. This outlook, with its strong historical roots, goes back to the Crusades. Behind it lies a complex, tangled history. However, we need to consider its clear implications for today.

PALESTINIAN CHRISTIANS FEEL REJECTED

In 1 Peter 2:4-5 we find a compelling text of renewal and faithfulness: "Come to him (Christ), to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house." Palestinian Christians find this text to be especially meaningful. When western Christian tour groups visit the Holy Land they visit the historical sites, the 'old stones,' without life except for historical imagination. They pass by the Palestinian Christians, who are the 'living stones,' representing the living church of the New Testament, still alive, still a presence and a witness to the faith they claimed two thousand years ago. They feel 'rejected' by these fellow Christians.

The Palestinian churches remain largely unknown to us. They have become the "forgotten faithful." Our western images of the Arab Palestinian speak of terrorists. We think that all Arabs, all Palestinians are Muslim. Of the 14-million Arab Christians in the Middle East, the Palestinian churches number in the hundreds of thousands. Certainly, more than Canadian Presbyterians! They have been faithful through suffering and tragedy down the centuries. Yet we do not know them. Any wonder they feel like "the stone the builders rejected" (1 Peter 2:7).

Most tours of the Holy Land discourage meeting local

Christians. Itineraries are developed on a "people to places" model of tourism. Groups "site-see" their way around the holy places, in the same way one might visit Disneyland, or look at Niagara Falls.

The Rev. Riah Abu El-Asaal, an Anglican priest in Nazareth, explains what devastates Palestinian Christians "is the manner in which their faith is presented to Christian pilgrims visiting the Holy Land." These groups come "with the cry of the Greeks on their lips 'We would see Jesus'," but they see shrines and musty grottoes. "They are not led on a search for their Lord," Father Riah says, "they are taken on a tour."

WHAT MAKES THE LAND "HOLY"?

One must ask: What makes the land Holy? Surely not clusters of stones! Palestinian Christians, who call the Holy Land home, believe their continued presence as a body of worshippers living in the land, sometimes but not always in close association with the holy sites, defines the experience of the land as Holy.

Yet many pilgrims, when caught up in a site-centred tour, become annoyed when the "biblical" vision of their illustrated Bibles is blurred by icons, lamps, or contemporary Palestinian worshippers. They come to "see" the original traces, rather than to appreciate an encounter with the contemporary results of his original trailblazing life and work. The Old City of Jerusalem, today a crowded, noisy Arab bazaar, shakes the modern visitor's romantic image of the city. They seek a Holy Land museum, untouched by time.

A nurse from the USA who participated in a typical Holy Land tour recalls her visit: "We were very isolated, and everything was extremely commercial and packaged. It was like travelling in a vacuum. None of the group was interested in trying any new food or learning anything about the culture. There was so much jammed in it was mind-boggling! It seemed like everything was geared to our stops at gift shops. It disgusted me."

Then, as if to add insult to injury, the contemporary pilgrim may find more often than not the promise of finding the biblical burning bush dispelled by the thick black smoke of burning tires. The political realities of the Holy Land today cannot be ignored. Richard Butler, when he was Director of Church World Service in the USA said, "The so-called non-political trip is impossible. It is in fact very political by what people *don't* see. To ignore the people of the area and their problems, concerns and hopes is not spiritual."

The fact that by far the majority of local tour guides since 1967 are Jewish Israelis, however well-trained, can often result in some fairly blatant political comments along the way. Yet how many visitors would feel willing to challenge such statements?

BE WARY OF POLITICAL PURPOSES

The Israeli Government respects access to holy sites for pilgrims of all faiths, as laid down under the international agreement known as the Status Quo Legislation of the Holy Places. Yet according to a *Jerusalem Post* article of February 3, 1985, only two Palestinian tour guides have been registered for licences by the Israeli Government since 1967. Even without carrying a blatant political agenda, pilgrims need to be wary of the political purposes that are

served by being forced to rely exclusively on official Israeli guidance and supervision as they travel.

Pilgrims need also to know the biases of some Christian groups who sponsor tours which are meant to "give comfort" to the modern state of Israel, based on a divergent ideological platform known as "Christian" Zionism. These groups, working in part through the so-called "International Christian Embassy — Jerusalem," bring an agenda to the encounter with the modern state of Israel which the Middle East Council of Churches has unambiguously termed "heretical."

Ed. note: To assist those visiting the Middle East to accomplish some of the goals outlined in this article, the Middle East Council of Churches has set up a tour office. For more information, contact: The Ecumenical Travel Office, The Middle East Council of Churches, P.O. Box 4259, LIMASSOL, CYPRUS. Telephone: (051) 26022. Telex: 5378 01KCY.

CAN TOURISTS BE STUDENTS, TOO?

So, what are prospective pilgrims to do when faced with so many issues and sensitivities? Given the variety of sites that would be of interest to most tourist/pilgrims, and the restricted amount of time that most of us can spare, can we expect tourists to be students as well? Yes, says a Presbyterian minister from the USA who recently returned from a visit to the Holy Land. His group visited many sites of biblical interest, but also built into their schedule time for meeting with people. In addition, the group devoted time to spiritual reflection. According to the Rev. Don Wagner: "Our purpose was to listen to people, to understand their living witness, and to hear what's going on so that we could serve as better interpreters when we return. Many of them had expected and wanted a regular Holy Land tour, with all the regular stops. Initially, there was some resistance to what we were doing, but once under way, they became excited by the opportunities and intrigued with the unusual experiences. We had a few people who had previously been on trips: I think nearly all of them told me that this trip had been better and richer because of the contact with people."

A number of questions remain. Can western tour groups learn to understand and appreciate the ancient Eastern Churches and their continuous living witness in the Holy Land? Can tourists and pilgrims understand the human dimensions of people facing real problems in the contemporary Middle East, even if it jars traditional expectations? Or will the people of the Holy Land remain caricatures, props in a religious fantasy, museum pieces trapped in time?

In the end, questions of this holy place address our spirituality. That is the way it should be! □



Mr. duCharme, a Canadian Presbyterian minister, serves as Middle East liaison for the Canadian Council of Churches.

"When did we see

by Keith McKee

The chart found below records the level of involvement of Canadian Presbyterian churches in community services and social justice projects. The statistics have been gathered from the responses to the Board of Congregational Life's 1987 survey mailed to every clerk of session.

First the chart tells us how many churches were not involved in community services and social justice issues. The majority of congregations left blank the section listing the various activities for the welfare of the larger community. Some even wrote "N/A" (not applicable)! The majority therefore indicated that they did not participate in the life of the community in terms of community service and social action issues.

Secondly the chart indicates that a distinction must be made between ongoing community involvement and once-a-year involvement. The once-

a-year food hamper donation is at a level of service far different from the church which operates a hostel for the homeless. Most congregations who are involved in community service participate in an annual or semi-annual outreach, not ongoing projects.

The survey next asked what types of things our churches are doing for the community. After an examination of the almost one thousand surveys, it became apparent that we are a Church that feeds. Food bank donations (on a yearly or regular basis) and "meals-on-wheels" are by far our largest services. Few congregations participate in the management of the food banks, preferring only to make donations.

The food area consumes well over 75 per cent of our community involvement. Used clothing donations, hostel support and operation, over-

seas foster-child sponsorship, and financial donations to crisis counselling and support groups concern a minority of congregations. Often just two or three members of the church do all this work. Almost all church members seem to participate in a Christmas food drive, only a few dedicated people work throughout the year in community service.

Note that community service sometimes but not always, indicates how active a church is in other areas. Churches without community outreach often fail to have church schools, active organizations, or large attendance at services. Concern with institutional self-preservation seems to stifle outreach into neighbourhoods.

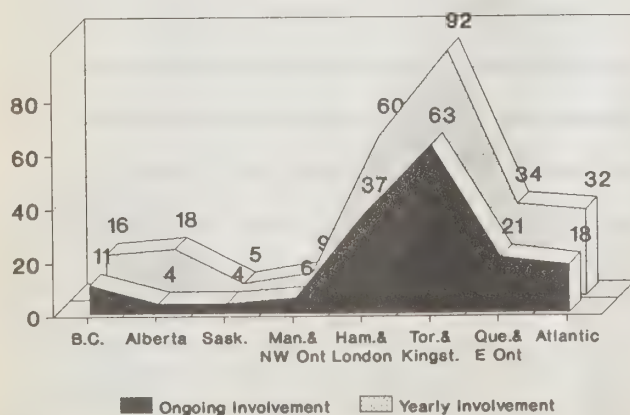
Regional differences also seem to determine the involvement of churches in community service. The Synod of the Atlantic Provinces indicated

Involvement in Community Service and Social Justice Projects

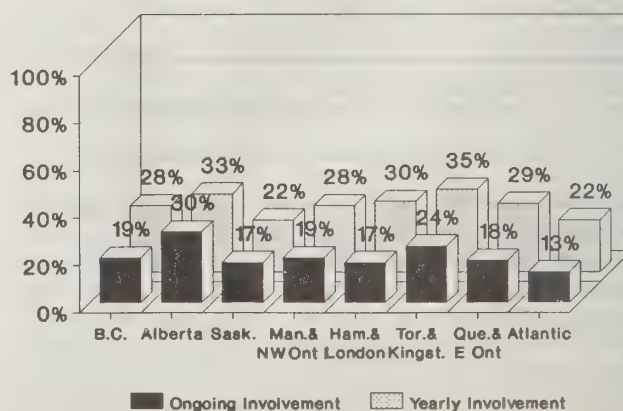
1987: Board of Congregational Life

Charts by Doug Moore

Number of Congregations Involved in Projects (By Synod)



Percentage of Congregations in a Synod that are involved in Projects



you . . . ?"

the least involvement, the Synod of Alberta and the Synod of Toronto and Kingston the highest. The percentages of active congregations in these latter synods were about double those of the Atlantic. Significant differences were also recorded from presbytery to presbytery.

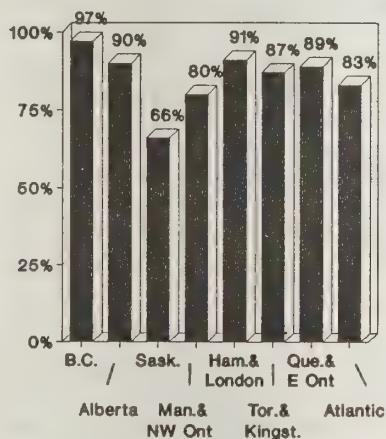
Our Church appears to operate almost exclusively within the framework of charity. We choose to give food and clothing handouts to people and provide temporary housing instead of working to improve a social system that forces people to go to food banks and shelters. We apply temporary solutions to serious long-term problems. Still more shocking, only a minority of congregations even involve themselves in these temporary solutions.

All our congregations need to renew their interest in social justice. Jesus calls his people to help all humanity, to eliminate inequality, and to work on behalf of and with the poor and less fortunate. Congregations are called to look beyond their institutional walls into both their local communities and the global community. The fact that not one congregation indicated involvement in the concerns of Canada's aboriginal peoples speaks to our failure in this area.

We need to direct people with time, energy and resources into social issue areas. Not to be overlooked is the valuable contribution some individual members are already making. We need to find ways in the congregation to recognize their involvement as Christian ministry. For too long the laity of our Church have struggled with social justice, with little or no encouragement from Church leaders.

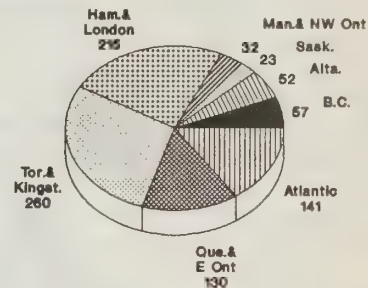
A good place to start is with a study group around Dr. J. C. Hay's little booklet, *THEN AND NOW; THE SCRIPTURES AND SOCIAL JUS-*

Percentage of Congregations Responding to Survey
(% of the congregations in each synod)



Charts by
Doug Moore

Number of Congregations Responding to Survey (By Synod)



TICE.* With a renewed stress on social justice, the Church can better encourage its members who are already active in community outreach, as well as help other members become involved.

*This book is available from: Resources Distribution Centre, 50 Wynford Dr., Don Mills, Ont., M3C 1J7. Single copy: \$2.50, 10 or more \$2.25/copy, plus 6 per cent handling charge. □

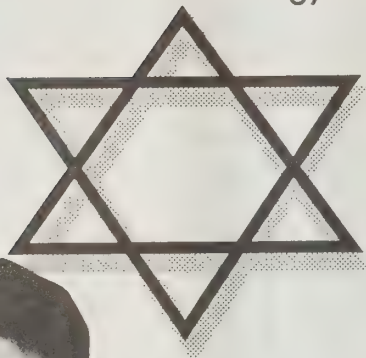
***We are a church
that feeds,
gives handouts,
and provides
temporary housing,
rather than
working to
improve the social
system.***



Mr. McKee has recently been inducted as the minister of Mooretown and Knox, Dawn, in Ontario. The above research project was done in conjunction with the Board of Congregational Life, while Keith was a student at Knox College.

POWER AND EMPOWERMENT

A US rabbi, teaching at a Roman Catholic theological seminary, discusses "Jewish theology of liberation."



Editor's note: Reared in what he describes as a "conservative Jewish family in the rabbinical tradition" in the US state of Florida, Marc Ellis directs and teaches in the justice and peace programme of Maryknoll (Roman Catholic) School of Theology in New York.

The author of several books and numerous articles on various aspects of theology, Ellis says he has lately been writing "more and more on specifically Jewish topics".

As a Jewish liberation theologian he believes that "a theology which does not openly lay the groundwork for an embrace of the Palestinian people is at best irrelevant, and at worst a path for torture and death."

During a recent visit to Geneva, he spoke with Monique McClellan of the WCC Communication Department.

Question: What does it mean to you to be Jewish?

Marc Ellis: It is essentially to place oneself in Jewish history, and to affiliate yourself — through birth, but also through choice — with the Jewish people.

Seventy-five per cent of the Jews in the world live outside the State of Israel, but Israel has assumed a very dominant majority aspect in our consciousness. In a sense our theology has told us that Israel is the centre of the world.

We have diverse Jewish communities around the world. Israel is one of them. But to me, being Jewish covers a much broader aspect than living in any particular place.

You teach at a Catholic school. Why are you in ecumenical dialogue?

It had never really occurred to me that that's what I am doing, but it's probably to search out this other part of Jewishness — the people called Christians, who came from my community and split off from it, but who fundamentally participate within a broader sense of the Jewish community.

Where does Zionism fit into your understanding of being Jewish?

First of all, it's important to make a distinction between government — the state of Israel — faith and people.

Zionism started in the late 19th century among some Jews who felt that we would never be able to live in Europe in peace and that we would never be able to flourish in Europe.

Although a minority movement, it gathered momentum, especially after the Holocaust. But it remains (and a good Zionist will tell you that) a minority movement.

Zionism wanted all Jews to make Israel their home, and said that Judaism could not exist outside of Israel. That has turned out to be wrong.

Marc Ellis

Essentially, Zionism responded to the European part of our history and evolved into a state. We often forget that most Jewish organizations with a rabbinic understanding of theology, as well as secular radical Jews, were not too pleased with the emergence of the state of Israel.

Whenever we have had a choice as Jews, we have chosen to live among other peoples.

The title of your most recent book is "Toward a Jewish Theology of Liberation". Why a Jewish theology of liberation?

Many of us, Christians and Jews, find theology as spoken by our institutions no longer nurturing the questions we need to ask about our history. A Jewish theology of liberation is born at our time in history, when we are betraying the ethical commands of our tradition.

I am 36-years-old. I was raised in rabbinic theology. The crushing blow to rabbinic theology was the Holocaust, when it became clear to the Jewish people that we could no longer depend on the beneficence of the people among whom we lived.

When Jews began to say "Never again!", we needed a theology to express that. Rabbinic theology was no longer adequate to describe our immense suffering, nor was it able to articulate our need for empowerment.

In a very short span of time, holocaust theology replaced rabbinic theology as the normative theology of our community.

Basically it developed during and after the 1967 Arab-Israeli war. Perhaps a loss in '67 would lead to more suffering . . . but then that lightning victory!

Thus surfaced that dialectical tension in Jewish life between holocaust and empowerment; and it became normative for the Jewish people, because it spoke to our experience in our history.

Rabbi Irving Greenberg said that no statement, theological or other, can be made after the Holocaust which is not credible in the presence of the burning children.

But he also wrote something else, right after the '67 war: the victims ask us above all else not to create the matrix for another genocide. Not just

Jewish, but any kind of suffering, because of the way we had suffered.

So in the beginning there was this tension: the Holocaust mandating empowerment, but constrained by our suffering.

In the '70s and '80s this shifted. Increasingly, almost every kind of empowerment was legitimized, and unjust forms of it were no longer critiqued.

So it has become clear to me in the past years, especially since the Palestinian uprising, that this theology, which tried to balance suffering and the need for our empowerment, could no longer guide us, because it could not understand or analyze what we are doing in our empowerment.

While rabbinic theology could hardly speak of empowerment at all, and holocaust theology only looked toward it, when empowerment finally arrived we didn't have the tools of analysis to look at the cost of it.

In the Palestinian uprising Jewish holocaust theologians are basically silent. Palestinians are not part of their theology. And that is the central question facing the Jewish people.



So you are now asking what the cost of Jewish empowerment is?

What is it that will allow us to break through this paralysis in Jewish theology? I believe that by coming into solidarity with all who are struggling for justice around the world we begin to critique those forms of our empowerment which are unjust.

If we are in solidarity with the struggle of the South African people, it forces us to critique Israeli connections with South Africa; if we are in solidarity with the Nicaraguan or Salvadorean or Guatemalan people, we are forced to evaluate Israeli policy in Central America.

And if we are in solidarity with the Palestinian people, then it forces us to come to grips with the fact that we have abused our power.

Has our empowerment liberated us or enslaved us? What is it within our empowerment that moves us closer to liberation, and what is it within our

empowerment that moves us away from liberation?

The central key, as far as I am concerned, is the Palestinian people.

Are you considered a young rebel among Jewish theologians, an out-cast?

My reception among Jews ranges from "We have needed this for years!" to "You are a traitor!"

Most people who are trained theologically in the Jewish community have nothing to say about the questions that face our people. In that sense, nobody has taken up my challenge as yet, the challenge of Jewish theology which I see as creating the context for a solidarity and ultimately an embrace of the Palestinian people.

I think that's what any Jewish theology needs to be about right now, creating a path of solidarity, an embrace of the Palestinian people, as a way to recover what it means to be Jewish.

How can those who, in memory of the Holocaust, live under the threat of extinction, and now within Israel, reconcile the embracing of the Palestinians with their fear for the future of the nation and of the Jewish people?

One of the problems of holocaust theology is that it sees the Holocaust not only as past, but really sees it as our future. As long as we do that, we cannot move forward.

Everyone outside the Jewish community knows that Yasser Arafat is a moderate in the Middle East. But because of that holocaust fear, he can be identified with Hitler. Arafat and Hitler, the Palestinians and the Nazis — you hear these comparisons all the time. I think they are blasphemous.

If we have a critical understanding of our empowerment, we learn several things. The one group in all of the Middle East that cannot and has never threatened Israel militarily is the Palestinians. But in our mind they do.

We have to begin to break through these myths which make it ever more difficult for us even to approach the question of solidarity.

Jews have many fears. I as a Jew have many fears. But we have to look realistically at the history we are now creating. We are now powerful.

It's very difficult for Jews to say

POWER continued

that. Only very rarely will you hear Jews say, in private or in public, that we have power. It's not part of our experience historically.

But now we have to face up to it. We not only have power, but we have often used it in a very oppressive way.

When you talk about Israel, how do you distinguish between power and empowerment?

Empowerment is broader. The empowerment of a people is to have its own institutions, to feel comfortable in society, even to make mistakes like other people do, to have a distinctive identity, to have a base from which to speak, to tell its own stories, but also to voice its concerns about the world.

It has also been felt by some members of the Jewish community that we need a military of our own, and our own police force. That comes out of the memory of being isolated and abandoned in Europe. But empowerment is broader.

Is Jewish spirituality altered within liberation theology as you see it?

In a Jewish theology of liberation, a spirituality emerges within the voices of our tradition, past and present, who have spoken of the need of Jewish life, but who have also been in solidarity with all those who were struggling for justice.

I'm also thinking of secular Jews who were deeply religious thinkers. The diaries of Etty Hillesum, who went to her death in Auschwitz voluntarily, a "secular Jew", speak about a spirituality and the desire to build a world beyond suffering.

I think also of Martin Buber. People like that are resources in our tradition which bring us back to that part of our tradition which is generous and exists in a spirit of solidarity.

Don't you get discouraged trying to break through so many layers of hostility?

I'm not naive about anti-Jewishness in the world. There is a lot of anger surrounding both the Jewish-Palestinian issue and the Jewish-Christian issue.

When you scratch a Jew, the real anger we have is with Western Christians, not with Palestinians. We are a profoundly angry people, and we have every right to be.

But that's not enough. We are a people who have been isolated in the world. And we feel that isolation even more today than we felt it in the Warsaw ghetto.

I often face hostility. There are many levels of gut reactions to Jews — unconscious, conscious. It's a very complicated thing. But this is my way of being faithful as a Jew.

I want to work with Christians and others who, despite the complexity of their feelings, are willing — because of our interlinked history — to struggle with these feelings and move forward.

That's the future of religiosity of our time, not just Jewish religiosity. But for me as a Jew it's a very, very complicated procedure. □

Monique McClellan

This article first appeared in the May issue of *One World*, the Monthly Magazine of the World Council of Churches, and is used here with permission.

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Being a Presbyterian ... means

The two brief articles that follow are responses to Jim Dollar's article in our March issue, "Being Presbyterian isn't easy."



being part of Christ's Body

by Gareth J. Evans

Since I made that decision to join with God in his body, the church, calmness has prevailed in my inner life. The storms of life still swirl about me but knowing where I am going gives me peace. This attitude sometimes infuriates those who try to demand from me what only God can give.

Last week my wife and I were discussing some of the conflicts that have surfaced in our two decades of marriage. Our daughter, Erin, saw the kitchen light and gave voice to the dilemma that was keeping her from sleep, "Why," she called, "if God is real, can't I see him?"

My wife thought for a moment, looked at me and said, "You'd better handle this one."

I went to Erin's room, knelt by her bed, waited for my eyes to adjust to the near darkness, gave her a hug and asked her to repeat her question. An objective observer would call it playing for time.

After a moment more of indecision a thought familiar to Sunday School teachers everywhere popped into my consciousness. "Erin, God is more like a force. You know the wind is real but you can't see it. You can only see what it does."

"No, Dad. You see the circles."

Perplexed again, Erin tried to explain. It finally dawned on me that the images of Saturday morning are more real than those of Sunday. Cartoonists place a few lines on film to

signify wind. Children go directly to the conclusion that the lines are the wind. My personal theology is no



Belonging to a Family

by Patricia Schneider

The recent "Taking the Pulse" survey mentions that 41 per cent of the respondents had at one time been something other than Presbyterian. I belong to that 41 per cent and have been a member of the Presbyterian Church for less than a year.

The difficult decision to change churches left me feeling lost, rejected and somewhat misunderstood. When I first appeared at the door of the Presbyterian Church, I was in a fragile spiritual state. On those initial Sundays a mixture of the familiar and unfamiliar met me. I felt comforted singing many old, familiar hymns, hearing creeds almost forgotten and discovering that God did not confine himself to one building or one denomination.

The minister visited: listening, ex-

more complicated than, as the song says, "Jesus loves me, this I know, for the Bible tells me so." For too long the child perspective had been absent from my life. Now Erin was asking for something I didn't know if I could give. The idea that God operates as a force in our lives is a good one, but it didn't impress Erin. If at first you don't succeed, and all that

I tried again. "God is everywhere. He is a force like gravity. See, I'll hold my hand up here. If I relax then gravity brings my hand down to you." continued over page

plaining, reassuring. I hoped a new church family waited for me. Some members knew me, many did not. I nervously tried to make new friends. I took the initiative and joined a few groups, including the choir. Everyone welcomed me. Shortly after, I joined the congregation.

Many reading this may take the church for granted. Please don't! Not until your old church roots have been torn from you and you have stood alone, can you fully appreciate the privilege of corporate worship. I am not able to describe the feeling of loss during the period when I no longer enjoyed this privilege. Regardless of the depth of one's personal faith we all need to share and grow together. My new church family which I now cherish, fulfils these deep needs. □

Mrs. Schneider lives in Grande Prairie, Alta.

Erin reached her hand toward mine. "Is the gravity in my little finger?"

"Yes, Erin, if your little finger were not connected to your hand then gravity would make it fall."

For a long moment she looked in amazement at her little finger. Suddenly a smile lit her face. She reached out with her little finger and touched my lips and said, "Good-night." She was asleep in a few minutes.

I thought then of what is written in I John 4:12, "No one has ever seen God, but if we love one another, God lives in union with us, and his love is made perfect in us." The acceptance of God's love and being a Presbyterian has made a difference in my life that I can feel and others see. Living and working with others of similar persuasion can change lives. That is reality. Loving one another isn't easy. Being with Christ in his church helps. □

Mr. Evans lives in a rural area near Thunder Bay with his wife and three daughters. He is a member of First Presbyterian Church, Thunder Bay, Ontario.

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When Psychiatry Spurns Morality

by Robert Coles

In the late 1950s, I was studying to be a child psychiatrist. My supervisors were trained in psychoanalysis and soon I was in analysis myself and taking courses at a psychoanalytic institute. I remember the most erudite and prominent of those teachers — his long silences, his wariness with words when he did choose, finally, to use them. I remember, too, a paper he delivered at a psychoanalytic meeting — the emphasis he put on the "value-free" stance we ought to take as we do our work.

He made a point of keeping his office subdued in its decorative scheme, with few signs, signals, stimuli — few clues for his patients to notice. A drab, coldly functional place, I recall thinking — but that was the point, really. He and others were constantly reminding us how objective we had to become about our subjectivity, how patients can get sidetracked by our pictures, and books, our private interests.

When one of us (not I — I was too anxious then to be a good, obliging boy) reminded that distinguished doctor of Freud's office with its abundance of artifacts, we were

given the inevitable lecture about "those early days" when a pioneer was exploring unknown territory. After all, we were of another generation of mind-doctors.

"Any mingling of knowledge with values is unlawful, forbidden."

— French biologist Jacques Monod

Science now demanded rigour, established procedure, controlled behaviour. The buzz words were "neutrality" and "value-free" — an impersonality marked occasionally by one's subdued interpretive remarks.

I mention those past moments in a professional life because I believe they represent what so many Americans have experienced, in one way or another, during the second half of the 20th century — the notion that our personal values, our moral ideals and ethical standards occupy a realm separate from our working lives.

As a doctor, lawyer, journalist, or employee in X, Y, or Z business, one is expected to stand back a bit, or indeed a lot; the professions have their principles to uphold.

To be sure, we hear talk of “values clarification” — the importance of helping others know what they believe — while we, the teachers, the therapists, are told to “keep our own values separate,” as one text exhorts. A doctor recently said to me: “My job is to explain to a person what reasons push him toward behavioural troubles that bother him, and make him come to see me. I’m no moralist!”

Even with younger children there are all sorts of moral matters to confront — if we really cared to do so. But in my profession (for lots of people a secular religion) many of the important ethical matters which children bring up are commonly viewed in a reductionist manner — evidence of some psychological conflict or stage. Only recently at a psychiatric conference I heard a child called “hostile” and “passive-aggressive” who had been questioning his parents about the cost of their clothes and jewellery and vacations in view of the terrible starvation he’d seen on television and heard about in school.

One wants to ask, on behalf of the child, about the real reasons those doctors were so intent on refusing to take seriously the workings of his moral sensibility, and instead wanted to turn his questions into a psychiatric issue.

But so often children (and patients) don’t get heard the way some of us adults (and doctors) get heard, though when it comes to motives none of us is without them — as a paediatrician at that conference was at pains to remind us: “I don’t care what that kid was ‘working out’; I’m just glad someone dared connect the way we live and the way other people live in a moral way.”

For years I’ve struggled with such matters, and not all that successfully.

I recall the black child Ruby, only 6 years old in 1960, from the poorest, least educationally advantaged sort of family, who had to brave New Orleans mobs daily in order to attend a once all-white school. Dozens of grown men and women — only 25 years ago — called her every foul name imaginable, and threatened to kill her.

I watched and waited, did my interviews with her, anticipated psy-

chological symptoms as a response to severe, unrelenting stress. But the child held fast, and eventually I learned that — of all strange things — she’d been praying daily for those who tormented her so energetically. As she walked by the mob, sometimes a hundred or so strong, protected by federal marshals, on her way to a sadly deserted classroom, she said: “Please, dear God, forgive those folks, because they don’t know what they’re doing.” She’d heard in Sunday school that Jesus had once reached out similarly and she was trying to follow suit.

Meanwhile I had in my big-deal social science head the awareness that 6-year-old children aren’t capable of much moral reasoning — they’re in a very “primitive” or “early” period or “stage” in that regard. No doubt they are — and no doubt if any psychological or philosophical researcher had tested Ruby by asking her to respond to moral scenarios, she’d have flunked — meaning that she would have shown no great power of moral analysis. But she tried to forgive her enemies, and I doubt that I’d be so forgiving under similar circumstances at Harvard — were a mob to keep me from my classes.

I’d get the law going, call the cops and a lawyer, call the mob fancy psychiatric or sociological names, and needless to say, write an article about what I’d experienced — maybe, as the expression goes, “get a book out of it.” Ruby prayed long and hard.

Long ago — in his great *American Scholar* address, delivered appropriately to some very bright and well-educated people — Ralph Waldo

*Ralph Waldo Emerson
warned that character and
intellect are not the same —
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blunt way, “Smart doesn’t
necessarily mean good, not
by a long shot.”*

Emerson warned his listeners that character and intellect are not the same — that as William Carlos Williams once put it, in his blunt way, “Smart doesn’t necessarily mean good, not by a long shot.”

One reads of such awareness, too, in the unnerving letters Dietrich Bonhoeffer wrote during his concentration camp imprisonment at the hands of the Nazis — the moral disgust he felt for so many German intellectuals who had quickly made cozy peace with Hitler and his thugs, and their counterparts abroad, who used all sorts of rationalizations to protect their daily vested interests.

I recall as a medical student, auditing a course of Reinhold Niebuhr’s, hearing him tell the class that when the aristocratic and Aryan Bonhoeffer, who was in the United States studying at Union Theological Seminary, decided to return to Germany in 1939 to fight Hitler, a number of people wondered whether he might need psychiatric help. A problem, a conflict of sorts? Masochism at work — the need to suffer? Some neurotic “guilt” in search of exorcism through exposure to the risk of punishment?

It is embarrassing and saddening (and ever so edifying) to contemplate these vexing ironies: the ownership of the word “normal” by those who have lots of money, power, prestige; the convenience of those words “abnormal” or “sick” as a means of using the aegis medicine or science to make political and social judgments, and yes, intensely moral ones that we haven’t the candour to acknowledge as being such; and not least, the glorification of psychology’s “reality principle,” of realpolitik in daily life — as in “those are fine ideals, but you have to be realistic.”

The longer I do my work with children and their parents here and abroad, the more I come to realize how prominently a covert kind of moral instruction figures in family life — even though, ironically, for all our attention to children these days, in America, we have tended to neglect the moral aspect of their growth and development in favour of an emphasis on the emotional, and on the various psychological conflict boys and girls have to confront.

continued

I am not referring to the instruction we all bring to our children's lives quite explicitly — the ordinary, everyday teaching of right and wrong: You cannot go here or there and must not do this or that. I have in mind another aspect of our moral lives, and maybe a rather hard-working woman with whom my wife and I have talked for several years, a nurse, a wife and mother, put her fingers on what I'm getting at when she said this to us:

What do you do when the teacher says your kids are so helpful to others they aren't looking out enough for themselves?

"I try to bring up my children so they're honest and law-abiding. But I try to go further — I want them to be good-natured, to have mercy and compassion in them to reach out to others, who aren't as lucky as they are. We're not rich; we're just plain working people, my husband and I. (He works as a computer programmer.)

"It's tough, trying to be a good parent, I'll tell you — I mean, tough if you're going to take the world seriously, and try to live up to what you hear in church, and what you believe is right. But what do you do when you see your kids being kind and generous, and they help others, and the teacher says sometimes they're so helpful to others, that they aren't looking out enough for themselves

"I got into one of those binds a couple of years ago! I have given my little boy too many sermons, maybe! I had to give another one — tell him that you have to balance things out, and push ahead for yourself, but try to be nice to others. Then he asked me about his Sunday school lessons — and he said the nun told them that

Jesus asked a rich man to give up everything and follow Him and that's what we should do.

'That's when my husband

blew his stack; he said, 'Hey, we're not rich!' One day I agree, and the next I'll be thinking that we have a lot, and we could share it. I know what my garbage pail looks like: I'm embarrassed! I was even more embarrassed when my son told us he'd be willing to skip a trip to McDonald's: only go there once a week, not twice — and give the money to the poor. I didn't know what to say to that! I told him we'd think about it. I hoped he'd forget his idea. I guess my husband talked with him, and that ended that!

"All these books about 'child-rearing' — they don't tell you about that: how children can have these real 'deep' questions they ask — about why is the world unfair, and why don't people practise what they preach, and why do people go to church and say they're Christians, but they don't really try to live the way Jesus said we should live, the way he did live and his disciples did? I now realize that not only do children ask such questions, but sometimes they'll even want to do something — some of the good, good things they've been told about in church, or the things they've read and heard somewhere they should do. But then we come along and we get alarmed. Oh, we say — 'Hey: don't take us that seriously!'"

An ordinary American parent, neither rich nor poor, church-going but not, as she once put it, "too wrapped up in religion," she struggles with the various moral pieties we all have come to know — some of them urging a deep, abiding commitment to others, some emphasizing one's own requirements; some stressing the community, others the individual; some declaring the virtues of charity; others the virtues of competition.

In a relaxed and comfortable moment, one can try to have the best of all worlds, try to combine various contradictory elements in this life in a way that seems reasonably decent

and honourable. Maybe one is convinced, believes in the worth of one's chosen moral trajectory — until, often enough, a child asks one of those "naive" questions (no wonder Jesus asked us all to be like children!), or until an author such as Walker Percy comes along, with his reminder (in *The Second Coming*, and elsewhere) that one can "get all A's and flunk ordinary living," or finally, until those college students come along, as some of those who take my courses do, to remind me that they can write a brilliant paper in a course with the title "Moral Reasoning" and then leave the classroom and be, as one put it, "the same old out-for-myself-in-the-clutch person."

Percy also noted that it is possible for professors to give wonderful lectures on "moral analysis," or on "moral philosophy," and write books on these subjects —and still be egotistical or selfish or inconsiderate or arrogant and self-important.

Lord, I thought, let's change the subject! If we choose, however, not to do so — why, then we will have our hands full for life, as we struggle not only to be successful, but to be kind and thoughtful to others. And I suppose, in that regard, it is at least a start to know the difference between "smart" and "good," between "character" and "intellect," between mere words, however fancy, and daily action — a start that, one hopes and prays will be followed by a continuing struggle to live up to that knowledge, to put into everyday practice more and more of those high ideas and ideals one has heard about, read about, and to encourage a similar effort on the part of one's children. □



Robert Coles is a child psychiatrist who teaches at Harvard, and is the author of the book *The Moral Life of Children*. Reprinted with permission of the author.

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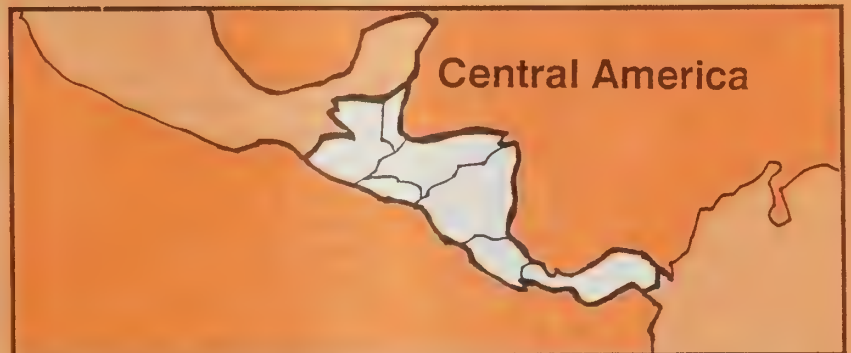
**Vol. 11, No.3
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MISSION UPDATE



Perceptions of Central America

by Joe Reed



*Conditions in Central America
will not improve until we allow it.*

The people of Central America want peace. Whatever their politics or their personal goals, the war has hurt them terribly.

Whatever the realistic expectations for success and however flawed it may have been, the Esquipulas II accord indicated that desire. It is really remarkable that five presidents from such widely different outlooks could sit down and say, in essence, whatever our differences, our people want peace. Furthermore, there is no hope for improvement in the region until we attain it.

Coupled with this conviction, goes the observation that the primary barrier to peace is the attitude of people in North America. We in Canada, with a three or four percent annual

inflation rate have just made drastic cuts in foreign aid because we cannot "afford" the programme. So little Nicaragua, which had an inflation rate last year of over 20,000 percent, will get less money next year than this.

When I first started my ministry in Central America I visited a refugee camp. As I turned to leave, a toothless peasant woman came over, blocked my way, and threw her arms around me. "Go back to your country," she said, "and tell people what is happening here."

She has put a real burden on us. Of course, she does not know, as we all do, how busy people are in North America and how many legitimate causes clamour for our attention.

But she cannot believe that people of good will can really know what is

happening to her and to her people and NOT act.

She also recognizes that the crucial decisions about her life and the life of her children, will not be taken in Central America but rather in the North. It ought not to be that way, of course, but to date it is a reality within which we must continue to work.

*Americans have more
they acknowledge*

One of the striking impressions that one has crossing Canada is the way so many people feel powerless, victims of circumstance and external forces.

If you go to Newfoundland, people say that they don't have any in-

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"Perceptions Of Central America"
continued.

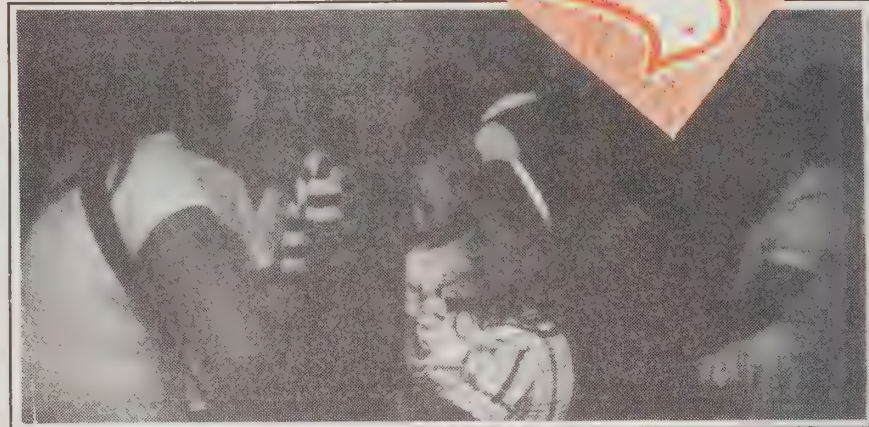
fluence because they are just Maritimers and people in Central Canada won't listen to them. In Montreal, the English churches complain because they're just anglophones and their own rights to buy underwear in English are being eroded. In Northern Ontario, people complain that the folks in Toronto don't understand them, and that too many people are moving south in search of jobs. And, as everyone knows, Western alienation begins at the Manitoba border.

What's striking is that if you visit a displaced persons camp in El Salvador or if you walk with a Nicaraguan peasant through his first crop ever planted on his own land, you don't have any of that feeling. Quite the contrary, there is a sense of new beginnings, of something happening, of a process which empowers people and builds community.

This sense of power and community is certainly one of the most attractive aspects of working in Central America. It's heady stuff, and, for many of us, quite seductive.

iii. While the U.S. is deeply involved in events in the area, the present unrest is not really an East-West conflict.

To be honest, I would have to say that I have not found Canadian Christians to be taken in by the "Us versus Them" view of the world. Our perhaps naive view of our immediate neighbours to the south (or at least of their politicians) is that they do labour under the world view that says all the struggles in Central America are simply communist plots. As I say, we may well be naive and need to make room for



A "Base Community" in El Salvador gathers together to struggle for justice and a fair share of life's blessings...

the tremendous academic diversity within that country. But if this view in fact exists, it is truly sinful because it means we in North America are denying the suffering poor of Central America the right to struggle for justice and a fair share of life's blessings. It would simply be misguided if innocent people,

"...there is a sense of new beginnings, of something happening, of a process which empowers people and builds community..."

Guatemalans, El Salvadorans, and especially Nicaraguans, did not have to suffer terribly because of a misconception in the North.

In Nicaragua, one intellectual alluded to this understanding of the world as the "balloon view".

According to her, people look at the world as if power were in a long,

narrow balloon. "We" are on one side of the balloon; "they" are on the other. If you squeeze one side, the other side gets bigger and vice-versa.

Coupled with this is the view that over the past generation "our" end of the balloon has gotten squeezed smaller and "their" end is bigger.

Well there are two problems, at least, with such an understanding. One obvious one is that as Christians we know that our security, our hopes, and our future are not tied up in balloons or temporal powers anyway. We may be Canadians, United States Citizens, El Salvadorans or Nicaraguans, but our ULTIMATE loyalty is above and beyond such unimportant distinctions. (Unimportant in one sense, but terribly important if you are trying to cross a border or get ahead economically in life.)

An even bigger problem, of course, is that such a view forces everyone in every country to choose up sides. It says to Guatemalans and Cameroonians, and Canadians: whose side are you on, anyway? Are you with us or against us?

And the point is that we don't want to be on ANYBODY'S side. Or rather we don't want to be against anybody. We just want to be what we are and not take part in any superpower's game of influence.

IV. "Solidarity", "Love of Neighbour" or "Charity" makes new demands today.

We are used to talking about "stewardship" as if it had only to do with money. As I work and live in Central America, I more and more realize that we are also stewards of some modest influence and of freedom as well. And that these are not just benign blessings acquired

"...we are now called... to use our influence to get at the root causes..."

through our own historic struggles (or accident of birth) but are rather things of which we are trustees and are to be used for the good of the whole body of Christ and for his Kingdom.

In Managua, there is a hospital which deals almost exclusively with the victims of land mines - victims from both sides in the conflict and mostly from the civilian population. You cannot walk through the place and see an eight-year-old learning to take tentative steps on a wooden leg or to hold a cup of milk in a hook, and NOT be moved.

Next to the hospital there is a workshop where rough and rudimentary prostheses are made. Nicaragua, of course, doesn't have

two cents to rub together to import sophisticated devices, and so they have to make what they can out of local materials.

For no particular reason, I'm always pleased to note that the workshop was started with some funding from Quebec.

During one of my visits there, the director of the workshop asked the relevant question. It is probably the question asked most insistently by Third World Christians.

"We are grateful for what you have done in the past and for the good things you have sent. We are grateful for this hospital and workshop.

"But when can you take the next step with us? When will you help us stop this awful war so we don't need any more artificial arms and legs?"

The Church has a long and very beautiful history of looking after the victims of wars and of poverty. We have built hospitals and schools and have tried to be faithful as best we could.

But we are now called by our Third World sisters and brothers to go beyond treating the symptoms and to use our influence to get at the root causes. And the need in Central America is not for more hospitals or orphanages or training programmes (although all would be nice). The need is for peace.

The Rev. Joe Reed is the Board of World Mission's Area Missionary for Central America and the Caribbean.

COMINGS & GOINGS

COMINGS

BROWN, Miss Pauline (India) - Returning in October for three-month furlough with limited deputation.

CALDWELL, Dr. Georgine (Taiwan) - Returned to Canada in June, terminating 25 years of service in Taiwan. Available for extensive deputation to Dec. 15/89.

DRENNAN, Rev. Ray, & VICKERS, Ms Ann (Mauritius) - Returned to Canada in July on three-month furlough with limited deputation.

DuCHARME, Rev. Douglas (Middle East Liaison) - returning to Canada in September for three-month home assignment with deputation.

EMBREE, Dr. Bernard & Mrs. Ruth (China Liaison) - Returned to Canada in July for three-month home assignment with deputation.

KOBER, Dr. Sue (Malawi) - Returned to Canada in June, completing two-year assignment in Malawi. Available for limited deputation.

SCHULTZ, Miss Irma (Malawi) - Returned to Canada in June, completing three-year assignment in Malawi. Available for limited deputation.

GOINGS

APPEL, Mr. Ray & Mrs. Lesley (Guyana) - Leaving in the Fall to commence short-term appointment doing Christian Education.

CAMPBELL, Dr. James & Dr. Rebecca (Kenya) - Leaving in early September with son John to commence new appointment to Kikuyu Hospital, near Nairobi.

ELLIS, Rev. Ted & Mrs. Marilyn (Taiwan) - Returned to Taiwan in August following one-year furlough with extensive deputation.

McLEAN, Rev. Paul & Mrs. Mary Beth (Taiwan) - Returning to Taiwan in October following extended study furlough with deputation.

PAUL, Mr. Dick & Mrs. Jane (Zaire) - Returned to Zaire in August following three-month furlough with deputation.

A Home-Grown Church - Transplanted

St. James Presbyterian Church, Hanwell, N. B.

by Christine Shaw

The present St. James Church, Hanwell, New Brunswick was not always "Presbyterian". It began as a Protes-

In 1983, one hundred years after its pioneer beginnings, the congregation



The "old" St. James Church in Hanwell, N.B.

tant Community Church in 1883 when a building was given to the community to be used as a church for all denominations. It was a family dwelling house which became known as "the meeting-place" to which ministers of any denomination were invited to lead services of worship. Some time prior to 1910, it became "Presbyterian". In its nature and work, it continues to be a community church. People from all church backgrounds turn to it for nurture, Christian training and worship.

That first building was destroyed by fire in 1936. In 1938, the congregation and community built another one on the same site. The work continued through the years with leadership given by interim-moderators and summer student ministers. With or without outside leadership, the congregation never wavered in continuing its programmes of Sunday School, women's work and maintenance of their property.

In 1970, a basement was dug and the church building was moved onto its new foundation, thus providing more adequate space for Sunday School and meetings.

began, for the first time, having regular weekly services of worship and continuous leadership. A member of the Order of Diaconal Ministry working in the Presbytery of Saint. John was directed to concentrate time and effort on St. James Church to look into the

potential for further growth. Through discussion, assessments, evaluations, establishing programmes and many many meetings, the congregation decided to purchase land in the

members (about 20 active members and adherents), bought and paid for a lot of land. After a brief time lapse a firm decision was made to work toward construction of a new building.

In March, 1989 the opening service of worship was held in the third Protestant church building in Hanwell. The interim-moderator, Rev. G. C. Brett, preached the sermon. In April, the new building was dedicated in a service of worship conducted by the Moderator of the Presbytery of Saint. John, Rev. Randal MacDonald. The sermon was preached by the Moderator of the 114th General Assembly, The Rev. Bruce Miles, DD.

It is noted that in the Atlantic region of Canada, rapid population growth is counted only in the hundreds, not in the thousands. For that reason the work in St. James Church, Hanwell did not qualify as "Extension Work" under the Church's guidelines. In that respect also, St. James



The new St. James Presbyterian Church in Hanwell, N.B.

midst of housing developments closer to the city of Fredericton. In 1986, the purchase was made. The congregation, with fewer than 40

Church merits the title, "homegrown" in part at least.

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Mission To Seamen

Vancouver

by The Rev. Paul Chiun-Chia Tong

The work of caring for the welfare of seafarers visiting the port of Vancouver had its beginning in St. James Anglican Church, Vancouver, about the year 1897 when Rector, Father H. F. Clinton, set up a Seamen's Institute adjoining the church. Within a few years it became obvious that responsibility for such a work was more parochial and in 1903 it was decided that the Institute link up with the world-wide Flying Angel Missions to Seamen.

The Mission to Seamen is now incorporated in the Province of British Columbia as a Voluntary Society within the Anglican Diocese of New Westminster. While the Society is an Anglican foundation, the ministry is carried out on an ecumenical basis with chaplains of different denominations working together as a team from

list of ship arrivals and departures. At 9:30 A.M. I meet with other mission staff members to plan and distribute the visits, and for prayer and Bible study among ourselves. At 10:00 A.M. I start the ship visits which last until around 3:00 P.M. when I return to the Mission headquarters and write my report of the day.

It is hard to imagine how widespread and isolated are the various ports and piers in the Greater Vancouver area. The furthest is Roberts Bank which is roughly two

ferent ports and piers to bring the Gospel to the seamen. We usually carry a fair amount of published material, such as Bibles, books, literature and magazines.

Besides the regular ships visits, I am also in charge of taking care of evening activities every Friday evening from 5:30 P.M. till 11:00 P.M. During these hours, the Mission to Seamen provides services in letter mailing, foreign currency exchange, long distance telephone service, entertainment (video movies), recreation (table tennis, billiards, pool, etc.), refreshments and shopping. The most important activity, however, is informally meeting with seamen, to give them both spiritual and psychological counselling, to hear and understand their difficulties. In addition, I can go further in the preaching of the Gospel and discussion of the Holy Bible, since we have a small chapel inside our facility. I consider this is a most appropriate time for planting seeds of faith among the seamen since they are more relaxed when not on duty. I am also in charge of closing up the Mission. Often, I arrive home around 12:30 A.M.

Sunday is a busy day for me since I have to work all day long. We have a Sunday worship service at 7:30 P.M. in our chapel conducted by our senior minister, Rev. Parker. Sometimes, I am in charge with preaching the Gospel in Chinese

continued on next page



Conducting worship on board a Spanish ship.

under one roof at the Flying Angel Club.

Presently, I represent the Presbyterian Church in Canada in this very important missionary work.

My daily schedule is full. Every Tuesday, Wednesday, Thursday and Saturday morning at 8:30 A.M. I meet with the Harbour Police, checking the

hours and forty minutes from downtown Vancouver. Others far from the city are Port Moody, Annacis Auto Port, Fraser Surrey Docks and Fraser Wharfs.

Our ministry includes daily visitation to the ships at dif-

"Mission to Seamen" continued from page five

Japanese, Portuguese or Spanish. Although I have only one day off during the whole week and sometimes feel tired, spiritually I am very motivated and excited with the opportunity to plant the seed of the Gospel among the seamen.

During 1988 my activities included: 857 visits to ships, meeting 231 times with seamen of 33 nationalities, conducting 91 worship or prayer services on board, in Japanese, Portuguese, Spanish, English, Chinese, or four of the Chinese dialects.

Most gratifying are the personal contacts. One such was with a Chinese seaman named Soon-Hai Tue, who fell from the dock down to the bottom of his ship's storage tank. He injured himself badly, breaking several bones, and was admitted to Vancouver General Hospital for 3 months. I visited him once every two days. As the hospital meals were western, he had difficulty in adapting to them, as well as the worry of not being able to recover completely. I encouraged him to take meals, brought some fruit and Chinese food to help him in restoring his health, and comforted him with the Lord's words in Psalms 6, 41 and 67, and shared the Gospel with him. After several weeks, thanks to God's guidance, Mr. Tue decided to accept Jesus Christ as his Saviour and promised me that he would go to church every Sunday.

After he went back to Hamoi, China, I heard from several of his seamen friends, who came back to Vancouver, that he has become a very faithful Christian and now goes to a Church in Under Bamboo Tree Village (a church founded by a British missionary during World War II). Another result is that seamen from Hamoi now all know that there is a

Chinese Presbyterian minister in Vancouver port, and whenever they come to Vancouver they always come to see me. I am pleased with the opportunity to help them, and to share the Gospel with them. May the Lord's name be glorified.

Another contact was with a Chilean seaman named Manuel who asked me how to quit drinking since he is an alcoholic and often spent his whole salary in buying alcoholic beverages. I introduced Matthew 4, 1-11 telling of Jesus being tempted by the Devil. I taught him to pray and ask God to help him to overcome the drinking devil. I also asked him to pray himself, confessing his sins to God.

I came to meet him several months later when he returned to Vancouver and he told me that he has since quit his drinking habit and has become a Christian thanks to God's guidance and help.

Experiences such as these encourage me to carry on my work with the seamen.

I feel a great deal of pressure to do more. There is, indeed, plenty of ministry work out there since 98% of the seamen I come in contact with are non-Christians, and it would take more time and effort to bring them to the Lord. I thank you all and ask for your continuing prayer and support in this ministry, so that the results will be even more gratifying.

Glory and honour be to God and our Lord, Jesus Christ.

The Rev. Paul C. C. Tong is originally from Taiwan, and has been appointed by the Board of World Mission to serve in the Mission to Seamen.

"Home-Grown Church" continued from page four...

The Presbytery of Saint John named and claimed St. James as its Home Missions project for 1988 and encouraged congregations from within its bounds to commit themselves to support the building project. Financial support beyond the congregation came from the following sources: Congregations from within the Presbytery; the Presbytery itself; the Synod of the Atlantic Provinces; the Atlantic Mission Society; and funds were made available from the Annie Thompson Bingham Fund which is administered by the Board of World Mission.

Excellent care, support and advice was received from the Board of World Mission, the Church Architecture Committee, and the Lending Fund Committee of the P.C.C. The congregation felt the impact of the whole church working together with them, increasing their sense of being a part of the whole Church, and of knowing they have significant work to do.

As the church is taking root in its new location, the long-established members feel somewhat "new" along with the people who are joining them in worship Sunday by Sunday from the new community. There will be new emphases in the work as the congregation continues to be a community-minded church.

Miss Christine Shaw, a Diaconal Minister, served the Hanwell charge from 1983 to 1989, when she was appointed Director of Flora House and Anishinabe Fellowship in Winnipeg.

NEW!!!

Video Resources...

Congregations and groups are increasingly finding video tapes to be very helpful and interesting in doing Mission Study. The Board of World Mission has released the following new video tapes this summer.

THE HIDDEN PEOPLE

The Church's Work Among the Hakka People in Taiwan

Presented by Paul McLean

Ministry to the Hakka People, a Chinese minority group, is a current priority of the Presbyterian Church in Taiwan. The Rev. Paul McLean, one of the Canadian Presbyterian missionaries participating in this ministry, tells the exciting story of this work, illustrated by many pictures.

With Adult/Youth Study Guide.
V.H.S. 24 min. 1989

TAIWAN: CHALLENGE FOR THE CHURCH

Presented by Ted Ellis

Rapid social change has had its impact on the Presbyterian Church in Taiwan. This video will help adults or youth gain an insight into what the Church is like today, and the way in which evangelism and concern for justice belong together. Ted Ellis, a Canadian Presbyterian missionary to Taiwan, tells the story of a creative minister in a small church, and shows Christians peacefully calling for justice from the government.

V.H.S. 19 min. 1989

ENN NUVO DEPAR

(A New Beginning)

The Story of the Presbyterian Church of Mauritius

To many, the bus terminal at the end of the line is the last place one would expect to find new beginnings. Take a trip with Ray Drennan and Ann Vickers to the tropical island of Mauritius where you will learn of the hopes and struggles of the Presbyterian Church of Mauritius.

With Adult/Youth Study Guide.
V.H.S. 22 min. 1989

RECENT RELEASES, also available:

THE BLUE GUITAR:

The EDCS Story

Dr. Heather Johnston tells the story of the Ecumenical Development Cooperative Society.

With Adult Study Guide.
V.H.S. 25 min. 1989

MOZAMBIQUE:

Riding Out the Storm

A dramatic description of the war situation in Mozambique, and Canada Mozambique Project in Nampula province.

V.H.S. 31 min. 1989

TOTAL MISSION IN KYOTO

The ministry and outreach of the Korean Christian Church in Japan, Kyoto.

With Adult/Youth Study Guide.
V.H.S. 12 min. 1988

CHINA -- A NEW AGE

The Church in Today's China.

With Adult/Youth Study Guide.

GIVING WITNESS

A group of Canadian Presbyterians visit Central America and share their experience.

With Adult/Youth Study Guide.
V.H.S. 17 min. 1988

The above are all available for rental from Communication Services, 50 Wynford Dr., Don Mills, Ont. M3C 1J7 (416) 441-1111

ESPECIALLY FOR CHILDREN

-- but youth and adults will love it too!!

YOUR FRIEND, MAX

A presentation of the mission of the Church in Central America, from the perspective of a child who has moved to Canada.

Study Guides for Children, Youth and Adults. V.H.S. 8 min. 1989

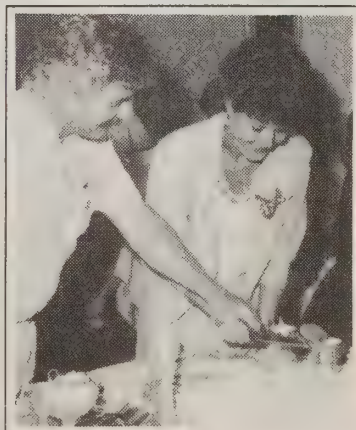
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\$26.96 plus 6% handling charge.
Available for purchase from:
Resource Distribution Centre,
50 Wynford Dr.,
Don Mills, Ont. M3C 1J7

WEDDING ANNOUNCEMENT

Carole Halsey, editorial assistant for the Board of World Mission, and Tom Gibson, a special education teacher, and an elder of St. Andrew's, Sutton West, exchanged marriage vows in their home church on Aug. 4th.

Mr. and Mrs. Gibson are pictured here at a reception given by the B.W.M. staff at 50 Wynford on July 19th.



"Justice and Peace"

WE NEED YOUR SLIDES FOR THE 1991 PRESBYTERIAN CHURCH CALENDAR...

"Justice and Peace" is the theme of the 1991 Presbyterian Church Calendar. We would like to give you a chance to have your photography published (\$50.00 per slide), while keeping within the theme.

We would rather have slides than prints, and we will accept up to a maximum of 12 slides from you. Please send only original, horizontal, colour slides.

It is important for you to write a brief description of each slide (including the location), explaining how you think it fits the theme. We will return all slides to you

Deadline for mailing slides: DECEMBER 15, 1989.

MAIL TO: THE CALENDAR COMMITTEE
ATTENTION: CAROLE (HALSEY) GIBSON
50 WYNFORD DRIVE, DON MILLS, ONTARIO M3C 1J7

From Research To Reality

The Development of the Community Health Programme, Lahore, Pakistan - a Mission Project

by Dr. Rick Allen

The Community Health Programme (operating out of the United Christian Hospital) in Lahore, Pakistan, is a programme that has had much involvement of the Presbyterian Church in Canada. It is a programme that mainly focuses on maternal and child health in socio-economically depressed communities in Lahore and surrounding villages.

Below is a time-table of the events that led to the establishment, implementation and administrative handover of the programme. It is hoped that such a time-table of events will convey to the reader an overall perspective of what goes into the making of a mission project. It

tian Hospital, Dr. Rick Allen (PCC overseas staff) evaluated the then present outreach activities of the hospital.

April 1986: Formal proposal was presented to the Executive Board of the hospital for the establishment of the "Community Health Programme". Proposal was accepted and Dr. Rick Allen was designated as director of the new programme.

June 1986 to September 1986: Application for funding of the programme was presented to the Presbyterian World Service and Development (PWS&D). PWS&D agreed to fund the programme for three years with initial funding to become available in early 1987.

October 1986 to January 1987:

(1) Contact was made with various government and non-government agencies with respect to defining areas of cooperation and mutual assistance.

(2) Communities were identified in which the programme was to initially begin work.

February 1987: (1) Dr. Fazal Haq (Pakistani physician) was hired as assistant director. (2) Mrs. Myrtle

Macdonald (PCC overseas staff) joined the programme as a community health nurse in a consulting role.

March 1987: (1) Initial funds from PWS&D arrived. (2) Remaining staff (nurses, male health workers/drivers, administrative assistant) were hired. (3) Financial books were set up.

April 1987 to May 1989: (1) Day-to-day field activities of the programme were carried out. (2) Ongoing in-service training of programme staff was given.

December 1988: As scheduled, Mrs. Myrtle Macdonald completed her services with the programme.

March 1989: (1) Dr. Fazal Haq took over as director. (2) PWS&D agreed to fund for a second three year period.

May 1989: As scheduled, Dr. Rick Allen completed his service with the programme. No other foreign staff were now remaining.

June 1989 and beyond: This mission project, the Community Health Programme, continued and will continue to function to offer maternal and child health services in socio-economically depressed communities within the Lahore region, with the ongoing support from Presbyterian World Service and Development, and the 75th Anniversary Project of the Women's Missionary Society (WD).



the Communities being served

must be appreciated that the make-up of mission projects will differ depending on the focus and setting of the particular project. Nevertheless, certain similarities will exist.

March 1986: At the request of the medical director of the United Chris-

ian Hospital, Dr. Rick Allen (PCC overseas staff) evaluated the then present outreach activities of the hospital.

April 1986: Formal proposal was presented to the Executive Board of the hospital for the establishment of the "Community Health Programme". Proposal was accepted and Dr. Rick Allen was designated as director of the new programme.

June 1986 to September 1986: Application for funding of the programme was presented to the Presbyterian World Service and Development (PWS&D). PWS&D agreed to fund the programme for three years with initial funding to become available in early 1987.

Stuart Macdonald

Three Creative Canadian Contributions

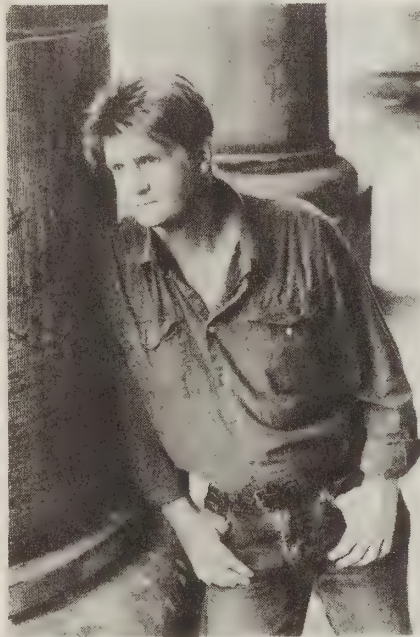


Rock music seems to be currently in one of its periods of relative stagnation, with the charts being dominated by established groups or pretty boy/girl crooners mass-marketed by the record companies, and with little sense of any possible future directions. In this otherwise dreary scene, some of the few rays of optimism are right here in Canada. Three recent contributions by Canadian recording artists suggest at least some spark of creativity remains within the rock world.

While *Tom Cochrane and Red Ryder* are veterans of the music scene, their recent *Victory Days* album demonstrates that they are willing to continue to take risks and break new ground, rather than just playing it safe. This is a strong album, made even stronger by Tom Cochrane's considerable talents as a songwriter and lyricist. In the song "Big League" Cochrane captures the birth and death of our dreams, as seen through the eyes of a father relating the career of his son, a young hockey player: "Not many ways out of this cold north town/You work in the mill and get laid in the ground/If you're gonna jump it will be with the game/Real fast and tough is the only clear lane to the Big League." Anyone who thinks rock lyrics lack any literary qualities should look at how Tom Cochrane uses irony in this song, as the words of pride — "My boy's gonna play in the Big League" — become transformed into a scream of pain. Equally fine lyrics can be found throughout the album, especially on the songs *Victory Day* and *Calling America*. Musically, the album has a very straightforward rock sound.

The Trinity Sessions, the first album released by a group known as the *Cowboy Junkies*, is very different in both conception and sound from Red Ryder. In a world filled with multi-track recording studios, innumerable overdubs, and countless studio hours logged, all in an effort to achieve a "perfect" sound, the Cowboy Junkies chose to record their debut album live in the Church of the Holy Trinity, Toronto (hence the album title), using only one microphone. It is remarkable how fresh such a simple, indeed primitive, approach to recording feels. What raises this album above just having a

Some spark of creativity remains within the rock world



Tom Cochrane, songwriter and lyricist, whose work appears on the *Victory Days* album with the Red Rider band.
— photo by Allison Wardman.

nice 'gimmick' though, is the broad choice of material, and the sensitivity with which it is handled. Styles include: traditional folk on *Mining for Gold*, sung acappella by lead vocalist Margo Timmins; country, with a rendition of the Hank Williams standard *I'm So Lonesome I Could Cry*; and a nice slow blues feel, applied to not only the band's original material, but also to songs as diverse as Richard Rogers and Larenz Hart's *Blue Moon* and Lou Reed's underground classic *Sweet Jane*. This is an extremely fine first effort, hopefully to be repeated.

While the Cowboy Junkies seem intent on exploring how many styles can be encompassed within an overall sound, *Blue Rodeo* seem to be demonstrating how many sounds can emerge from a basic style. On their second album *Diamond Mine*, the group seems intent on playing their unique blend of country and blues in as many different ways, and with as many different tempos as can be managed on a single album (albeit a long album — over 60 minutes). The band can rock. Blue Rodeo can also put more feel into a ballad than can be explained on paper. And, they can do a very professional job with all of the tempos in between. This is an incredibly eclectic album, in places linked together by the keyboard musings of Bob Wiseman, but it flows well. Even after the band has been very intense on the title track, they seem willing to break the spell with a very uptempo and somewhat tongue-in-cheek song *Now and Forever*.

Of the three albums reviewed here, *Diamond Mine* is the best overall effort. But what all three groups show is an ability to dig into the past and come up with ideas which are both new and exciting. If only more people in the contemporary musical scene had that ability. □

Mr. Macdonald is a minister of the Presbyterian Church serving the South Monaghan, Millbrook charge in Ontario.

Harvard Diary

(Reflections on the Sacred and the Secular) by Robert Coles

Crossroads Publishing Co., New York, 1988. \$16.95 U.S.

The format of this book suggests suitability for bedside reading as it comprises fifty-five brief essays (average length 3½ pages) which were published as a series in the *New Oxford Review* between 1981 and 1988 while the author was teaching at Harvard. However, this reviewer hesitates to recommend it as a soporific as it is likely to be too stimulating. The reader will be either irritated by a few cynical remarks about some contemporary social phenomena, e.g., the social sciences — “a contemporary addiction of ours in the late 20th century” — or enthralled by his articulate portrayal of the realities he has encountered in personal contacts with people, both the famous and the obscure. Several of his essays contain reminiscences of encounters with novelists, philosophers and theologians of note, either in person or through their writings. Other essays get their meaning from simple but profound conversations with obscure persons, including children, in humble, even squalid circumstances.

He has covered a lot of territory, both geographic and experiential. A few essays are on specific issues of religious/moral significance. He is not afraid of being a moralist, both passionate and compassionate. One of his targets is superficiality. He may be saying something about himself when he expresses admiration of Reinhold Niebuhr for “his capacity to spot the fake, the pretensions and the glib; and the wonderful mixture of the conservative and the radical in his thinking.”

In several of his essays he demonstrates that he does not exempt himself from criticism. The beautifully written confession entitled “Don’t worry, Dad” could be a comfort and absolution to conscientious fathers who are also troubled by regrets that they have not been better parents to their teenage sons.

This “diary” is not so much a record as it is a picture of progression in a search for reality. It is not only a rebuke to secular smugness; it is shot

through with an appreciation of “the awesome, ambiguous, and ironic nature of our existence.” It is an implicit statement of Christian faith and is worth exploration by anyone who is attempting to put his/her training in one of “the helping professions” in a Christian perspective.

Some interesting information has been left to the last paragraph: this man, who was trained, and has practised all his life, as a paediatrician and child psychiatrist, has been giving courses in the past few years entitled “A Literature of Social Reflection” and “A Literature of Religious Reflection.” His book shows his talent.

B.H. McNeel

Dr. McNeel is a retired psychiatrist and a *Record* columnist.



Disappointment With God

(Three questions no one asks aloud)

by Philip Yancey. Zondervan, Grand Rapids, Michigan, 1988, \$14.95.

“The alternative to disappointment with God seems to be disappointment without God.” Yancey believes that our modern disappointments with God stem from the three primary questions — Is God unfair? Is God silent? Is God hidden?

At this point one begins to realize that you don’t review a book such as this. You experience it, and ultimately it is the experience that determines your response to the book. Personally, it touched a place deep inside where all unanswered, and so often unanswerable, questions find their eternal, and troubled, rest.

Yancey himself must re-read the scriptures, following the God-story from Genesis to Revelation, to make sense out of the questions before him. Parts of his journey are remarkable, marked with keen insight and flashes of inspiration. Even Yancey seems amazed at the answers to his questions about humanity’s wish for

a God who is loud and clear and just (and isn’t this the kind of God most of us crave? — the hoping for is often better than the having). The answers to these and the other basic questions of the book will keep you thinking and pondering and maybe even praying long after you have finished the book.

I have said that this book needs to be experienced more than reviewed. I came to the end of *Disappointment With God* with a letdown feeling, filled with a sense that, after all, I, and others like me, must live with a certain ‘disappointment’ with the God whom I love and serve. All the Richards and Megs and Jobs and Kens (me) must be satisfied with the ages-old answer — have faith. Like the Job he describes so vividly — “But he (Job) decided, kicking and screaming all the way, to place his faith in God.” I find the ultimate answer is my response to the God who, in ways I cannot fathom, loves me and cares for me, and ultimately will make sense out of the human experiment. “. . . The Bible calls us to see beyond the grim reality of history to the view of all eternity, when God’s reign will fill the earth with light and truth . . . Only heaven will finally solve the problem . . .”

If I thought Yancey’s contribution to theology was another form of the ‘pie in the sky when you die’ answer I would have ripped the book apart in frustration. Expecting to end with a disappointment that has no ultimate answer on this side of eternity, I was personally unprepared for my emotional reaction to the last two pages. You may find nothing there that touches you. Your experience may not be mine, but I felt Yancey’s deep assurance that “Someone is there.”

Do we begin or end with the assertion, “The alternative to disappointment with God seems to be disappointment without God.” Enter the experience, read this book which only claims to be “a book about the nature of God and why he sometimes acts in puzzling ways and sometimes does not act.” You may be surprised.

H. Kenneth Stright

Mr. Stright is the minister of St. Andrew’s Presbyterian Church in Pictou, Nova Scotia.

Unconditional Love

by Chai-Shin Yu. Welch Publishing Co. Ltd., Burlington, Ont., 1988, \$9.95.

Unconditional Love is the story of Chai-Shin Yu, a Korean United Church minister and assistant professor of Korean studies at the University of Toronto. It is a story which takes place, for the most part, in Korea where Dr. Yu was born and raised and where, in the midst of experiencing much personal and national hardship, he developed his personal philosophy of unconditional love for all people. The backdrop for his story is the Korean War and the influences on his life of the Christian Church and his family.

In the intervening years since the Korean War, we have probably all but forgotten what went on then and what the people of that country had to endure as a result of the fighting. About all we recall now are a few episodes of M*A*S*H or a remembrance on November 11th of someone we knew who did not make it back from Korea. This account by Dr. Yu tells that story again, but from the personal and family standpoint of one who had to suffer for his faith at the hands of communist soldiers the all too familiar ravages of war — hunger, imprisonment, and disgrace. Yet it was in these struggles that he emerged with a clearer and stronger faith in Jesus Christ.

Of particular interest and significance in this Korean drama is the concept named in the book's title as "unconditional love". Indeed this is something which is important not only to Koreans but to all Christian believers, for it tells how faith in Jesus Christ is carried out in practice by showing love to all God's children without conditions attached. In the life of Dr. Yu this notion of unconditional love arose out of his early years in home and church, but was developed as he faced crisis situations and as he was shown love by others. One particularly moving account in the book tells of how during an encounter in the war, Dr. Yu carried an enemy soldier to safety after he had been injured and after that soldier had tried to kill him. Another account, set in Canada after Dr. Yu and his family had moved there to study, tells of how Dr. Yu was influenced

DOES THE WORLD NEED ANOTHER EVANGELIST?

Dr. Larry Brice thinks so.

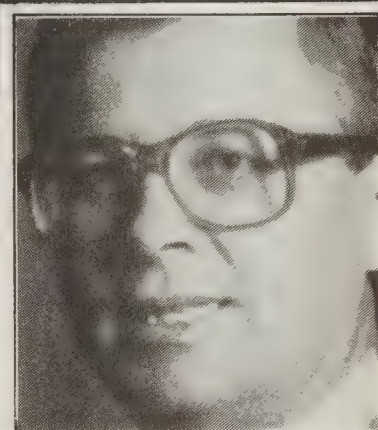
HERE'S WHY

Dr. Brice thinks the world needs an evangelist that is prepared to take his ministry to the people. Not to a large stadium or arena in a big city, but to the people — where they worship.

Dr. Brice has such a ministry. He is prepared to take it right into your church sanctuary, banquet hall, you name it — anywhere in Canada.

Dr. Brice is a pastoral minister of The Presbyterian Church in Canada and is author of the recently published book, **The Gamble of Faith.**

He has answered the call to evangelism with his creative ministry to proclaim the Gospel's Good News and to invite people to the new life it offers. *Jesus said: "I have come that they might have life, and have it to the full."* (John 10:10) Part of Dr. Brice's ministry is his creative approach to this invitation.



DR. LARRY BRICE

B.A., B.ED. (U OF T)
B.D. (EDINBURGH)
TH.M., D.MIN.

(TORONTO SCHOOL OF THEOLOGY)

To find out more about his well-crafted evangelistic message inviting people to "abundant and eternal life," call or write to Dr. Larry Brice, phone number and address below:



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OR WRITE BOX 9, JARVIS, ONTARIO N0A 1J0**

KNOX PRESBYTERIAN CHURCH CRANBROOK, B.C.

All former members and adherents are invited to our 90th Anniversary Celebrations over the weekend of 23rd and 24th September, 1989. Banquet and Entertainment on 23rd and Worship Service at 11:00 a.m. on 24th. For more information write to Mr. Ken Mattice: 328 - 9th Avenue South, Cranbrook, B.C. V1C 2M5. Phone 604-426-3268.

FALL RENEWAL DAY

"Building Relationships in the Community of Faith"

St. Paul's Presbyterian Church,
Nobleton, Ont.

Speaker: Dr. David Sherbino
Saturday, October 28, 1989

For further information contact:

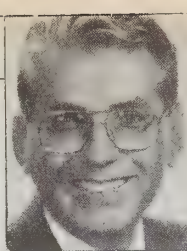
The Renewal Fellowship Within The Presbyterian Church in Canada, Box 308, Station K, Toronto, Ontario M4P 2G7.
(416) 488-0950

Advertise your church anniversary in The
Record. For rates call
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YOU WERE ASKING?

Tony Plomp

Membership certificates



Are membership certificates a means of communication between sessions or should they be given to individuals who want to transfer their membership to another congregation?

The mechanics are implied at a number of places in the *Book of Forms*. In section 125.3 it refers to "persons presenting certificates" to the minister or session clerk of the congregation to which they are transferring. Section 126 is even more direct. It states, "A member desiring to leave one congregation and to connect with another is entitled, on application, to a certificate of transference from the Session, unless such a member is under discipline" It would appear, therefore, that the answer to your decision is clear. Certificates of transfer are not a means of one session communicating with another in regards to members transferring. It may be lodged with the person upon his/her request, who, in turn, submits it to the congregation in which he/she wishes to be a member.

Ah, but if only the answer were that simple! Section 110.7 seems to flatly contradict any of the implications in the section previously quoted. Listen: "The session is responsible for the transfer of communicant members and adherents to the care of another session when they move to reside elsewhere. The session shall make contact with a session or presbytery in the community to which a communicant has moved, giving the name and address and asking that the person be taken under pastoral care. On request of the communicant, a certificate of membership shall be forwarded to the receiving session, and upon notification that the communicant has been received into membership, the name shall be removed from the roll"

So, here we have an apparent contradiction in the *Book of Forms*.



Since section 110.7 is the more explicit I believe it should be taken as the norm, although I wonder how faithfully it is practised . . .

Frequently, however, certificates of transfer are still given to individuals and sometimes they hold on to such certificates for a good many years. They are off the roll in one congregation but not on the roll of another. Some folk are under the impression they can "float free" like that without losing membership in The Presbyterian Church in Canada. Not so. "Such certificate shall not in itself entitle to enrollment after the expiry of five years from the date which it bears. In such a case admission, if granted, shall be by special resolution." (BOF 125.2)

Again, apart from the "mechanics" our main concern should be to see to it that new people are warmly welcomed to our ranks, and be encouraged to transfer membership to the congregation with which they plan to work and worship. It is clear that the session plays a critical role in this process □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.

Books

continued from previous page

and taught in the way of unconditional love by his Canadian landlord. For me, this is all very reminiscent of the way of non-violent resistance advocated by the late Dr. Martin Luther King Jr. in the struggles of the American Negro in the 1960s. In both cases what we are dealing with is a form of Christian presence so badly needed not only in their struggles, but in ours as well.

Larry Paul

Mr. Paul is minister of St. Andrew's Presbyterian Church, Perth, Ont.

The Gamble of Faith: Life's Greatest Adventure

Larry Brice, Published by G.R. Welch

How many Christians have taken the trouble to set down on paper what they really believe about the great issues of life and death, of belief and unbelief, of God and Jesus, of the Bible and Church and Eternal Life, and then offer these convictions as an encouragement or challenge to others? Not many of us, I should think, because although more of us could certainly make the effort, it is a daunting task. Larry Brice, minister of the Jarvis-Walpole pastoral charge in our presbytery has done just that. He has chosen to share with us his understanding of some of the great theologians of the church, something of the insights of his teachers and some of his own very personal commitment to faith in God through Jesus Christ.

The book has two audiences, those within the community of faith who long to grow "from faith to understanding," and those thoughtful unbelievers to whom he offers "the gamble of faith as a reasonable and exciting adventure."

That's a tall order, and sometimes the writing addresses the former, assuming an 'inside' frame of reference, while at other times nothing is assumed of faith, and a reasonable introduction to the foundational elements of Christian belief is presented.

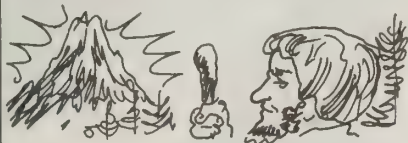
The chapter headings indicate the wide range of territory covered in the book: (1) Nature: Everything Points to a God; (2) God's Extraordinary Life Revealed in Ordinary Living; (3) Being Scientific about Religious Faith; (4) Jesus from God's side of Reality; (5) More than a Christian Classic; (6) Unwanted dead or alive; and (7) Is there Eternal Life? The Bottom Line.

continued

Through it all, with contemporary explanations of evidence for Christian faith, with exposition of key biblical passages and with examples of his own faith journey and that of others, Larry Brice seeks to persuade the reader that life's greatest adventure — that of knowing God through Jesus Christ — is worth that gamble of faith. The book provides thoughtful reading both for individuals and for Confirmation and study groups alike.

David Vincent

Mr. Vincent is the minister of Brant Hills Presbyterian Church, Burlington, Ontario.



J.R.R. Tolkien (revised and expanded edition)

by Katharyn W. Crabbe. Continuum, New York, 1988.

This book is not a biography of Tolkien, (there are already three such at least), but a critical study of his work. A chronology and a largely biographical opening chapter "The Quest as Life" provide the reader with an outline of Tolkien's own "quest", sufficient to illustrate the foundation for his superb, painstaking creation, but readers unfamiliar with the man or his work would be better to begin with "The Lord of the Rings" trilogy and one of the biographies, perhaps Humphrey Carpenter's. For those who have already fallen under the spell of Middle Earth, this book is a gem.

Crabbe covers the entire corpus, from "The Hobbit" to the work published posthumously by his son, Christopher. The book is organized, in chapters, around the theme of the Quest: the Quest as Life, as Fairy Tale, as Legend, as Myth, the Quest Realized, and The Quest Continues. The best chapter by far is "The Quest as Legend", concentrating on his great "Ring" trilogy, eleven years in writing, though "writing" seems a weak word to describe the creation of another world, right down to languages, complete with grammar, philology and song.

Crabbe's analysis of Tolkien's concept of evil is alone worth the price of the book. The connection between evil and the failure of imagination, between evil and deliberate ugliness, or at least an underdeveloped

aesthetic sense, is something contemporary Protestantism could do well to learn from this devout Roman Catholic spinner of "fairy-stories" — stories which bear more truth than the leadenly earnest 'official' positions, the tin-eared liturgies and the wanton rape of language in the name of so many "isms" with a two-year shelf-life.

James Ross Dickey

Mr. Dickey is minister of St. Andrew's Presbyterian Church in Stratford, Ontario.

Stories for the Journey

(A Sourcebook for Christian Storytellers) by William R. White — Augsburg, Minneapolis, 1988, \$10.25.

The subtitle best describes this small volume. It's a sourcebook for those who like to tell stories. There are many good stories, long and short, to be found here. And they are all worth reading. If you are a preacher, or simply one who likes to spin a good yarn you'll find good material in these pages.

Perhaps even better than the stories themselves is the excellent bibliography at the back of the book. You might be interested to know it begins with Aesop's Fables. Remember those? You might have forgotten but they are worth re-reading. The books listed are not only collections of good stories but are also guides to story telling, an art most of us need to learn and practise.

My only complaint with this book is that it does not have a subject index nor does it entitle the stories by subject. I have gone through my copy and have labelled almost every story under three or four headings. William White has written two other books, which, if they are as good as this one, are worth getting.

Zander Dunn

Mr. Dunn is minister of Knox Presbyterian Church, Guelph, Ont.

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

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Time to say

Goodbye

by Joan Wester Anderson

I am not yet ready, Father. I haven't had time to say goodbye. Yet there he is in his favourite old jeans and sweatshirt, helping his dad pack the car with everything he will need at college. My eldest son is leaving home today for a brand new life. And I am not yet ready.

I need more time, Father. The summer passed so quickly, with lists to make, clothes to buy. He worked long hours at the supermarket while I was rushed with family demands. I meant to talk to him, to tell him what a beloved child he has been to his father and to me. I meant to say so many things, from the fullness of a mother's heart. But time passed all too swiftly. And now I am not ready.

Where did the years go, Father? It seems only yesterday that I held the precious blue bundle close to me, gazing into that small, sweet face. What would he be like, this first creation of ours, this miniature miracle of love? Could we be the parents he needed? Would our best be enough?

I don't understand it, Father. Only a short while ago, our house was full of tricycles, baseballs, shouts and clatter. What became of the scrubbed and solemn kindergartner, the serious eighth-grade graduate, the high-schooler proudly displaying his driver's licence? Hour by hour, year by year, a beloved boy stole through my life, growing, always growing, always moving toward this day.

And I did not notice. Caught in the relentless rush of laundry, car-pooling, fatigue, I did not realize that time moves on. It will always be like this, I thought. Our son, our eldest will always be here.

But it is not so. For today he takes another step away from home, moving farther into a world we can share only from a distance. And I am afraid, Father. For there is so much he has yet to learn, things others must



teach him rather than I. Will they care as much about him as we do, these shadowy unknown mentors? Will this new world, alien and remote, bring him the fulfilment of our long-ago dreams?

The horn sounds, breaking my thoughts, and my son comes forward for a quick shy kiss. Just an instant, but our eyes meet. And I see the face of my love reflected in his.

"I'll be okay, Mom," he tells me. And suddenly I know he will. For the child must grow into the adult, as surely as day into night. As surely as time must pass, swift and unseen, toward the final letting-go. Today I deliver him into a waiting car, just as years ago we've said goodbye at a classroom door, a school bus, an athletic field. It is never easy, but it is right. The best mother works herself out of a job one day. And he has always deserved the best.

Be with him, Father, during these college years. Look after him, listen to him, love him as you have always done. Be with me too, for I need your strength to let him go.

It's time, isn't it, Father? It's time to say goodbye. □

Letters,
continued from page 7

Camp Kintail's History

I am writing to correct and add a few points to the June article about Camp Kintail's 60th anniversary. Charles MacDonald negotiated the purchase of the Kintail Camp property on behalf of The Synod of Hamilton and London. He had been assured by the synod at its meeting in 1929 that the funds to pay for the site would be available. They were not. Consequently the property was paid for by Mr. MacDonald who held a mortgage which was finally discharged in the 1940s.

I happen to have reasonably accurate knowledge of what took place because Charles MacDonald was my father, and I worked with him almost daily during the period of the preparation for the first Young People's Camp and the construction of the original dining hall on the site which was named by The Synod of Hamilton and London "The David Perrie Memorial Camp."

Incidentally, a little research of the Minutes of The Synod of Hamilton and London yields the information that the original property was purchased on June 5, 1930 for \$750. (Minutes of the 57th Synod, p. 16). In the light of that information it would seem that it is unlikely that the camp was open in 1929 and the claim of a 60th anniversary is a little premature. (Although this summer will be the 60th year of camping, — *Editor's note*, the first use of the property by the synod would appear to have been for a synod picnic on May 26, 1930, at 11:30 a.m. (Minutes of the 56th Synod, pp. 17 and 29).

(Rev.) R. Douglas MacDonald,
Kincardine, Ont.

Chief Marks and the Noose

In your June cover story, Toronto Police Chief Jack Marks reiterates his support for capital punishment, asking what can be done with a serial killer like Clifford Olson. Does he

honestly believe that Christ's answer would be "Kill him!"

Although finally defeated in Canada, the death penalty remains an international outrage. It still exists in one hundred countries, and is used as an instrument to suppress racial, religious and political minorities. It has never been demonstrated to be a deterrent against crime, inevitably results in the deaths of innocent people, and is inherently cruel and inhumane.

Chief Marks says that he believes that in his work he is "co-operating in the plans of God." It is difficult to understand how he can think his advocacy of hanging forms a part of that plan.

Rob Robertson,
Ottawa, Ont.

Motivations for Mission

Over the past several editions of the *Record* I have appreciated seeing the issue of church growth and evangelism regularly brought before our church. Yet our motivations for it in articles in the March and April issues have given me some concern.

In chapter nine of "Living Faith",

mission is described as our being sent out by Christ into the world, implying it is something we do in honour and service of Him. It says mission is "evangelism" and "service", which in turn imply that the focus is on helping the wider community rather than ourselves. These high goals and noble motivators would naturally point away from ourselves when they are taken up.

Yet recently in the *Record* we've been hearing of other reasons for mission. In the "Mission Update" found in the March edition, there was a lengthy article entitled "Our Church Extension Story". The article details our successful history in starting new congregations across the country. Its purpose was to inform the church that we can no longer afford to do it. Unless more support is forthcoming.

But what motivation is held out? Despite a passing recognition to the mission given to us by Christ, the real motivation is fear: that we have to expand to have the financial resources to keep our denomination from decaying.

This is seen again in an article on evangelism by Jim Dickey in May's issue.

"Bibby put it bluntly. 'You are facing the possibility of the death of a national church . . .' Evangelism is more than an option — it is an organizational necessity."

Both articles are clear, well-written and truthful, yet the goal presented is the perpetuation of ourselves as a denomination. I'm sure the authors believe our motivation should be the service of Christ, but the one they hold out is fear for our future.

A motivational approach like this appeals to pride, fear, greed or vanity. It may well work, but its greatest accomplishment will be the serving of ourselves.

Appeals to our human nature can be traps, restricting our focus to ourselves. Instead, in our life of faith, let us raise our focus to God, fulfilling the work of His kingdom for His sake rather than our own.

(Rev.) Peter Coutts,
Vancouver Island, B.C.

continued on page 35

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Date	Book	Verses
1	Luke	16:14-31
2	Luke	17:1-10
3	Amos	2:6-3:8
4	Amos	4:1-13
5	Amos	5:1-15
6	Amos	5:16-27
7	Amos	7:1-9
8	2 Timothy	1:1-14
9	Luke	17:11-19
10	Psalms	26:1-12
11	Amos	9:1-15
12	Micah	1:1-16
13	Micah	2:1-13
14	Micah	3:1-12
15	2 Timothy	2:1-15
16	2 Timothy	2:16-26
17	2 Timothy	3:1-17
18	2 Timothy	4:1-18
19	Habakkuk	1:1-17
20	Habakkuk	2:1-20
21	Habakkuk	3:1-19
22	Luke	18:1-14
23	Luke	18:15-30
24	Zephaniah	1:1-18
25	Zephaniah	2:1-15
26	Zephaniah	3:1-20
27	Psalms	119:89-104
28	1 John	4:1-21
29	Psalms	3:1-8
30	Psalms	46:1-11
31	John	8:31-47

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FROM THE MODERATOR



"What Do Others See?"

The General Assembly issue of the *Presbyterian Record* had barely arrived when the phone rang. "Where did they get that picture over the Moderator's column?" asked the caller. "It isn't a good one at all!" I hadn't given it close scrutiny, but thought that it looked pretty much like what I see in the shaving mirror each morning. On the advice of some other folk as well, however, I've had another photo taken. In future issues you may see a change — perhaps even an improvement!

What do people see when they look at, or think about the Presbyterian Church? If we are to believe the caricatures that seem prevalent in the writing of some newspaper columnists, Presbyterians are stodgy, dull and somewhat out-of-date. That is not true of most of the Presbyterians and congregations I know where considerable joy and enthusiasm manifests itself. Perhaps we keep that side of our nature too much to ourselves.

In the coming year, congregations who follow the advice of the 115th General Assembly will participate in a process of strategic planning, to develop a VISION of their own future. We can enhance this important process if we concern ourselves with how we communicate who we are and what we are about, to our own communities. The image that we project witnesses in a positive way to our society.

St. Luke tells of the appearance of the Risen Lord to two who were travelling the road to Emmaus. They recognized Jesus when "he was made known to them in the breaking of bread." Commentators suggest various ways this awareness came about. This explanation most satisfies me. When Jesus took bread and broke it, the nail wounds in his hands would be apparent to the others at the table — nail wounds that are marks of his suffering on the cross for the sake of others.

The most significant way for us to be known, the most important thing for others to see in us, may well be our involvement in ways that may ease the burdens of others and make life better for those who need us. In looking to the future and considering



our congregational life five and ten years ahead, the needs that people can look to us to provide, require our careful consideration. There will undoubtedly be issues of social concern and justice. Equally, we will need to discover relevant ways of sharing the good news of God's redeeming love that will overcome the false gods influencing people's lives.

Who are we? What do others see in us? By what are we known? These important questions demand our study as we look at our future as a Church and as congregations.

Harold Morris

Record for Moderators?

As a member of Knox Presbyterian Church, Listowel, I must tell you how very pleased I am to learn that Dr. Harrold Morris is the fourth former minister of our church to become Moderator. He is truly an outstanding gentleman, as were the other three, Dr. Max Putnam, Dr. Hugh Davidson and Dr. Bruce Miles.

We at Knox, Listowel are so very fortunate to have had these men minister to us. They contributed so much to the welfare and growth of our congregation. Each in his own way made a lasting impression on those of us who belong to Knox. We have loved them all. Perhaps our prayers, love, and encouragement helped them also.

I don't know if there is another congregation in Canada which has had four former ministers who became Moderator, but I can tell you that we have had and continue to have exceptional ministers here. They all hold a very special place in our hearts.

We pray for God's blessing on Dr. Morris as he takes his new position, and convey our heartfelt congratulations to him.

Sandie Arlein,
Historian, Knox, Listowel, Ontario

Assembly Reflections

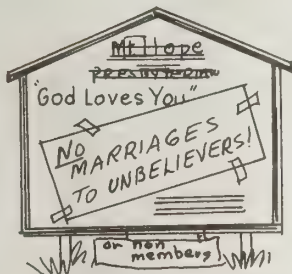
Perhaps it is the aging process, but this Assembly did not strike me as a particularly good one, and especially for Saskatchewan.

1. There was the usual lack of regard for the church, the issues and others, by those who assumed that 400 people had gathered, primarily, to hear them talk.
2. My objection is not to the hearty laugh of Assembly, but does it always have to be at the expense of "deep hole", Saskatchewan?
3. A description which included Saskatchewan within a "stewardship disaster zone", even if it were true, is inappropriate.
4. The Assembly appointed two very significant committees and I was told that in order to have the best people, Saskatchewan had to be excluded.

Perhaps I am naive, and Dr. Glen (from Sask) used to tell us, "never be

surprised by anything", yet I find myself constantly surprised by the occurrence of such ignorance and lack of decent human regard.

(Rev.) Glenn Noble,
Swift Current, Sask.



On Getting Out of the Wedding Business

We have had the pleasure (?) to be invited to a number of church weddings lately of young couples who do not go to church, have no church affiliation and, I assume, are not believers. They did, however, insist that they be married in church.

The minister starts out by saying such words as "Dearly beloved, (beloved? he does not know any of these people), we are gathered here in the sight of God and this community of believers," (believers?).

As far as I am concerned the farce goes on. References are made as to how the Lord brought these two people together, etc. I sit there, and wonder what in the world are we doing, who are we kidding. It saddens me. Chances are that the couple will not attend church again until they have a child to be "done."

Furthermore, the preparation for a church wedding as means of bringing the gospel of Jesus Christ seems to be quite ineffective. I wholeheartedly agree with the Rev. William Steele, LET'S GET OUT OF THE WEDDING BUSINESS!

G. Joel Jongkind,
Meaford, Ontario.

Getting out of the wedding business is certainly one of the options for the busy parish minister who feels "used" by the secular population. As far as ministering to those who are "living in sin," certainly many do draw their robes and pass by on the

other side. Quite different from the attitude of Jesus when he encountered the woman caught in the sin of adultery.

Whether we like it or not we live in a secular age. If we wish the Covenant Community to become a ghetto, then certainly refusing to be involved in ministry would be a step in that direction. If I remember rightly, Jesus was accused of being a friend of publicans and sinners.

Yes, if we are merely in the "wedding business," then let's return to our ministry of Word and Sacrament. If we are concerned with maintaining a contact with our world, then personally I have found weddings (and funerals) provide the best contacts for pre-evangelism and ultimate conversion to Jesus Christ. In that six-interview period a contact is made, and if nothing less, a friendship is formed.

John Wesley said "The world is my parish." I believe that we Presbyterians need to minister both "within and without the camp."

(Rev.) Kenneth M. Wheaton,
Campbell River, B.C.

As one who regularly offers Christian pastoral care to couples outside the Church through weddings, I want to affirm the positive benefits of such contact. If we see our calling as restricted to serving only the covenant community of the church (narrowly defined) then it is inconsistent. But, I consider contact with couples outside the church to be a gospel contact. The wedding ceremony conducted in a dignified and worshipful way provides a meaningful contact with the church for most couples.

Furthermore, the large majority of couples who ask us to perform a wedding ceremony do have some contact with the church, often through relatives, friends or some previous experience. Where there is no previous contact, the wedding provides a basis for future ministry.

Mr. Steele vilifies the church which offers only "rites of passage." On the contrary, these rites of passage are time-honoured opportunities for the church to minister in the name of Jesus Christ.

Mr. Steele concludes by suggesting two separate ceremonies — one civil and one spiritual. This option is

GLEANINGS

In fall when I was young, I thought, This year I will do better in physics. Study hard, listen, take good notes, and when he calls on me, I'll give the answer in a loud clear voice, and not just a good answer but a brilliant one, possibly an answer that illuminates some dark corner of physics. I'll be not only a good student, I'll be a genius. "SEVENTEEN-YEAR-OLD RURAL MINNESOTA BOY POSES NEW THEOREM OF LIGHT THAT PROVES DOCTRINE OF JUSTIFICATION BY FAITH — GRACE OF GOD EXPRESSED AS MATHEMATICAL CERTAINTY BY BOY FORMERLY CONSIDERED SLOW LEARNER."

Then October came and I didn't understand anything. I was scared that he'd call on me and fear made the air around me hot and dry, creating teacher suction, and he drew close to me and said, "Go up and see what you can do," so I stood at the blackboard, looked at the problem, and thought, "God, take this chalk and write the answer. Or make the blackboard fall off and kill me. Please." I wrote a few faint numbers and the smart kids laughed. He said, from the back of the room: "We talked about this last week, Mr. Keillor! I assumed you were paying attention! Your eyes were open, as I recall! Your head was up off the desk!"

— Garrison Keillor in *Leaving Home*

Christian education would be worth the effort if it could accomplish two things — the development of curiosity regarding man's relationship to God as described in the Bible, particularly the Gospel and the development of perception. I think that it was J. B. Phillips who spoke of faith as a sort of seventh sense by which we perceive God and his action. This makes sense to me.

B. McNeel in an essay,
"Christian Education Today"

In the last analysis, I have always believed, it is not so much their subjects that great teachers teach as it is themselves.

— Frederick Buechner

Letters

continued from page 35

available to us now. The reason it is not often chosen is that most couples, including those supposedly outside the church, recognize their need to be married in the presence of God. As they say their vows to one another before a Christian minister they become accountable to God for their marriage. This is not "the wedding business" — it is the wedding ministry.

To narrow our focus on this matter will only serve to alienate people at a point in their lives when they are looking to the church to provide them with something which they cannot get anywhere else.

Marriage is not a sacrament — it is a vocation. By calling couples to accountability for their love and marriage under God, we advance Christ's kingdom and bring a beneficial effect to society at large.

(Rev.) J. B. Forsyth,
Gananoque, Ont.

(Mrs.) Rebecca Johnstone,
Kingston, Ont.

Ministers "Consistent"!?!

I love it! I love it! On page 6 (July/August *Record*), from the brief editorial, "On the Sidelines," comes this sentence: "Failure in this area tempts leaders to go far beyond what their consistency (sic!) will accept or support." That church leaders can be, or ever have been, consistent would be close to proof of divine intervention. And that they could go beyond such limited consistency, is beyond belief. But is this term here used intentionally? Is it a Freudian slip? or a malapropism? did you intend to use the term constituency?

S. T. Chao,
Brampton, Ont.

Affirming Youth

In your May issue, Bruce Davis of Scarborough wrote about the use of young people in our Church.

Years ago I experienced how we lose these dear young people through lack of interest on our part and on theirs.

In the north end of Montreal, I was "teaching" a class of girls twelve and thirteen-year-olds. They were

great young people and I loved each one of them. Our class was isolated upstairs in a small room. I spoke a few times about maybe they could "greet and meet," even went so far as to suggest that perhaps they could take part in the service by reading the lesson or some such role. One of our elders (he sure was an elder) said he couldn't stand to hear the Bible being stuttered and stammered over, so I gave up. I am sorry to say that as these girls reached fifteen and sixteen years, they dropped out.

So, please churches, if you have young people, be interested in them and show your love for them. Hold on to them for God's sake. You are so fortunate to have these dear young people even if their tongues falter when they read. Be proud that you have them, and praise them.

I am a great-grandmother now but I think and pray for those girls wherever they are now.

Editor's note:

We have received a number of letters in response to our article in the July/August *Record* entitled "Sexual Abuse of Children." They objected to the illustration showing a small boy with a man whose shirt has the word "Grandpa" across it. Typical of the letters we received is the one that follows. We did not mean to imply that all grandfathers are involved in this practice, and in retrospect agree with our readers that our illustration was inappropriate and in bad taste. We apologize for using it.

Child Abuse

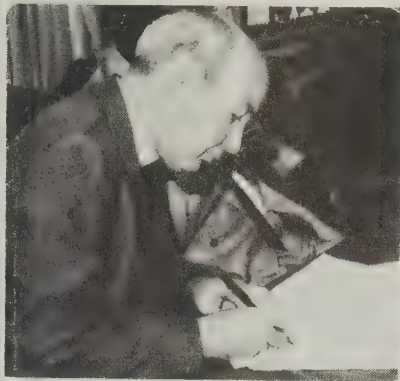
As an Elder, the father of an Elder, and a grandfather, I take serious umbrage to the thoughtless use of the particular picture used in the article on paedophilia in the July-August issue.

Of course it does happen in some cases. But to my thinking another choice could have been made for use in the *Presbyterian Record*.

W. R. Menagh,
Toronto, Ont.

NEWS

Ecuhome agreement to provide affordable housing



The Rev. William Middleton signs the new agreement between Ecuhome and Ontario government.

An agreement between Ecuhome Corporation and the Ontario government, signed June 26 in Toronto, will enable the government to continue its support for the corporation's existing housing projects and will provide additional funds to create new projects to meet the needs of single adults with low or fixed incomes.

The agreement includes an arrangement by John Sweeney, who was then Ontario Minister of Community and Social Services, for up to \$3.4 million in funding to establish new Ecuhome projects and provide necessary support services for residents.

Ecuhome Corporation is a multi-faith, non-profit organization comprised of representatives from: the Anglican Diocese of Toronto; The Presbyteries of East and West Toronto of The Presbyterian Church in Canada; the Roman Catholic Archdiocese of Toronto; the United Church of Canada; the Greek Orthodox Diocese of Canada; the Toronto Lutheran Church; and the Toronto Association of Baptist Churches. The corporation was formed in April, 1984 to provide clean, safe and affordable housing for single adults of low or fixed incomes.

At the time of the signing of the new agreement, Ecuhome had 11 homes in operation, with four more

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News

continued from previous page

under development. Each home, sponsored by one of the church organizations, provides a resource centre for residents, offering a focal point for life skills training, recreational activities, and referral to other support services in the community. Over 50 per cent of those who have left Ecuhome housing have moved on to better homes and jobs.

Chaviva Hosek, Provincial Minister of Housing at the time, was also present for the signing and she committed capital funding from Ontario's existing housing assistance programs, to assist the corporation in increasing its projects by 150 dwelling units.

Both Mr. Sweeney and Ms. Hosek stressed the importance of the work being done by Ecuhome and expressed their appreciation of the co-ordination and co-operation of the faith groups involved. Mr. Sweeney also thanked the representatives on behalf of the many men and women who have been helped by the work of Ecuhome.

Representing Presbyterian involvement in the corporation were the Rev. William J. Middleton, from the Presbytery of East Toronto, and the Rev. Raye Brown, from the Presbytery of West Toronto.

South African moderator says church regrets role in apartheid.

Professor Johan Heyns, Moderator of the Dutch Reformed Church of South Africa, spoke to a group of church leaders in Toronto on June 26th. The Dutch Reformed Church is the largest church in South Africa with three and one half million members in all four branches of the church, one and one half million of those in the white section of the church.

It is a church that exerts tremendous influence in South Africa. Seventy five per cent of the white members of parliament belong to this church, as do ninety per cent of the cabinet.

For several decades this church has been one of apartheid's chief and most vocal supporters. According to Professor Heyns this is now changing. Earlier this year he wrote an anti-apartheid manifesto which was accepted by the church's General Synodical Commission, its interim policy-making body, and is to be considered by the full Synod in October, 1990.

Here are two of the document's significant points:

* We confirm with humility and sorrow the participation of our

International visitors



Four overseas guests attended the WMS(WD) Council and 75th Anniversary Conference held at the University of Western Ontario, May 24-28, 1989. Pictured in front of the "River of Faith" historical mission display are (L-R): Joan Parajon, Nicaragua; Dr. Deborah Tezlo, Jobat, India; Norah Masopha, Klerksdorp Parish, (LEC), South Africa; and Susan Lee, Taipei, Taiwan.

— Photo: Katherine Allen

News

continued

church in the introduction and legitimization of the ideology of apartheid and the subsequent suffering of people.

* We declare that, since any ideology speaks decisively above and alongside the truth of the Bible, the ideology of apartheid is a political and social system whereby human dignity is adversely affected and whereby one particular ethnic group is detrimentally oppressed by another, and cannot be accepted on Christian ethical grounds. It contravenes the very essence of reconciliation, neighbourly love, and righteousness, the unity of the church and inevitably human dignity of all involved and is therefore sin. Any teaching of the church that would defend this ideology would have to be regarded as heretical, that is, in conflict with the teaching of Scripture.

He spoke of recently standing in the midst of 53 delegates from black churches, "to confess our sin and subsequent suffering that it caused."

Heyns rejects economic boycott as useful in dismantling apartheid, and suggests in its place a policy of selective investment in South Africa, especially in areas of schooling and housing, that would help to strengthen and enlarge black leadership.

He said that to most whites in South Africa it is quite clear that this experiment of apartheid has completely failed. Only the Conservative Party believes that it is possible to maintain it. Professor Heyns said that his was a society in transition from white domination to partnership with all races in South Africa.

What we want and plead for from our sister churches is neither their approval nor their condemnation, said Professor Heyns, but rather that they stand with us in critical solidarity.

The Dutch Reformed Church of South Africa is not presently a member of either the World Council of Churches nor the Presbyterian World Alliance, having withdrawn from the former and been kicked out of the latter because of their apartheid policies.

(More news on page 44)

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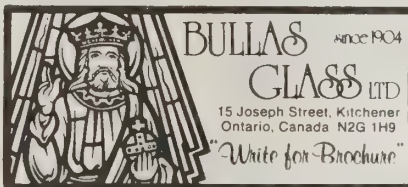
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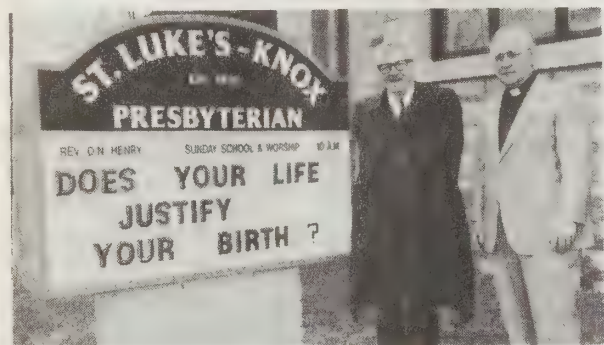
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PEOPLE AND PLACES



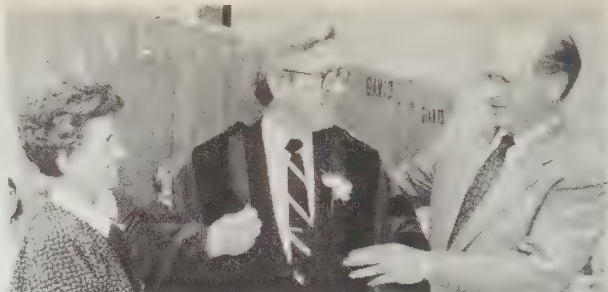
THE CONGREGATION OF St. David and St. Martin Church, Ottawa, honoured long-serving elder and former Sunday school superintendent Bill Grant on June 4. Mr. Grant was appointed superintendent in 1955 when Sunday school classes were first begun at the church and, except for a period of about five years when he lived out of the Ottawa area, held the position until his recent retirement. He was also one of the first three elders elected. Pictured, Ron Welke, elder, presents Mr. Grant with a scroll of appreciation, while Dr. James B. Sauer looks on.



AN ILLUMINATED CHURCH SIGN was dedicated at St. Luke's — Knox Church, Finch, Ont., May 7, by the Rev. Donald N. MacMillan. The sign is positioned so that a message can be read by passers-by from either side of it. With the Rev. MacMillan (left) is the minister of St. Luke's — Knox, the Rev. Douglas Henry.

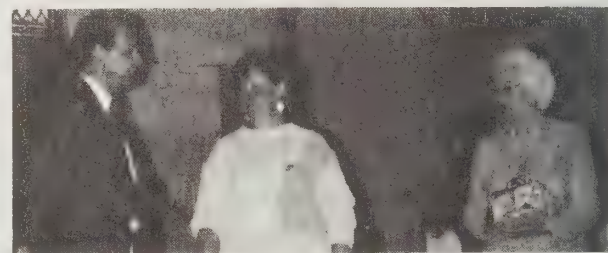


THE CONGREGATION of Kenloch Church, Kenloch, Cape Breton, N.S., presented Neil Dan MacInnis with a card of appreciation recognizing his many years of faithful service to the church and community. Mr. MacInnis became an elder at the age of 18 and remained active in church matters into his nineties. He was also clerk of session for many years. He celebrated his 96th birthday in June. The Rev. John Hopkins, minister of the Kenloch/Middle River/Lake Ainslie charge, made the presentation.



AT A CONGREGATIONAL DINNER on May 12 in St. Giles Church, St. Catharines, Ont., in honour of the minister, the Rev. William I. McElwain, who was recently presented with a Doctor of Divinity degree (honoris causa) from Knox College, Ross Magee (right), clerk of session, presented Mr. McElwain, with a new robe and a doctoral hood on behalf of the congregation. With them is Mr. McElwain's wife, Mary.

Photo: The St. Catharines Standard



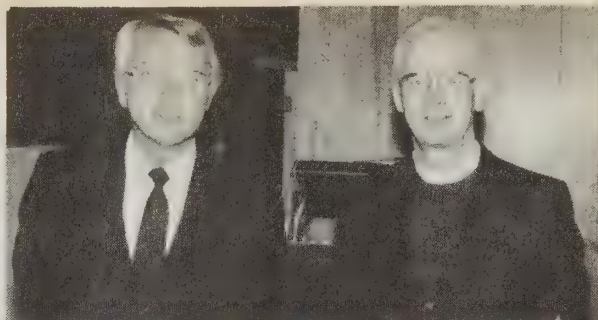
THE CHURCH SCHOOL and Christian education committee of New Westminster Church, Hamilton, Ont., presented a gift to Gail Smith (pictured, centre), who retired as Church School superintendent after 17 years in the office. Pictured making the presentation are Bill Gadsby of the Christian education committee and Margaret Genthe of the Church School.



DURING THE WORSHIP SERVICE of June 18 at St. Andrew's Church, Windsor, Ont., Mrs. Ellen Bailey (pictured, right), retiring church secretary, was presented with a purse of money by clerk of session Mrs. Shirley Barnhart, on behalf of the congregation. Mrs. Bailey served for eight years as Christian Education Director and church visitor and 20 years as secretary. A gold watch was also presented to her by Brad Hammond, on behalf of the board of managers. A reception followed the service.



THE CONGREGATION of St. Andrew's Church, Windsor, Ont., held a Mission Weekend at the end of April. Pictured are: the Rev. Glen Davis of the board of World Mission (left); Ken Rock, an elder of St. Andrew's and general convener of the event (centre); the Rev. Joe Reed, missionary to Central America and the Caribbean for The Presbyterian Church in Canada.

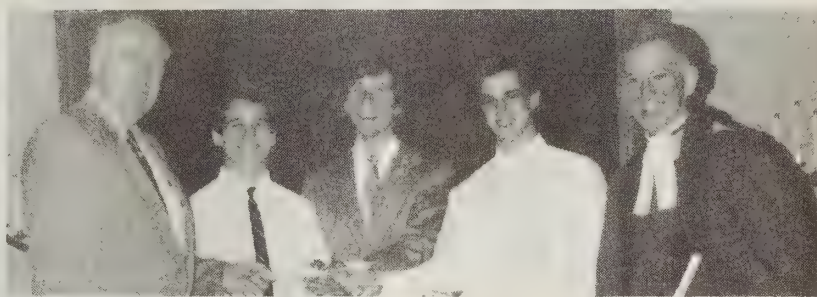


THE 30TH ANNIVERSARY of Kirk-On-The-Hill Church, Fonthill, Ont., was celebrated on May 7. Pictured are the Rev. Garth Wilson of Toronto, guest speaker (left), and the Rev. S. Murray Barron, minister of the Kirk. In honour of their 30th anniversary, the congregation is supporting a special mission project, with the proceeds from fund-raising events and special offerings to support the Kikuyu Hospital in Kenya.

The Dedication Service for the first phase of the new Central Hall at *Gracefield Presbyterian Centre, Gracefield, Quebec*, was celebrated on June 17 by participants from across the Synod of Quebec and Eastern Ontario. The service was led by the Rev. John Bannerman, convener of camping and outdoor ministries for the synod, with the assistance of: Shirley Ford, Programme Director of Camping and Outdoor Ministries, the Board of Congregational Life; Dave Goldsmith, wilderness director and publicity convener at Gracefield; and Michael Neelin, the camp's manager.

The Rev. Evelyn Carpenter of First Church, Chatham, Ont., brought greetings and conducted the service in her home church, *Albion Church, Albion, P.E.I.*, on the occasion of the congregation's 158th anniversary.

The *Stirling and West Huntingdon, Ont.*, Presbyterian congregations celebrated the 75th anniversary of the W.M.S., with a service conducted by several women from both congregations. Guest speaker was Mrs. Doreen Dath of St. Columba Church, Belleville, Ont. Music was provided by the junior and senior choirs and organist Beth Sharpe and pianist Bev Adams. An anniversary cake was served in the church basement following the service.



THE CONGREGATION of New Westminster Church, Hamilton, Ont., presented the fees for the Youth Triennium, which took place in July in Lafayette, Indiana, to three delegates from the church. Pictured, from left to right, are: Bob Chrysler, chairman of the board; Richie, Rob and Bradley Danby, recipients; and the Rev. John Hibbs.



FORTY-EIGHT pewter repoussée panels depicting "The Life of Christ" were on display in Grace Church, Etobicoke, Ont., during May. The panels were part of a series of 50 by French artist Albert Marschner Gilles, who emigrated to Canada in 1927. The panels were sold to Spencer Clark in 1942. Mr. Clark's dream of housing the panels in an inter-denominational chapel went unfulfilled in his lifetime, but his heirs, following his wishes, entrusted the panels to a Christian organization so that others could have the opportunity to see them. The Canadian Bible Society was chosen. The panel exhibition coincided with the 34th anniversary of Grace Church. Other anniversary events included a congregational dinner, a programme of music by Marilyn and Paul Shobridge, and a Sunday evening service of recognition for the work of the Canadian Bible Society. Taking part in the service with the Rev. Terry Samuel, minister of Grace, were the Rev. Floyd Babcock and the Rev. Blain Macleod, district secretary and associate district secretary respectively, Central Ontario. Pictured in front of two of the panels are Mrs. Heather Wade (left) and Mrs. Marie Childs, elders at Grace Church.

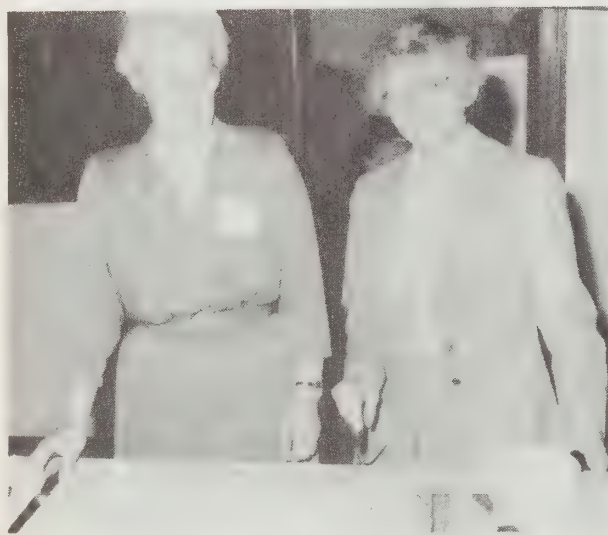
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People and Places

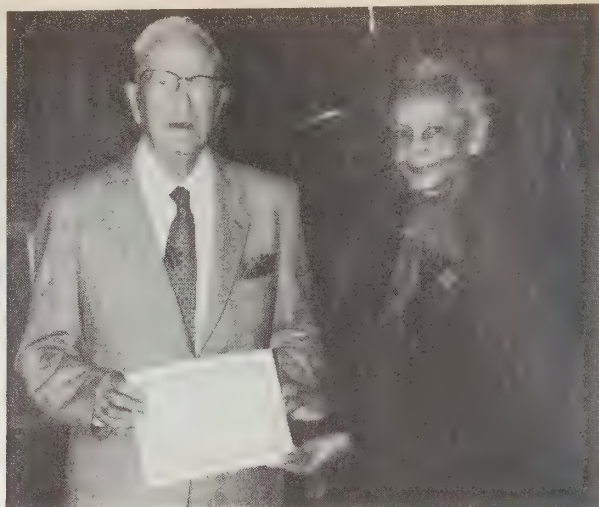
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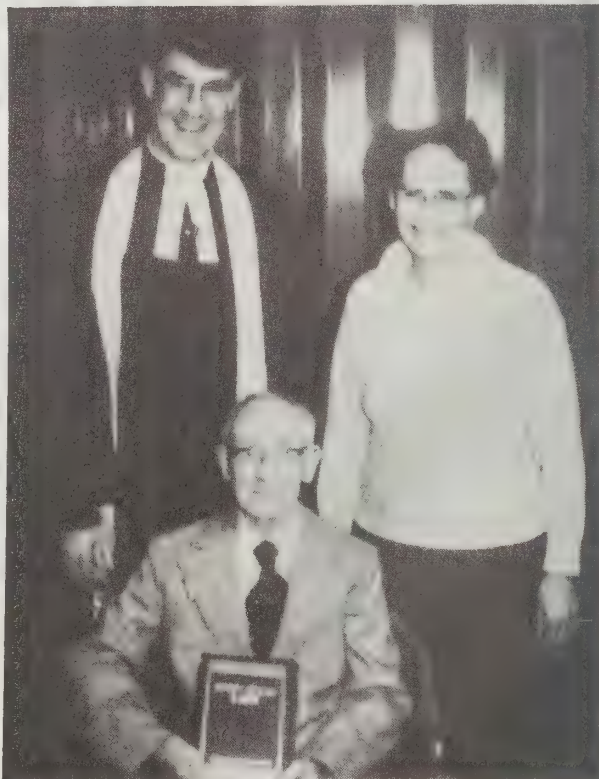
THE REV. ARTHUR and Mrs. Marion Kincaid of Woodstock, Ont., now retired, and formerly of the Innerkip-Ratho and the Belmont-North Yarmouth pastoral charges, were honoured by their relatives on the occasion of their 50th wedding anniversary at the Elmhurst, Ingersoll, Ont.



THE 75TH ANNIVERSARY of the W.M.S. was celebrated at St. Columba Church, Belleville, Ont., when the members of the Presbyterian Women conducted the entire Sunday morning service. Three short sermons highlighted the history of the W.M.S., the association of Presbyterian Women with the W.M.S., and the activities of both groups in today's world. Pictured are Mrs. Mildred Pollard, past-president of Presbyterian Women, who made the anniversary cake (decorated by her daughter) which was served following the service, and Mrs. Trudi Smit, president of the group.



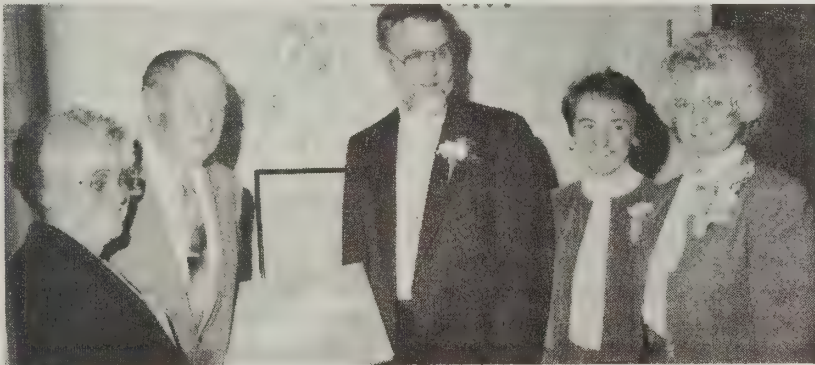
A CERTIFICATE OF RECOGNITION for his 50 years of membership and service was presented to Andrew Hamilton of Knox Church, Windsor, Ont., by Anna Gupta, chairperson of the Nurture and Worship Committee.



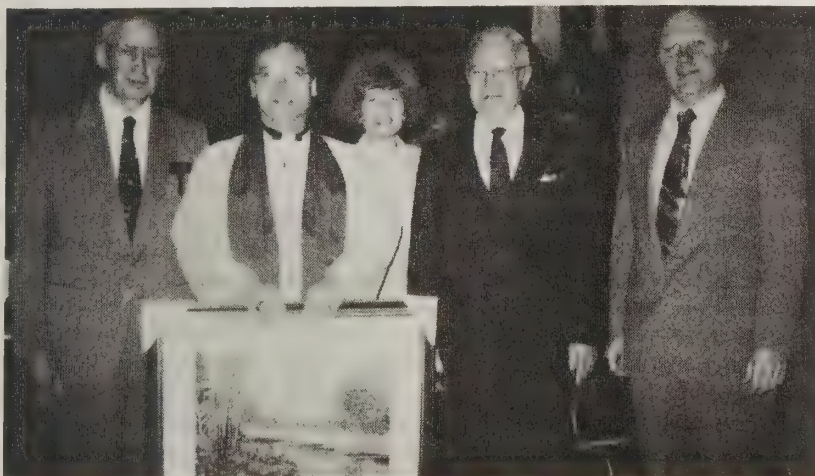
THE SESSION AND CONGREGATION of Central Church, Brantford, Ont., honoured Joe Clark on his retirement as an elder after 50 years of continuous and active service, on April 16 — the anniversary of his induction as an elder. Mr. Clark was also session treasurer for 40 years. He is pictured holding the Bible presented to him, with his daughter, Mrs. Frances Nugent, and the Rev. Cameron Bigelow, minister of Central Church.



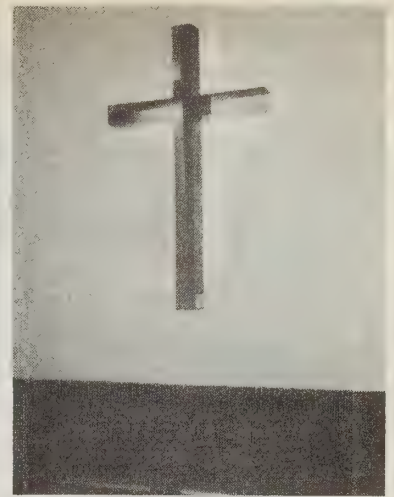
A STAINED-GLASS Memorial Window entitled "The Lamb of God," and depicting the Crucifixion, Resurrection and Ascension was dedicated at St. Andrew's Church, Whitby, Ont., May 7. Pictured (from left) are: Marguerite Ross, who presented the Crucifixion and Resurrection panels to the church; Ann McClure; Neil Wilson, who with his brother, Don, presented the Ascension panel in memory of their parents Don and Madge Wilson; Marjorie Wilson; the Rev. W.J.S. McClure; Russell Goodman, designer and craftsman of the window. Mr. Goodman received the Order of Canada this year for his windows in the Parliament Buildings in Ottawa.



THE CHURCHES OF North Pelham and Rockway, Ont., held a social evening, May 5, to honour their minister, the Rev. G. J. Perrie, on the 25th anniversary of his ordination. Letters and telegrams were received from Mr. Perrie's first charge, Killam and Galahad, Alberta, and visitors were present from several congregations in the Presbytery of Sarnia and the Presbytery of Stratford-Huron, Ont. Pictured (from left) are: Fran Johnson, clerk of session, North Pelham; Henry Wegman, clerk of session, Rockway; the Rev. Perrie; his daughter, Linda; and his wife, Marion.



THE CONGREGATION of St. Andrew's Church, Fergus, Ont., presented a painting to their minister, the Rev. Murray Laursen, to celebrate his 25 years in the ministry. Pictured with Mr. Laursen are John Carter, Joan Laursen, the Rev. Ken Rooney and Bill Beattie.

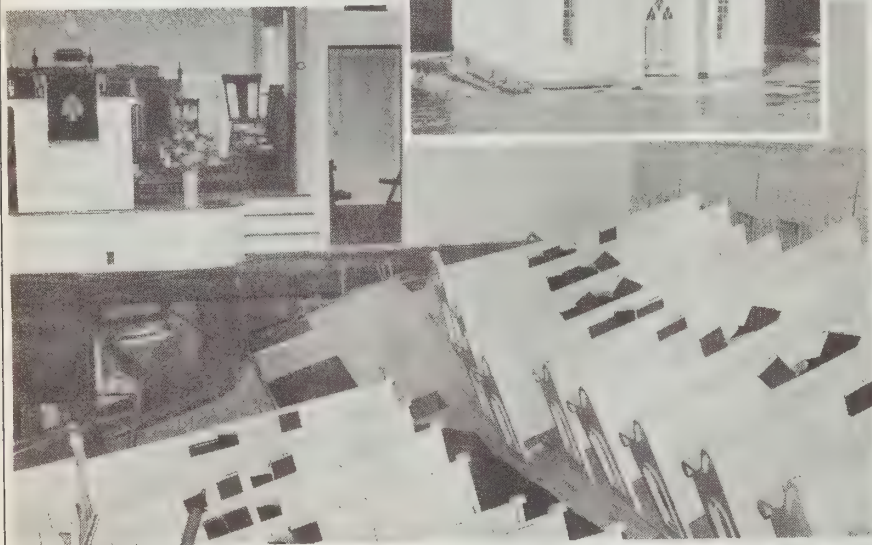


AN ILLUMINATED CROSS in memory of Mr. R. J. McMurray, a former clerk of session of Knox Church, Bluevale, Ont., was dedicated on May 21. It was unveiled by his widow, Eleanor. Their three sons and their families were also present for the service conducted by the Rev. Larry Welch. Mr. E. Howlett of Lambeth, Ont., sang two solos, accompanied by Mrs. Anderson. The ladies of the church served refreshments after the service.

The Church School of Knox Church, Agincourt, Ont., participated in a "Spring Reading Event" sponsored by the church's library. When a child read a book or had one read to him/her, a leaf with the child's name and the title of the book was added to a "reading tree." The result was a tree with almost 100 leaves. Acknowledgement was given to the class that read the most pages; the most books; and demonstrated the most enthusiasm. Comments made by the children revealed that not only did they benefit from practising reading skills and learning more about the Christian life, but they also had a great deal of fun and a real sense of accomplishment.



Church floor collapses, five injured



— Photo of collapsed floor: Wes Stewart

Some might call it luck, others believe it was Providence, but in any case the failure of a light bulb probably saved the lives of several members of the Presbytery of Cape Breton when the floor in Knox Church, Ross Ferry, N.S. collapsed prior to an induction service that was to take place the evening of May 30. Because of the malfunctioning light, members of presbytery had moved to the side of the church basement for their meeting, thus avoiding the main impact when a section of the sanctuary floor measuring about 11 metres by 22 metres, with the pews still attached, separated from the west wall and fell eight feet into the basement. Those present said it took about 10 seconds for the floor to crash down.

"I didn't know what was happening; it sounded like a tornado," said the Rev. Raymond Gillis of St. Andrew's Church, Sydney Mines, who was in the basement at the time.

Five people were injured in the mishap and treated for injuries in hospital. Most of the 20 people in the

basement managed to crawl free, except Angus Stewart, clerk of session at St. Giles Church, North Sydney, and the Rev. Don MacLeod, minister of the Orangedale/Malagawatch/River Dennys pastoral charge. It took almost an hour, using jacks and timber, to raise the floor enough to free the two men. Mr. MacLeod suffered a broken ankle. James Caldwell of Sydney Mines and the Rev. Lorne MacLeod, minister at Whycocomagh Church, suffered lacerations to the head and hands respectively.

Members of presbytery and more than 150 others were gathered for the ordination of Englishtown native Ritchie Robinson and his induction as minister of Knox Church, Ross Ferry, and St. James Church, Big Bras d'Or.

The church is 102-years-old and was renovated three years ago when the building was raised and a concrete basement poured under it.

Building inspectors were to be called to the scene to determine the cause of the accident.

Scottish Assembly

This year's General Assembly of the Church of Scotland in Edinburgh was upstaged in the media by the wrangle in the tiny Free Presbyterian Synod over the punishment of its most eminent elder, Lord Chancellor Mackay, for attending a requiem mass (see separate article — "Mackay case brings split in Scotland").

Even without this rival headline Presbyterian attraction in Inverness, the Kirk couldn't quite have matched its media appeal of last year, when Prime Minister Thatcher delivered her "Sermon on the Mound." And for Assembly members as well as the media, political excitement seemed to run third to an old faithful and a new theme: financial crisis and Freemasonry.

The Kirk has managed so far to keep ahead of inflation, even with a falling membership, now not much over 800,000 out of 4 million adult Scots. But a £1.8m (\$4m) deficit looms for 1990 and the fight over where the cuts should fall was carried to the Assembly floor. A bid to "buy-time" by axing a year's Church Extension budget failed and the cuts were evenly shared.

The Church's Panel on Doctrine report alleging that Freemasonry was "unworthy" for Christians and has a Christless theology of sorts drew much opposition and debate. There were also complaints about Masons preferring the conviviality of the lodge to session meetings and Holy Week services. However, many senior churchmen (including some reputed to be Masons) stayed silent, convinced that the issue was stirring up far more interest in Assembly than it would in the congregations.

Politics were still prominent at the Assembly, however, with fresh friction between the Kirk and the Conservatives over education, where new parent-power school boards are being set up and further plans include allowing schools to opt out of local authority control. The Kirk's educational establishment, backed by the Assembly, is allied with the teaching unions against the government.

Even the main "political" area, the remit of the Kirk's Church and Nation Committee, seemed to show a

wider gap between church and government. The Church is committed to the anti-government home rule campaign (backed by Labour and the centre parties). The only real rebuff to the Church and Nation Committee came in a sharp rebuke to its convenor when the Assembly dissociated itself (by 496 to 367) from a ploy which really owed more to the British Council of Churches: a vain attempt to block the deportation of a Sri Lankan "revolutionary Communist" and illegal immigrant who sought refugee status and claimed sanctuary in a Manchester church.

The Committee got backing for its links with the poverty lobby and was told to line up with the doctors and health unions who are resisting the Thatcher government plans for National Health Service reforms meant to curb costs and encourage moves towards hospital independence (with probably more scope for private medicine).

The Assembly broke up with mixed and uneasy feelings. There was a groundswell of protest at the contrast between the five hours for Church and Nation and one for mission. There was an unsuccessful but well-supported bid to reorganize next year's agenda in advance. More than once there were procedural difficulties and misunderstandings. One Panel in Doctrine scheme concerning fixed terms for eldership was sent for presbytery and session discussion without any Assembly debate at all.

The Assembly breathed one sigh of relief — it had few cases to worry about, and those mainly humdrum stuff about whether churches might call ministers. The threatened storm over conscientious objections to women elders passed over when the Fife minister at odds with presbytery and kirk session decided that demission was the better part of valour, opting to work for a charity. His supporters had been divided about the issue, some feeling that to thrust the case on the Assembly would invite a definition of church law which could embarrass conservative evangelical parishes where minister, session and congregation all agree that they don't want women elders.

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From the past RECORD

September, 1964 Summer school successful

"On the Rim of Rebellion" was the theme of the Saskatoon Summer School, June 26 to July 3, at the Presbyterian Residence. It was attended by 30 teenagers and sponsored by the Synod of Saskatchewan. The theme speaker was the Rev. Bruce Miles, of First Church, Winnipeg, who presented the challenge of discipleship in a complex and everchanging world.

A discussion of Mark's Gospel was led by the Rev. Arnold Bethune of Melfort, and Miss Agnes Hislop, on furlough from the Bhil field, India, had an attentive audience as she spoke about the joys and problems of missionary work.

September, 1939

We have discussed this question before, and our reason for raising it again is found in a recent communication, our correspondent who favors our practice saying:

"I see the Record does not use the terms, Right Reverend and Very Reverend for past and present moderators."

Perhaps, therefore, an explanation that will serve this correspondent and others interested is in order.

Our personal preference is against the use of these two distinctions. We do not think that they are in keeping with the democratic character of the Presbyterian Church, or the spirit of Christ's teaching. To us, neither of these warrants the use of titles that immediately imply a class distinction.

September, 1914 The War and Duty's Call.

It has come . . . dark, stern, terrible, calling for all that is strongest and truest and bravest and best in the men and women of our own and other lands. It has come — not from heaven, from a loving Father to His great family, but from hell, brought to earth by a blind, hateful, selfish ambition. But it has come, and has to be faced, calmly, determinedly, trustfully; knowing that, sooner or

later, it must be driven back to its own place.

But what more can here be said of it? The past of it has been told a thousand times, the future foretold in as many ways, and the present will be ancient history ere these lines in a "Monthly" are read. Even in moralizing upon it, every chord in the vast scale has been touched by master hands and anything that can here be given must be in some measure an echo of what has been already said so many times and ways.

Moreover, it is so great, so overwhelming, that words seem poor and weak and unfitting and unworthy. It is a time for deeds rather than words . . .



- Advertisement from the 1889 issue

September, 1889 China's Millions.

There are, it is true, some thirty-five or forty missionary societies at work in China; among them they have a thousand ordained foreign missionaries who have gathered into the churches some thirty-five thousand communicants. But what are they among so many? It would require *forty thousand missionaries*, allowing ten thousand adherents to each! China will never be converted by foreigners. The task is too gigantic. Rev. Dr. Williamson in his address before the London Missionary Council says:—

"We can never, humanly speaking, Christianize China on the present system. We have neither funds nor forces sufficient . . . Our present method is self-destructive. The Chinese won't have it . . . We must lay aside denominationalism. The watchword for China is, — One native common union church in China — The Chinese Church of God."

News

continued from page 45

Mackay case brings split in Scotland

Scotland has got a new minor Presbyterian denomination as a result of a split in the ultra-conservative Free Presbyterian church after its synod narrowly upheld a presbytery condemnation of Britain's Lord Chancellor for attending a requiem mass for a Roman Catholic judge. Lord Mackay of Clashfern, the Highlander who heads England's legal system, left the denomination when his kirk session's appeal on his behalf failed. He had been suspended as an elder and barred from communion for six months but, more importantly, told to repent. His view was that an act of personal respect did not imply condonation of Roman doctrine and that the demand for repentance forced him to choose between church membership and public duty.

After the verdict many of the minority, who had "appealed to the Head of the Church," set about taking their congregations into a new group of "Associate Presbyterian Churches." They maintained they were loyal to the original constitution of the Free Presbyterians, who seceded from the old Free Kirk in 1893 (seven years before the split that created the "wee Frees") over relaxation of strict Westminster Confession doctrine. Up to half the 6000 Free Presbyterian members and committed adherents may join.

Trouble loomed over property rights, both in the buildings of seceding congregations and the division (if any) of the considerable assets of the denomination, augmented by a large recent legacy from a rich non-member who admired its stand for principle. The courts may have to decide what the principle was.

In the long run the new denomination will also have to ask what, if anything, separates it from the larger "Wee Free" conservative Free Church of Scotland (over 20,000 members and adherents, also mainly Highlanders).

R.D. Kernohan,
Edinburgh, Scotland

GROWING PAINS

Burdett McNeel

What is reality?



You have spoken of facing "reality". What is reality? Isn't it different for different people?

Yes, reality is different for different people. During a Christmas morning at our home a few years ago two of my very young granddaughters were admiring the hair of the life-sized dolls that they had received. Someone asked, "Is it real or artificial?" A young grandson piped up, "I know what is real, we haven't had breakfast yet?"

Few people will question that hunger is real, especially those who are experiencing it. In fact the closest we come to a consensus regarding reality is in our evaluation of the evidence of the senses. A common epigram is "Seeing is believing". Elementary science is based on observations, but observations have to be interpreted and interpretations are subject to variation. Advanced science involves abstractions, though even here scientists use models which they can "visualize." Any interpretation has meaning for some people and not for others. One's acceptance of an interpretation usually depends on the way it fits into the system of ideas that we already have of the way things are.

The book of Proverbs cites many practical realities about human relationships and communications, e.g., "A gentle answer turns away wrath, but a harsh word stirs up anger". We are most likely to have a consensus on reality when we deal with common everyday experiences. However there is always the possibility of dissent. Mary Baker Eddy taught that pain is a product of the "mortal mind" which some have interpreted to mean that pain is not real. Psychologists have demonstrated that seeing is not necessarily believing since some of the things we think we see are illusions or hallucinations.

So far when I have spoken about reality in this column I have been talking about everyday experiences of believers and unbelievers alike,

that is about the things that we can observe in everyday life whether we are secularly or spiritually oriented. To me this is the first level of reality, but there is another level of reality which I think can be suggested by the term "believing is seeing." In the essay on faith, in the Epistle to the Hebrews, is the statement that whoever comes to God must believe that he exists and that he rewards those who earnestly seek him (with communion

with himself). The gospel indicates that the implication is that we have to be receptive to the teachings of the Spirit if we are to know the reality of God. In the first chapter of the Epistle to the Ephesians (with which every Christian should become familiar), the author writes, "I pray also that the eyes of your heart may be enlightened in order that you may know . . ." (New International Version)

Detractors may say that this is wishful thinking but I am impractical enough to say that it is worth the risk. ☐

You are invited to send questions you would like Dr. McNeel to address, to him c/o the Presbyterian Record, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in "Strict Confidence."

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DEATHS

MARSHALL, THE REV. JOHN, 77, a retired minister of The Presbyterian Church in Canada, died in London, Ontario, on June 7, 1989.

Mr. Marshall was born in Middlesbrough, England, and came to Canada in his late teens. He attended Sir George Williams College and The Presbyterian College, Montreal, and was ordained by the Presbytery of Pictou in April, 1946.

He served the congregations of Tatamagouche, N.S., Howick, Quebec, Melrose Park, Toronto, and Chalmers Church, London, Ont. He retired in 1981, but remained active in the work of the Presbytery of London.

Mr. Marshall is survived by his widow, Mary (Milne); son, J. Ainsley and his wife, Karen; son, P. Wayne; and grandson, Graydon.

YOUNG, THE REV. GEORGE H., MA., 75, a retired minister of The Presbyterian Church in Canada and Minister Emeritus of Paterson Memorial Church, Sarnia, Ontario, died in Sarnia on June 9, 1989.

Mr. Young was born in Hamilton, Ontario, where he received his education, graduating from McMaster University in 1937 with a B.A. in Philosophy. He taught in the Hamilton School System for two years. Later he felt a call to the ministry and did his theological training at Knox College, from which he graduated in 1943.

He served his O.M. in Beamsville and Smithville, Ont. From this charge he entered the Chaplaincy Service and served with the R.C.E.M.E. in Canada and overseas. Following demobilization, he entered the University of Toronto and graduated with an M.A. in Philosophy. He served pastorates at Victoria Church in Toronto, and Palmerston, Ont., prior to accepting a call in 1956 to Paterson Memorial Church in Sarnia, Ont., where he served until his retirement in 1978. His ministry within the bounds of the Presbytery of Sarnia spanned 33 years as, in retirement, he served whenever his services were needed.

Mr. Young was a dedicated Presbyter who also served the church at large over many years and in many ways: member of the Church Architectural Committee, the Board of Knox College for 8 years, Committee for the Revision of the Book of Praise to mention a few. He also represented the General Assembly as a delegate to the World Council of Churches in Uppsala.

He was well known in Sarnia and area for his distinguished work in the community with the Sarnia Board of Education, serving two terms as its Chairman. When the Lambton County Board of Education came into being, Mr. Young was again elected and served one term as its Chairman. Active in the Rotary Club, he worked especially hard in promoting their work with handicapped children.

Mr. Young is survived by his widow, Gwen (Bray); two daughters, Janet (Mrs. Kenneth Fleet) and Mary (Mrs. John Smibert); and grandchildren, Andrew, Kimberly and Rebecca Fleet.

ARMIT, WILLIAM ARTHUR DORWARD, 73, clerk of session for 43 years of St. Andrew's Church, Brighton, Ont., former Sunday school superintendent and choir member, June 8.

BATES, WILLIAM, 71, elder for 11 years of

St. Andrew's Church, Mansfield, Ont., April 22.

BEAIRSTO, W. BOYD, 66, elder of Kensington Church, P.E.I., May 15.

BLACK, MRS. BERTHA, long time member of Queen St. East Presbyterian Church, Toronto, Ont., hon. life member of W.M.S., active in Presbyterian and Synodical for many years, mother of the late Eileen Black (Estelle), missionary to Taiwan, April 11.

BOWMAN, WILBUR, 77, elder for 32 years and longtime member of St. Andrew's-Knox Church, Fort Erie, Ont., April 14.

CAMPBELL, THOMAS A. (KEN), longtime elder and at the time of his death clerk of session of Grace Presbyterian Church (formerly Kinnaid), Castlegar, B.C., of which he was a founding member, former member of board of managers, June 16.

CARMICHAEL, MRS. ANNE, longtime member of First Presbyterian Church, Verdun, Que., Knox Church, Moose Jaw, Sask., Knox Church, Vernon, B.C., First Church, Nelson, B.C., St. Giles Church, Ottawa, Ont., St. Columba-by-the-Lake Church, Pointe Claire, Quebec, life member of W.M.S., mother of Moira and mother-in-law of the Rev. Stephen Hayes of North Bay, Ont., February 3.

COHN, A.R., elder for 12 years of Saint David Presbyterian Church, Halifax, N.S., Feb. 12.

COLEMAN, FRANCES, longtime member of Knox Preston Presbyterian Church, Cambridge, Ont., June 20.

COPP, MRS. HILDA GRIEVES, 74, member of St. James Presbyterian Church, Port Elgin, N.B., longtime work locally & nationally in C.G.I.T., and other related work with young people, April 11.

DAVIDSON, J. ARNOLD, 83, longtime elder and member of St. Paul's Church, Kemptonville, Ont., for many years chairman of the board of managers, March 17.

DONALD, MRS. MAE, 84, longtime member of Knox Church, Thedford, Ont., member of W.M.S., June 30.

DORAN, MRS. HERMINA, member of the Robert Campbell Memorial Presbyterian Church, Montreal, Que., mother of Phyllis and the Rev. Gerald Doran, Knox Church, Windsor, and his wife, Rev. Rosemary Doran, Riverside Church, Windsor; died in Windsor on May 12.

FERGUSON, GLADYS MARGARITE, 91, longtime member of Strathcona Presbyterian Church, Burlington, Ont., life member of W.M.S., March 10.

FOULKES, THOMAS, 84, charter member and elder at St. Stephen's Presbyterian Church, Ottawa, Ont., since 1944; served as clerk of session and on the board of managers and the building committee; at presbytery level he was a representative elder and member of church extension committee; at national level he served on General Assembly's Pension Board, Presbyterian Church Building Corporation, Senate of The Presbyterian College, and the Board of World Mission. He died on May 15.

GILLANDERS, MRS. MARIA, 100, member of First Presbyterian Church, Nelson, B.C., for 23 years and of The Presbyterian Church in Canada for 60 years, mother of the Rev. Dick Gillanders of Winnipeg,

Man., and grandmother of Rev. Colleen Gillanders of Biggar, Sask., June 18.

GLENDINNING, CHARLES ROBERT, 65, member of First Presbyterian Church, New Glasgow, N.S., June 9.

GORHAM, EDWIN, 72, elder for 24 years and lifelong member of St. Andrew's-Knox Church, Fort Erie, Ont., April 27.

HENNE, MARGARET C., elder and longtime member of Grace (formerly Kinnaid) Presbyterian Church, Castlegar, B.C., Sunday school teacher and was instrumental in starting Vacation Bible School, June 19.

MacKINNON, ARMEL, 63, elder of St. John's Presbyterian Church, New London, P.E.I., May 27.

MATHESON, HAZEL MARGARET STEWART, 88, lifelong member of Melville Presbyterian Church, Brussels, Ont., Sunday school teacher, choir member, hon. member of W.M.S., April 13.

MATHESON, JAMES JOHN, 90, elder and longtime member of St. Andrew's Church, Molesworth, Ont., June 24.

McBAY, MELVILLE V., 75, elder for over 20 years, lifelong member of St. Paul's Presbyterian Church, Carluke, Ont., served many terms as a manager and had been a member of the choir since joining the church; he died in Florida on March 27.

McLENNAN, RETA, 91, longtime member of St. Andrew's Church, Molesworth, Ont., June 26.

McRAE, OLIVE IRENE, 83, longtime member of Strathcona Presbyterian Church, Burlington, Ont., Jan. 22.

McTAVISH, MISS HELEN FRASER, longtime member of Paris Presbyterian Church, Paris, Ont., life member of W.M.S. (W.D.) which she served in official capacity at local, presbyterial and synodical levels; worked in the Presbyterian Church Offices in the Board of World Mission for 23 years; June 17.

NEIL, GEORGE EARL, 69, member of First Presbyterian Church, Chatham, Ont., for over 50 years, brother of Rev. Dr. Don Neil of Montreal, April 27.

OLIPHANT, EDWARD, 85, member of First Presbyterian Church, Chatham, Ont., for over 50 years, March 19.

READ, MRS. IRENE VIVIAN, 83, longtime member of First Presbyterian Church, Regina, Sask., June 13.

SARGEANT, GORDON, elder of Knox Church, Guelph, Ont., May 21.

SCHMIDT, FRED, 76, elder at Trinity Presbyterian Church, Campbell River, B.C., and formerly longtime elder at Knox Church, Yorkton, Sask., May 17.

STEWART, MISS MARGARET (MARJORIE), 87, longtime member of First Presbyterian Church, New Glasgow, N.S., died in Ottawa on June 27.

STONE, JACK, 64, clerk of session for 9 years and elder for 24 years of North Mornington Presbyterian Church, Ont., well known for his work in the local business community, March 3.

TOLTON, FRANCIS ANDREW (ANDY), 80, longtime elder of St. Andrew's Church, Allenford, Ont., Dec. 5, 1988.

WATT, DR. WILLIAM, 69, longtime elder of Westmount Presbyterian Church, Edmonton, Alta., representative elder since 1983, former chairman of the board of managers, June 27.

ORDINATIONS

Adams, Rev. Robert, Charlottetown, St. Mark's Church, P.E.I., August 13.
 Ashton, Rev. Jeremy, Camlachie, Knox Church, Ont., May 21.
 Bush, Rev. Peter, Toronto, Knox Church, Ont., July 2.
 Doran, Rev. Rosemary, Windsor, Knox Church, Ont., May 28.
 Gillanders, Rev. Colleen, Winnipeg, St. James Church, Man., March 19.
 McAvoy, Rev. Caroline Beth, Lethbridge, St. Andrew's Church, Alta., June 25.
 Robinson, Rev. R. Ritchie, Big Bras d'Or, St. James Church, Cape Breton, N.S., June 16.
 Wild, Rev. Kenneth Charles, Montreal, Robert Campbell Memorial Church, Que., May 28.

INDUCTIONS

Ashton, Rev. Jeremy, Wyoming, St. Andrew's, and Camlachie, Knox Church, Ont., May 21.
 Ford, Rev. Gordon, Niagara-on-the-Lake, St. Gillanders, Rev. Colleen, Biggar, St. Andrew's Church, Sask., April 16.
 Herman, Rev. John, London, Trinity Presbyterian Church, Ont., May 28.
 Jack, Rev. Hugh, Town of Mount Royal (Montreal) Presbyterian Church, Que., Sept. 7.
 Loudon, Rev. Carol, Toronto, Roger's Memorial Church, Ont., June 21.
 Marple, Rev. Murdo, Calgary, Knox Church, Alta., Aug. 20.
 McAvoy, Rev. Carolyn Beth, Brussels/Belgrave pastoral charge, Ont., June 29.
 McKee, Rev. Keith, Mooretown, St. Andrew's, and Moore, Knox Church, Ont., June 25.
 Murphy, Rev. David, Ajax (Pickering Village), St. Andrew's Church, Ont., May 25.
 Robinson, Rev. R. Ritchie, Boularderie pastoral charge, Cape Breton, N.S., June 16.
 Wild, Rev. Kenneth Charles, Dunvegan, Kenyon Presbyterian Church, Ont., May 31.

RECOGNITIONS

Adams, Rev. Robert, Rosetown Presbyterian Church, Rosetown, Sask., Sept. 8.
 Doran, Rev. Rosemary, Windsor, Riverside Presbyterian Church, Ont., as an Interim Minister, Sept. 19.
 Strung, Rev. Patricia, Toronto, St. Andrew's Church, Ont., as Associate Minister part-time, May 14.

VACANCIES & INTERIM MODERATORS

Synod of Atlantic Provinces

Lower Sackville, First Sackville Presbyterian Church, N.S., Rev. P.A. McDonald, 4 Pinehill Road, Dartmouth, N.S., B3A 2E6.
 Springhill, St. David's; Oxford, St. James's; and Riverview, St. Andrew's, N.S., Rev. Fred Douwsma, Box 1003, Pictou, N.S., B0K 1H0.
 St. Andrews, Greenock Presbyterian Church, Pennfield, The Kirk, N.B., Rev. D.A. Dewar, Harvey Station, N.B., E0H 1H0.
 Stellarton, First Presbyterian Church, N.S., Rev. J.M. Grant, Box 1078, Westville, N.S., B0K 2A0.

Sunny Corner pastoral charge, N.B., Rev. Bill McKaig, 206 Wellington St., Chatham, N.B., E1N 1M7.

Tatamagouche and Wallace pastoral charge, N.S., Rev. Murray Graham, Box 207, River John, N.S., B0K 1N0.

Thorburn, Union Church, Sutherland's River Presbyterian Church, N.S., Rev. H. Kenneth Stright, P.O. Box 254, Pictou, N.S., B0K 1H0.

Synod of Quebec and Eastern Ontario

Finch, St. Luke's-Knox Church, Ont., Rev. R. Martin, Box 41, Vankleek Hill, Ont., K0B 1R0.

Kars, St. Andrew's Church, and Vernon, Osgoode Church, Ont., Rev. Dr. Calvin Chambers, 290G Dalehurst Drive, Nepean, Ont., K2G 4E4.

Montreal, Korean Presbyterian Church, Que., Rev. Dr. Don Neil, 6225 Godfrey Ave., Montreal, Que., H4B 1K3. (Any candidate must speak Korean and English.)

Montreal, Maisonneuve-St. Cuthbert's Presbyterian Church, Que., Rev. S.M. Priestley, Jr., 496 Birch Ave., St. Lambert, Que., J4P 2M8.

Montreal, Maplewood Presbyterian Church, Chateauguay, Que., Rev. W. Hong, First Presbyterian Church, 501 Fifth Ave., Verdun, Que., H4G 2Z2.

Ormsdown/Rockburn pastoral charge, Que., Interim Moderator Designate, Rev. Lance Weisser, Box 775, Hungtingdon, Que. J0S 1H0.

Ste. Foy, Eglise Ste. Marc, Que.; Apply to the Presbytery Commission: Rev. Blake Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.

Westport, Knox Church, Ont., Rev. Nicholas Vandermey, Box 94, Prescott, Ont., K0E 1T0.

Synod of Toronto and Kingston

Arthur, St. Andrew's Church, Gordonville, St. Andrew's Church, Ont. Rev. William Lamont, Box 652, Palmerston, Ont., N0G 2P0.

Baden, Livingston Presbyterian Church, Ont., Rev. Wm. G. Johnston, 54 Queen St. North, Kitchener, Ont., N2H 2H2.

Boston-Omagh pastoral charge (Milton), Ont., Rev. Angus Sutherland, P.O. Box 58, Norval, Ont., L0P 1K0.

Cambridge (Galt) St. Andrew's Church Ont. Rev. Harry Klassen, 248 Westmount Rd. E., Kitchener, Ont. N2M 4Z1.

Cannington, Knox Church, Ont., Rev. William Fairley, Cameron, Ont., K0M 1G0.

Huntsville, St. Andrew's Church, Ont., Rev. Dr. James A. Thomson, Box 1264, Bracebridge, Ont., P0B 1C0.

Kirkfield and Bolsover pastoral charge, Ont., Rev. Ted O'Neill, R.R. 4, Sunderland, Ont., L0C 1H0.

Midland, Knox Church, Ont., Rev. Malcolm D. Summers, 222 Lillian Crescent, Barrie, Ont., L4N 5Y6.

Nobleton, St. Paul's Church, Ont., Rev. John Allison, 3819 Bloor St. West, Islington, Ont., M9B 1K7.

Peterborough, St. Stephen's Church, Ont., Rev. Stuart Macdonald, R.R. #1, Bailieboro, Ont., K0L 1B0.

Scarborough, Bridlewood Presbyterian Church, Ont., Rev. Dr. George C. Vais.

c/o Leaside Presbyterian Church, 670 Eglington Ave. East, Toronto, Ont., M4G 2K4.

Scarborough Malvern Presbyterian Church, Ont., Rev. Noel Gordon, 79 Merkley Square, Scarborough, Ont., M1G 2Y5.

South Monaghan, Centreville Church, and Millbrook, Grace Church, Ont., Rev. J. Morrison Campbell, Campbellford, Ont., K0L 1L0.

Thornhill Presbyterian Church, Thornhill, Ont., Dr. J. Charles Hay, 1610-65 Spring Garden Ave., Willowdale, Ont., M2N 6H9.

Timmins, MacKay Presbyterian Church, Ont., Rev. Lillian J. Wilton, Box 1394, Cochran, Ont., P0L 1C0.

Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.

Toronto, Coldstream Presbyterian Church, Ont., Dr. Brian Ross, 1579 Royal York Road, Weston, Ont., M9P 3C5.

Toronto, East Toronto Korean Church, Ont., Rev. Andrew Lee, 42 Dibgate Blvd. Scarborough, Ont., M1S 2W8.

Toronto, Fairbank Presbyterian Church, Ont., Rev. Dr. John Viissers, 11 Plaisance Rd., Unit 1, Richmond Hill, Ont., L4C 5H1.

Toronto, Gateway Community Church, Don Mills, Ont., Rev. Dr. Ray Hodgson, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

Toronto, Melrose Park Presbyterian Church, Ont., Rev. Gordon Beaton, 2737 Bayview Ave., Willowdale, Ont., M2L 1C5.

Toronto, St. Andrew's Church (King Street), Ont., Dr. D.J.M. Corbett, 278 Bloor St. East, Apt. 202, Toronto, Ont., M4W 3M4.

Toronto, Toronto Korean Presbyterian Church, Rev. J.E. Williams, 1183 Dufferin St., Toronto, Ont., M6H 4B7.

Toronto, Westview Presbyterian Church Ont., Dr. Ian Clark, 31 Woodglen Road, Scarborough, Ont., M1N 2V8.

Toronto, Willowdale Presbyterian Church, Ont., Rev. Dr. Ed. McKinlay, 43 Broadbridge Drive, Scarborough, Ont., M1C 3K5.

Synod of Hamilton and London

Avonton-Motherwell/Avonbank, Ont. (two point charge), Rev. Rick Horst, P.O. Box 247, St. Marys, Ont., N0M 2V0.

Brantford, Greenbrier Presbyterian Church, Ont., Rev. Gabe Rienks, 32 Tutela Heights Road, Brantford, Ont., N3T 1A1.

Brantford, Knox Church and Mt. Pleasant Presbyterian Church, Ont., Rev. Pieter van Harten, 164 Grand River St. N., Paris, Ont., N3L 2M6.

Crinan, Argyle Presbyterian Church, and Largie, Duff's Presbyterian Church, Ont., Dr. David Clements, Box 292, Rodney, Ont., N0L 1C0.

Corunna, St. Andrew's Church, Ont., Rev. Ernest Herron, 10 Derby Lane, Apt. 508, Sarnia, Ont., N7T 4S4.

Hamilton, Chedoke Church, Ont., Dr. R.G. MacMillan, Suite 401, 2055 Upper Middle Road, Burlington, Ont., L7P 3P4. (Effective November 30, 1989)

Hamilton, Southgate Presbyterian Church, Ont., Rev. W.K. Pottinger, 70 St. James St. S., Hamilton, Ont., L8P 2Y8.

continued

Transition

continued

Ingersoll, St. Paul's Church, Ont., Rev. George Dobie, 162 Light Street, Woodstock, Ont., N4S 6H4.

London, Knollwood Park Presbyterian Church, Ont., Rev. Leslie Files, 760 Wellington St. London, Ont., N6A 3S3.

Owen Sound, St. Andrew's Church, Ont., Rev. F. Neill, Box 1632, Walkerton, Ont., N0G 2V0.

Petrolia, St. Andrew's, and Dawn, Knox Church, Ont., Rev. Christine O'Reilly, Box 56, Thedford, Ont., N0M 2N0.

Sarnia, St. Andrew's Church, Rev. Shirley Herman, P.O. Box 219, Forest, Ont. N0N 1J0.

Seaford, First Presbyterian Church, and Clinton, St. Andrew's Church, Ont., Rev. J.R. Dickey, 46 Church St., Stratford, Ont., N5A 2R1.

Swinton Park, St. Andrew's, Erskine and Dundalk pastoral charge, Ont., Rev. W. Lennips, Box 609, Chesley, Ont., N0G 1L0.

Woodstock, Knox Church, Ont., Rev. Don McCallum, Box 99, Innerkip, Ont., N0J 1M0.

Synod of Manitoba and Northwestern Ontario

Kenora, First Presbyterian Church, Ont., Rev. Mabel Henderson, 923 - 11th Ave, North, Kenora, Ont., P9N 3K7.

Thunder Bay, Lakeview Presbyterian Church, Ont., Rev. Keith Boyer, 327 Harvard St., Thunder Bay, Ont., P7E 1X1.

Winnipeg, Calvin Church and Stonewall, Knox Church, Man., Rev. Ian Shaw, 197 Browning Blvd., Winnipeg, Manitoba, R3K 0L1.

Synod of Saskatchewan

Saskatoon, Calvin-Goforth Presbyterian Church, Sask., Rev. Jim McKay, 436 Spadina Crescent East, Saskatoon, Sask., S7K 3G6.

Synod of Alberta

Calgary, Korean Presbyterian Church, Alta., Rev. M.J. Morris, 703 Heritage Drive S.W., Calgary, Alta., T2V 2W4.

Fort St. John, Fort St. John Presbyterian Church, B.C., Rev. Harold M. Wiest, P.O. Box 843, Dawson Creek, B.C., V1G 4H8.

Medicine Hat, Riverside Presbyterian Church, Alberta, Rev. Hector W. Rose, Box 221, Bassano, Alberta, T0J 0B0.

Synod of British Columbia

Bradner, Bradner Presbyterian Church, B.C., Rev. R.C. Garvin, 20080 - 48th Ave., Langley, B.C., V3A 5M5.

Cranbrook, Knox Church, B.C., Rev. Charles McNeil, Box 255, Creston, B.C., V0B 1G0.

Vancouver, Central Presbyterian Church, B.C., Rev. David W. Stewart, 2733 West 41st Avenue, Vancouver, B.C. V6N 3C5.

Vancouver, West Point Grey Presbyterian Church, B.C., Dr. Brian J. Fraser, St. Andrew's Hall, 6040 Iona Drive, Vancouver, B.C., V6T 1J6.

Vancouver, West Vancouver Presbyterian Church, B.C., Rev. George M. Philips, 14375 - 19th Avenue, White Rock, B.C. V4A 7S9.

Victoria, Knox Church, B.C., Rev. Peter Coutts, 2031 Northbrook Drive, Sidney, B.C., V8L 4T3.

ORDER OF DIACONAL MINISTRIES VACANCIES

Lay Missionary

A Lay Missionary is needed for Leggatt's Point, Gaspé Region, Presbytery of Quebec. For information, contact: Senior Administrator for Mission Personnel, Board of World Mission, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

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VOLUNTEER OPPORTUNITIES FOR YOUTH

Currently, Youth in Mission has requests for volunteer help, as follows:

- The World Council of Churches is looking for youth stewards for its World Council Meeting, February 7-20, 1991, in Canberra, Australia. Applicants should be between 18-30 years of age. Application forms are available from **Youth in Mission**. Deadline: October 16, 1989.

- Youth groups, young adults and adults who are interested in mission projects in other countries. Date for programme — Spring, 1990; duration — approximately one month.

Youth in Mission is always looking for quality projects to attract young volunteers between the ages of 16 and 29. Projects can be part time in order to allow the volunteer to hold a part-time paying job as well.

If you would like to know more about the **Youth in Mission** programme, please contact:

Linda Ashfield, Co-ordinator, **Youth in Mission**, 49 Margaret Avenue South, Waterloo, Ontario, N2J 2C8. Telephone: (519) 749-2883.

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Wanted immediately to maintain and develop flourishing youth work. Salary commensurate with training and experience. St. Paul's Presbyterian Church, 971 Woodroffe Avenue, Ottawa, Ontario K2A 2G9. (613) 729-3384.

ASSISTANT MINISTER

The congregation of Knox Presbyterian Church, Goderich, Ontario, is seeking a second ordained minister to assist in all aspects of the pastoral ministry, while specializing in the Youth and Christian Education programmes. Please send profiles to: The Search Committee, Knox Presbyterian Church, 9 Victoria Street North, Goderich, Ontario N7A 2R4.

The congregation of **ST. ANDREW'S PRESBYTERIAN CHURCH, LETHBRIDGE, Alberta** is seeking an ordained person to serve as a co-minister of our congregation. If interested, contact Dr. George Gray, Chairman, Search Committee, 1818 5 Avenue S., Lethbridge, Alberta T1J 0W6. (403) 327-2582.

ST. GILES PRESBYTERIAN CHURCH in Calgary, Alberta

seeks an associate minister for community and family ministries.

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DIRECTOR OF CONGREGATIONAL PROGRAMS

We need a person or persons to generate and co-ordinate congregational programming in the areas of Church School, Youth, Adult and Out-reach ministries.

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The Chairperson of the Search Committee, Director of Congregational Programs, Knox Presbyterian Church, 89 Dunn St., Oakville, Ontario L6J 3C8. (416-844-3472)

**SHARE WITH US
YOUR VISIONS AND GOALS
FOR THESE AREAS
OF OUR MINISTRY!**

Bruce Miles

A Time of Testing



Read Exodus 17:1-7 Matthew 4:1-11

It was a time of testing. For all concerned. The people were in the wilderness suffering from a severe lack of water. What was the first thing they did? Complain. It was directed at Moses, but in fact it would appear that the complaint was against God. If God was with them as he promised to be, then why wasn't he looking after them better? "Is the Lord among us or not?"

If he is, then let him prove it by supplying water. Note the editorial comment. "The Israelites put the Lord to the test when they asked, 'Is the Lord among us or not?'" (Good News Bible)

God being tested? How? By whom? Glance at the history of the children of Israel and from a rather human point of view, one could say that the Lord's patience must have been sorely and severely tested. They disobeyed him, they didn't believe him, they built an idol in the form of a golden calf, they complained and when it seemed appropriate for them, they went after other gods. Yet the Lord God never gave up on them. (He doesn't give up on us either.)

Were the people being tested? Almost every day. It isn't easy travelling in a wilderness. It's lonely and its frightening and you wonder (a) if there actually is a destination and (b) if you will ever get there. Two weeks or a month is one thing, but forty years? Yes, they were tested.

Look at the most famous testing in the scriptures. We are told about it in the fourth chapter of Matthew. "Then the Spirit led Jesus into the desert to be tempted by the Devil. After spending forty days and nights . . ."

Can we interchange "tempted" and "tested"? Agreed.

Notice that the Spirit had something to do with this experience. Jesus didn't just happen to stumble into the desert on his way to the butcher shop in Nazareth. "Led by the Spirit". Does that mean that in our times of testing, God is there and is actively engaged in the experience? The answer is, it would appear to be so.

Note as well that after a long time of being alone, Jesus was at his

weakest. He was hungry as well. And that's when the Evil One strikes. When we are vulnerable, when we are weak, and when we are perhaps even unsuspecting?



Want to rule the world? Control the food supply. Hungry people will do practically anything to get food. But Jesus reminds us "Man cannot live by bread alone." This goes over like a lead balloon. Look at our consumer society. What do we spend time and money on? Consuming, shopping, getting things. Ever seen the sign "Born to Shop"? That applies to countless Canadians. Suggest living more simply and you are immediately branded as one who is out to upset our economy. We are tested every day as to how we use our resources.

"Throw yourself down." This was a test for Jesus because he could have sailed through the air and people would have been awed mightily. He chose not to misuse

his power by trickery. We are tempted to misuse our power, and money talks. Make sure this happens and I'll make sure you are looked after. Politicians are tested. Power trips are easily come by sometimes. Government can misuse its power, corporations, banks, and, yes, even medical people. Power is misused when we must sit and wait and wait and wait in a doctor's or dentist's office. It can happen at home as well. "Do it because I tell you to!"


"Jesus bow down." The temptation was to take the easy way out, the way of compromise, the way of getting results, fast. The end justifies the means you know. Does it? We are tested when the opportunity for compromise sits quietly in front of us and invites further consideration.

Tested? We all are. Almost every day. Sometimes we stand up and pass with flying colours. Other times . . . Remember Peter and how he was tested? Three times. And three times he failed the test. But Jesus didn't write him off. (Nor does he us.) Three times he asked Peter, "Do you love me?" Peter was given another chance. Because he knew success? No! He knew failure. Maybe that's the time when God can really do something in and through us, when we have failed!

"Angels came and ministered to Him." Friends, are you in the desert and the winds of change are blowing and the storm of testing is raging? Angels are coming. They are on their way. They will be with you, very soon.

O Lord God, forgive us when we fail the test. Please, don't give up on us. May we have another chance. And even though it's lonely, and painful, may we know that you have not abandoned us — but that you are right here, right now!

In Jesus' name, Amen. □



*We never worried
about life after
death.*

*We did wonder
about life after
retirement . . .*

Dillwyn and Lelia Evans are among 330 retired servants of the church and their spouses, 171 widows and widowers, and 1 dependent child, who are assisted by the Pension Board.

In 1989 The Presbyterian Church in Canada will dedicate \$1,044,750 to Pensions and Group Insurance.

The total amount expected from congregations this year is \$7,644,000.

**"PRESBYTERIANS
SHARING . . ."**

through all the stages of life.

A photograph of a group of young children, likely of African descent, sitting at a long wooden table. They are eating from yellow bowls and drinking from blue cups. The children are looking towards the camera with various expressions. The background shows a simple room with a door and some wall decorations.

PRESBYTERIAN Record

OCTOBER 1989

THANKSGIVING

- See page 14



God Creator and Ruler

**2.1.1 *All events in this world
are under the sovereign care of the eternal God . .***

**2.1.2 *God rules the lives of individuals and nations
yet does not negate our freedom and
responsibility.***

by Helen Goggin

Chapter Two of *Living Faith* describes God's power in two ways: first as the creative power that brought everything into being and secondly the chapter speaks of God as the Ruler, whose will is obeyed by all creation. When we do not seek God's will we are involved in what the Bible calls "sin." To deal in any adequate way with these issues in a brief article is a daunting assignment! By raising issues and questions I hope to encourage you to think about our profession of faith in the light of both the received tradition and the modern insights of our time and to follow the example of Jesus, who was bold enough to say "... you have heard that it was said to the men of old . . . But I say to you . . ." (Mtt. 5:33-34) in reinterpreting the Jewish law for his day.

This chapter raises questions for us that would not have been asked in other times. Today, even the act of Creation itself has been questioned by some scientists. When we speak about God in the post-Holocaust era, we can no longer see God as the one who controls all events, when faced with such unimaginable suffering. We live in an age where power images, especially the image of a mushroom cloud, evoke terror and helplessness rather than homage. We live in a world where "Ruler" describes more dictators, than heads of state, a questionable image for a God of love.

Today we are faced with questions our predecessors of other centuries did not face. No other time has had to grapple with the meaning of divinity in the light of the scientific knowledge we possess, and the threat of complete annihilation. Other times in history have had to deal with inhumanity, not on so appalling a scale as our century, but oppression and genocide are hardly inventions of the 20th century. One difference from earlier times, is the ability to experience such events in our own living rooms even as they occur,



greatly increasing our knowledge of what happens in other parts of the world.

For many thinking persons in the 20th century, God has become an unworkable premise. A God who could *allow* the "bad things that happen to good people," be it individually or in events like the Holocaust or Hiroshima is simply not a God that rational, compassionate and just persons can worship. Yet our credal affirmation calls God Ruler and says that God is the one in whose "sovereign care" all events occur . .

Does God control everything?

Does this mean that God controls everything that happens? I would like to suggest that it does not or else we would seem to be in the hands of a cruel and malevolent being. Usually to "control" means to determine what another person will do, by law or by physical or psychological coer-

cion. Is the power of God in the world a coercive power? Or is this the only way to define power? Jesus' message in the New Testament and many of the Old Testament prophets speak of another kind of power, the power of love. Is love also a form of coercion? Or is it rather a persuasive power, one that constantly draws us toward God's will for the world but at the same time leaves us free to say "yes" or "no" to God.

Theologians have long struggled with the twin concepts of God's will and our freedom. It is becoming increasingly difficult to reconcile these two ideas, not that it ever was easy! Where does God's will cease and our will begin? A noted British philosopher, Alfred North Whitehead, says that at the essence of humanity are the momentary decisions that we make in split second timing, to be who and what we are in that moment. To be alive, is to have free will. We are constantly saying "yes" and "no" to who and what we are becoming. Fortunately we are not consciously aware of all of these multitudinous decisions that we make that do affect our lives and the lives of others. Some are made in the light of God's will as we discern it. Some are made in direct contravention of that will. We are not puppets. We are responsible beings; responsible to the God whose own creative choosing moment by moment insures that we and our world continue to exist, *and* we are responsible to each other for the happiness, well being and safety that God desires for us, both in our personal lives and in the ecosystem upon which we depend for life itself.

Hans Kung speaks of God's will for humanity in these words: "God wills nothing but man's advantage, man's true greatness and his ultimate dignity. This then is God's will: *man's well being* . . . God wills life, joy, freedom, peace, salvation, the final great happiness of man: both of the individual and of mankind as a whole." (Hans Kung, *On Being a Christian*, p 251)

Our inhumanity to one another, both individual and corporate, brings equal pain to the heart of God. Whether it is the lost sheep of Jesus' parable or the whole nation over which the prophets lamented each of God's spokespersons decries the "nos" that we say to God as persons and as nations. What happens is not the result of God's actions but of ours. God does not rule in a deterministic way. We are responsible for history. If we were to believe this we would not be so quick to attribute the results of our actions to the divine will.

When we say "no" to God

For sin can be simply defined as what we do when we say "no" to God. Everything that we do which diminishes in some way what God wills for us is what we have traditionally called sin. Jesus said that what we do for one another in love and service we do for him and what we do to cause each other pain causes him pain as well. (Matt. 25). Suppose for a moment that every hurt that we feel, God feels; that God feels the pain of torture, the anguish of bereavement, the grinding misery of poverty, the shame of an abused child, the agony of rape, the burning of flesh from a terrorist bomb, and yes even the extinction of the animal and plant species. What if every horror we inflict on one another and our world, we inflict on God? If God in the humanity of the Risen Christ experiences all the misery we experience; then

how hollow and unloving is our worship and our lip service to traditional values when we inhumanely treat the One without whom nothing would exist and who defined what it meant to be human in the life of Jesus of Nazareth!

Some questions

The questions raised by this chapter are difficult. There are no absolute solutions but we are asked to give our best response in the light of our own faith journey.

1. Is the traditional description of God as all knowing and all powerful a valid description in the light of your own experience of life?

2. What does it mean to you to have power over something or someone? What are the most powerful forces in your life?

3. In your view what is the relation of God to the world? Is God outside the world and totally unaffected by what happens or is God somehow intimately interrelated and interconnected with us and all that happens?

4. How do you define sin? Is sin only personal or do we also participate in corporate sin through social structures and governmental decisions?

5. What is the relation between God's power and our free will? Who, in your opinion, is responsible for history? In the light of these questions there are some biblical passages you might like to study as well:

Jeremiah 22:1-8 and Jeremiah 26:1-6 Does God allow for the possibility that people will not obey?

Exodus 32:7-14 Can God reverse decisions God has previously made?

Matthew 26:27 Who is in control in this passage and in what ways?

Suggested reading

Capra, Fritjof, *The Turning Point*, New York, Bantam Books, 1983.

Hall, Douglas, *Lighten our Darkness*, Philadelphia, Westminster Press, 1976.

Kung, Hans, *On Being a Christian*, Glasgow, William Collins Sons, 1978.

Suchocki, Marjorie, *God-Christ-Church*, New York, Crossroads, 1982.,

Many of the newer ideas in theology are still relatively inaccessible to lay readers as most of the literature is written for people with extensive theological background but I have used each of these books in adult education courses and found them not beyond the understanding of questioning lay people. □



The Rev. Helen Goggin is Associate Professor of Christian Education at Ewart College in Toronto. She is presently on sabbatical, working on the completion of her doctorate.

FROM THE EDITOR

John Congram

Abortion — our position isn't a cop-out!

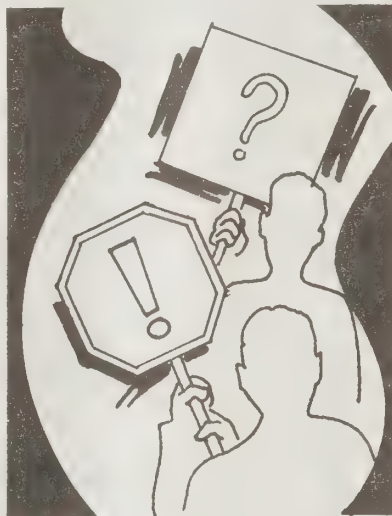


Shortly after coming to the *Record* last year, I declared a moratorium on a couple of subjects, one of which was abortion. I did it for two reasons. I felt that just about everything that could be said on the subject had already been said — several times over. Secondly, many of our readers were fed up hearing about the subject and were ready to move on to other things.

The events of the summer of 1989 revolving around the court battles of Daigle and Dodd make that moratorium difficult to maintain.

Our church's position on abortion represents the middle ground in the debate. For that reason many accuse us of compromise, waffling or copping out on the issue. Not true! Our position, nicely summarized by Fred Rennie in this issue, reflects none of the above. Rather it represents a biblically-informed position, hammered out by the church over many years under the guidance of the Holy Spirit. I for one like and appreciate it.

As I wrote this editorial to say that, I received the note from the Rev. Fred Rennie that literally took the words out of my pen. Although I personally tend to side with the freedom to life position, many of their tactics including the use of children in demonstrations repulse me. Equally, the



strident shouts of their opposition whose arguments rely on individual rights and freedoms often divorced from responsibility, leave most Christians uncomfortable.

Our present position lacks the attractiveness of those that are black and white at both ends of the spectrum. It sometimes calls upon us to choose the lesser of two evils. But Christians are called upon to do that most of their waking hours. At the moment the guidelines provided by our church are, in my opinion, the best available.

Presbyterians should have confidence in our position, be prepared to articulate it in debate, and refuse to apologize for taking the middle ground on this issue. You don't have to believe in Aristotle's "golden mean" to contend that what we have to offer both to our own people and society at large on the subject of abortion, is Christian, humane and responsible.

From Providence to Progress

Of the many ironies in life, none creates more difficulty for the reasonable mind than the fact that the more we have for which to be thankful the less we give thanks.

Some attribute this to many in the present generation who have experienced neither the deprivation of war or depression. Because their needs have always been met, so the argument goes, they tend to look upon the fulfilment of those needs, not as a privilege or a gift, but as a right.

Others blame progress. Imbued with this philosophy, we are never

satisfied. Something more and better always beckons to us. "Humanity groans, half crushed under the burden of the progress it has made," writes Bergson. As if he hasn't already been blamed for enough of the world's ills, poor old Charles Darwin gets it in the neck here as well, many believing that he introduced the idea of inevitable progress.

Whether true or not, belief in inevitable progress certainly does provide a different mind-set from looking at life from the perspective of providence. In the latter whatever

is received comes as a gift for which thanksgiving is the appropriate response.

Maybe all of this relates to the remark someone once made that in essence we are capable of giving God only one thing — our thanks. Somehow, in a way I don't entirely understand, when human beings fail to do this, their lives inevitably become distorted and less than human. If for no other reason, it's good our calendar provides one day each year that reminds us of this reality, too frequently lost in an affluent world. □

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Pre-school children sharing a meal at Mbare Presbyterian Church, Harare, Zimbabwe.

— photo by Jean Davidson

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REVOLVING COLUMN

Joseph C. McLelland

View from the Ivory Tower

HALLOWE'EN — OF SAINTS AND SOUL FOOD



Trick or treat? It's merely a childish and rhetorical question now, but it used to be serious and dangerous. Celtic culture and religion once spread over much of western Europe, and lodged firmly in Britain. Its New Year's Day was November 1, the Festival of the Dead (Samhain) — Beltane bonfires and black magic. It was also harvest time, and had been since Greek and Roman times, dedicated to Pomona, goddess of fruit trees. Such a heady amalgam produced a grand festival, wild and properly "heathen". Food and drink was needed to keep the spirits happy, and this "soul food" was what peasants begged for on the evening before.

The custom of "souling" has turned into a harmless treat for children of all ages. But the Church had to deal with the pagan rites of ghosts and goblins so it baptized them (as it had with Saturnalia, turning it into Christmas). In the 7th century the Pope replaced the Festival of the Dead with All Saints' Day. But 300 years later folk still wanted to honour their dead so November 2 became All Souls' Day. In some parts of Europe a glass of wine is still left on graves that day.

Thus the ghostly creatures we encounter on Hallowe'en are a pale imitation of those fearful spirits that haunted the Dark Ages of our forebears. A splendid insight is provided by Robert Burns' poem "Hallowe'en" written in 1786. His notes describe "the principal Charms and Spells of that Night, so big with Prophecy" or "prying into Futurity." And a footnote adds: "Is thought to be a night when Witches, Devils, and other mischief-making beings, are all abroad on their baneful midnight errands; particularly, those aerial people, the Fairies, are said, on that night, to hold a grand Anniversary." So it's the right time for young women and men to test the spirits as to their future loves and labours. Oh ye lads and lasses, turn to Burns to spice up your Hallowe'en parties!

Wittenberg in 1517 was preparing to celebrate All Saints' Day by dedicating more saints' relics for its Church. Pilgrimages to honour relics had become a lucrative business for the church, and even the Pope was hawking indulgences to help build

St. Peter's. A young monk disliked both relics and indulgences, and posted "Ninety-five Notable Theses" against them on Allhallows Eve. Martin Luther thought it better to consider saintliness rather than saints: how do I become righteous before God? If God's grace is a free gift, it is not church business to trade it for anything except repentance. Thesis 82 is typical: "Why does not the pope empty purgatory, for the sake of holy love and of the dire need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to build a Church?"



Luther was seized by the good news of God's love, which justifies us through grace rather than any works we might do to deserve it. He saw a parable of this in his own family. Once he wrote "to baby Martin Jr.": "What have you done that I should love you? Why do you deserve to be the heir of all my goods? You have to be diapered, I have to hire a maid, you have to be nursed, and if you don't get all this, you bawl through the whole house."

The Reformation has more causes than Luther's dramatic action; before him others were calling for renewal, for return to biblical teaching about faith and works. But Luther remains the symbol of these others, because he had a great sense of timing, of the right moment to speak. The story of the Reform movement is familiar,

with its rapid advance, setbacks, internal squabbles, tragic Thirty Years' War. And how the Church of Rome mounted its own Counter-Reformation that went underground until Vatican II in our own day. But we miss the point of it all if we do not refer to the paganism that continues to haunt us. Scratch us and we are all a little heathenish. We have our horoscopes and good luck charms, and talk altogether too much nowadays of inner space and astral bodies and channeling and white witchcraft; even the Goddess has returned to haunt us. Reading these signs of our time it looks very much like the old Celtic lore again. Merlin is more familiar than Moses, and Shirley Maclaine gets a better press than the New Testament.

From October 31 to November 2 could still be a time of renewal and repentance, if we took seriously our history and its lessons. To grasp the essential Gospel, that God loves us because he is loving. That grace creates faith and faith brings forth deeds of love for the neighbour, works of justice for all. Luther called it "faith active in love". Calvin followed suit, and strengthened the links between faith and works. He did so by his two fold doctrine of adoption and vocation. God embraces us with love and takes us into his family (Jesus is our Elder Brother); as his children we are called to share in his righteous love for the world, to imitate his example of care and service.

This will be to honour our dead, this will be our soul food. The trick is to know who loves us, the treat is that his love sustains both quick and dead. Here is indeed a grand anniversary, a festive season in which harvest, new year, communion of saints, continuing reformation are rolled into one. Let's have a party — care to dance? □

Joseph C. McLelland is the McConnell Professor of Philosophy of Religion at McGill University, Montreal, Quebec.

LETTERS

Less frequent Assemblies?

Bravo! and another Bravo!

Your editorial in the July/August *Record* "We've got to stop meeting like this!" hit the nail on the head, and is something that should have been said and acted upon years ago. I have brought this matter up at our session meetings many times and receive very knowing nods but no action. What we won't do in the name of fellowship! . . .

The figure of \$80,000 that you quoted is about one half of what I had heard as the "actual" cost. But if all the work and time and effort of the staff at headquarters was charged out even at cost and, of course, credited back to the headquarters budget, I am sure that the figure would be in the area of \$200,000 or even more . . .

Your statement that this crazy notion of having Assemblies every year "borders on the criminal" is very true. Why can't a meeting of intelligent church representatives come to grips with this problem and settle it with one decisive vote? . . . It doesn't border on the criminal; it is criminal, and the commissioners should be called to account.

R. Alan Smart,
Guelph, Ontario

The idea of biennial General Assemblies has come up again; this time in the editorial on this year's Assembly. Previous attempts to do this have come from the church offices, and

We publish as many letters as possible. All are subject to editing, and should not exceed more than 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

been rejected each time . . . The vast majority of Christians in the world play little or no part in the decision-making of the church. We should be thankful for a system which has representatives of the people making recommendations to the highest court, even though some of the motions may be superfluous. The language and sentiment of the editorial are surely excessive when it claims that because of the cost, annual Assemblies border on the criminal. . .

Church boards and committees were created to assist General Assemblies in their work, and they do that well. But it is inappropriate for representatives of these boards and committees to suggest weakening the place and power of General Assemblies. Since the United Church of Canada instituted biennial General Councils, the boards and committees have largely filled the power vacuum in the two years between Councils. Is this what we want? . . .

As a board secretary (now retired) I was glad the board had to report to

the General Assembly annually, because it forced us to review the directions taken since the last Assembly, and to get feedback from the church on these directions. Accountability to General Assemblies is something we should seek to enhance, and not to diminish.

John Cooper,
Elmvale, Ontario

. . . I decided to let you know that I do admire your stand on money spent on annual General Assemblies. Presbyterians are getting like the government. Years and editors come and go, afraid to speak out and oppose such matters. You have the backbone (there's another word for it) to come out in the open. The Church is made up of not all wealthy but many close to the poverty line who *do sacrifice to donate to the church* . . .

Jean Aitchison,
Wingham, Ontario.

Although we are witnessing the corruption of the way the church does its business, I think the General Assembly is far more basic to the nature of the church, than you have given it credit. What surprises me most about this editorial is that there are so many other examples which, in my view, are far more criminal than the one per cent of budget for the meeting of General Assembly. I think we have a fairly committed, hard-working bu-

(More letters on page 34)

WATSON'S WORLD

Noel Watson



DAILY BIBLE READINGS NOVEMBER

Date	Book	Verses
1	Luke	6:17-36
2	Luke	18:31-43
3	Luke	19:1-10
4	Luke	19:11-27
5	2 Thessalonians	1:1-12
6	2 Thessalonians	2:1-12
7	2 Thessalonians	2:13-3:5
8	Luke	17:20-37
9	Luke	20:1-8
10	Luke	20:27-38
11	Micah	4:1-13
12	Zechariah	7:1-14
13	Zechariah	9:9-17
14	Zechariah	11:4-17
15	2 Thessalonians	3:6-18
16	Luke	5:17-26
17	Luke	6:1-16
18	Luke	20:39-47
19	Luke	21:1-19
20	Malachi	4:1-6
21	2 Samuel	5:1-10
22	Psalm	95:1-11
23	Psalm	96:1-13
24	Psalm	97:1-12
25	Psalm	98:1-9
26	John	12:12-19
27	Psalm	99:1-9
28	Psalm	89:19-37
29	Psalm	118:15-29
30	Matthew	4:18-25

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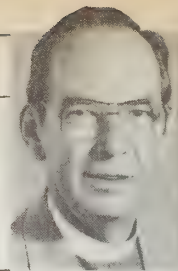
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FROM THE MODERATOR

Harrold Morris



"Our Greatest Problem"

Several times in the past few weeks I've been asked by newspaper reporters and radio interviewers, "You are aware that other denominations are having some major problems. What are the problems facing the Presbyterian Church?" I usually reply, "In the light of what the media report, I'm not sure that we have any problems that you would count newsworthy!"

Among ourselves we may talk about concerns like the vitality of congregational life, or the adequacy of our training programmes, or whatever. We Canadians are pretty good at complaining, and with a little research I could probably come up with a list of "problems," although I'm not sure they'd be newsworthy, even in this column.

Instead, I would suggest a different kind of problem as "our greatest." At least it concerns me greatly. If I were to give it a title, I'd call it "aloneness," although that doesn't really cover it. A century ago, in his lectures to theological students, Joseph Parker of City Temple, London, said, "Remember as you prepare your services, that there's a broken heart in every pew." I would add to that for people in every congregation, that there is often a troubled heart in every pulpit and every manse.

The Christian community gives us the privilege and opportunity to "bear one another's burdens, and so fulfil the law of Christ." An unfortunate "professional" expectation among many church people makes us think that the minister alone can bear the burdens of people in the congregation, and also that ministers never have any personal burdens or concerns with which they may be helped. Both ideas are patently untrue. But the attitudes and (in)actions of some of us who are ministers also feed such thinking.

We fail to help people realize the implication of "The priesthood of all believers," that elders and other congregational members, with some training and encouragement, can be of immense help to reach out to others in their aloneness, and minister to them. Much could be done in all congregations in this area.

Equally important, ministers often do not let people in their congregations know their own concerns and anxieties, feeling that it is unprofessional to admit that all is not well.



I'm not suggesting that we broadcast our deep concerns, but I have found — albeit somewhat late in my ministry — that some people in the congregation can help in sharing my burdens, and help me to keep a reasonable perspective on my own life. No doubt we need to be selective in whom we confide, but sensitive people in every congregation can be of immeasurable help to ministers, their spouses, and their families, all of whom at times suffer from almost overwhelming "aloneness." If I had realized that and made use of it, I'm sure that my ministry would have been greatly helped in years past.

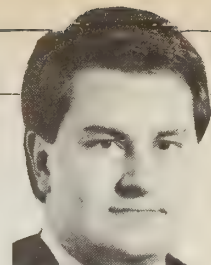
I dream of the time when every congregation will be a community where we find strength from each other to bear the burdens that come upon us. To that end, I encourage congregations to find ways to help your minister share, or at least talk with some caring people, about the particular concerns that weigh heavily in the responsibility of ministering. We are most faithful to our calling as Christ's people when we minister to each other and with each other, bearing one another's burdens. □

Harrold Morris

PUNGENT AND PERTINENT

Jeff Kingswood

Was Servetus a Nice Guy?



I have often wondered if Servetus was a nice guy. You remember Servetus. Miguel Servetus was a Spaniard, a radical reformer and an accomplished scholar. Indeed, he was one of the first to suggest the pulmonary circulation of blood. He was also a capable geographer and literary editor. Theology was not a field in which he had been schooled but he engaged avidly in its debates as a layman.

In his debates on theology Servetus eventually came to dispute the doctrine of the Trinity as it was confessed by the Catholic Church, Roman and Reformed, in her creeds and confessions. The major offence of the orthodox trinitarian doctrine in the eyes of Servetus was that "the doctrine of the Trinity incurs the ridicule of the Mohammedans and the Jews."

When the authorities eventually caught up with Servetus he denied that he was the heretic Servetus and that he would ever teach anything contrary to the doctrines of the Church. He was arrested but subsequently escaped and then for reasons God alone can comprehend, Servetus travelled to Geneva where charges were laid against him on August 14, 1553. On October 26, 1553, Servetus was sentenced by the magistrates of Geneva to be burned at the stake. That sentence was carried out the following day. Calvin apparently pleaded for a more merciful form of execution but his request was denied by the magistrates.

There is no doubt that Servetus was firmly convinced of his opinions and that he was well-intentioned in forming them. His sin, however, and the point which was strongly emphasized in the verdict, was that he openly spread his views and led people astray from the true gospel. I have no doubt that Servetus was a nice guy and had the best of intentions. The fact remains that he was a heretic and the Church was almost universal in applauding his sentence. The major exception was Sebastian Castellio, a spiritualist who held that inward piety was of greater importance than outward adherence to doctrine. The problem with that argument is that anything is permitted to be propagated as truth as long as the proponent is a sincere person who really believes what he is saying—in effect a nice guy.

While this sort of attitude at first glance seems compassionate it eventually leads to the church pulling itself apart in every direction rather than establishing itself in the apostolic doctrine with which those who are set apart as teachers are called upon to feed the Church of Jesus Christ so that its members will be safe from these various winds of doctrine (Ephesians 4:11-14).

Paul, among many other writers of scripture, warns against the false teachers that will be a curse to the church. He also writes that many will be lead astray because these false teachers tell the people what they want to hear (2 Tim. 4:3,4). Clearly that is happening in our church today. We reject themes and doctrines in scripture which are difficult for us to reconcile with the love of God who re-

deems us. The very tendency to be a nice guy is what lands people in trouble. They hesitate to affirm the biblical doctrine of judgement because it isn't "nice" or compassionate. That argument leads to the question: Is it compassionate to allow someone to hold views which will issue in their damnation without offering them the exclusive gospel of Jesus Christ?

We are seeing in our church, and in this magazine, views which are similar to those which Servetus propagated. The argument at presbyteries, synods and General Assembly goes: "I think, I hope, I feel," rather than the use of that which is authoritative for the Church: "Scripture says," or "Our Confession says." We set patterns of practice by experimentation rather than theology, often because some well-intentioned congregation has gone ahead with a practice before checking with our courts to see if such practice conforms to the Standards of our church. We are becoming less and less Presbyterian in doctrine and practice and more and more of everything else because whether we like to admit it or not we sympathize with the view of Castellio which says inward sincerity is more important than credal confession. It sounds good and anti-pharisaic but such sentiment leads to the downfall of a church which claims to be confessional. Let's be honest. If we don't care about Creeds and Confessions anymore, let's say so. If we do, let's ensure some confessional orthodoxy in what is allowed to be taught in our congregations, seminaries and publications.

Often in my time at Knox College, and now in the church at large, when I voiced opposition to someone's unbiblical and even heretical views, according to the *Westminster Confession*, I was told not to get so upset; after all, "He's a nice guy." ☐

Mr. Kingswood is minister of St. Paul's Presbyterian Church, Woodstock, New Brunswick.



MICHAEL SERVETUS

Lloyd Robertson

Spotlight on Bourassa



By the time this column is published the Quebec election will be over and, if all the indicators were correct, Premier Bourassa will be safely ensconced in power for another four years. He has said that a victory would give him the clout he needs at the federal-provincial bargaining table to bring some of the wavering premiers in line on the Meech Lake accord. But surely the Quebec premier must appreciate that his own actions are the reasons so many of his provincial colleagues are now dragging their feet. New Brunswick and Manitoba are against Meech Lake and Newfoundland, British Columbia and even Saskatchewan have doubts.

Quebec's introduction of Bill 178 that banned English signs brought an outraged response from voters in many parts of the country and Bourassa's provincial brothers were forced to listen. The Quebec premier, of course, was able to exploit that anger to win support from the nationalists in the provincial election. Nationalists account for about 75 per cent of the Quebec electorate; they are not separatists but can be defined in pollster's jargon as "Quebec firsters." Bourassa, like other Quebec leaders before him, have always found that tweaking the noses of *les anglais* never did any harm with this group.

Once the election is out of the way he must come to grips with his own agenda on the national stage. Will he continue to demand that Meech Lake must stand as it is without a comma to be changed or will he show some flexibility in keeping with his federalist position? What Bourassa must understand is that the current malaise in French-English relations is almost entirely of his own making and is different from the many other ruptures that have plagued Canada's two founding peoples in the past. Thousands in English Canada were profoundly shocked by the Quebec Government's heavy-handed treatment of the province's anglophones in defiance of a Supreme Court ruling that the banning of bilingual signs was unconstitutional.

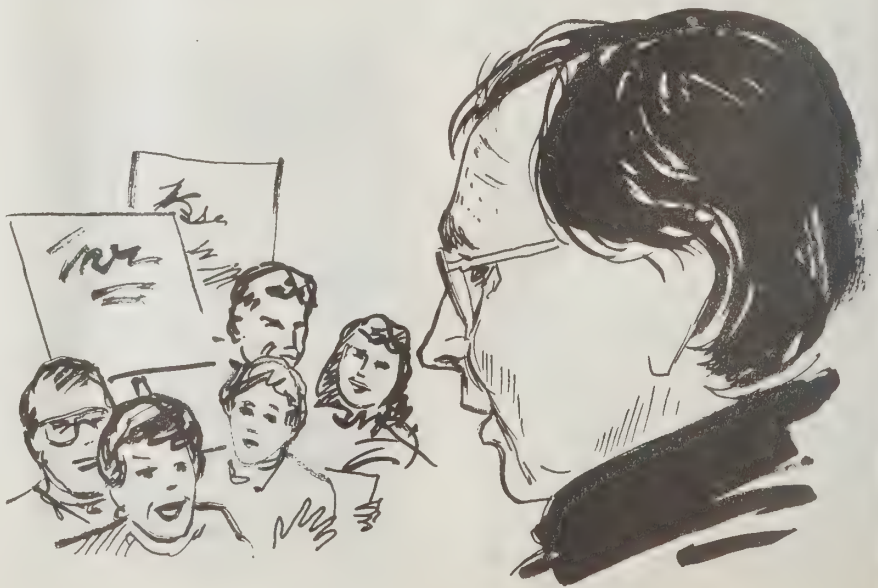
Prime Minister Mulroney tries to take the high road in the current situation. He has said, "There has not

been a time in the evolution of Canada when there have not been linguistic difficulties. That's the way it is when you have two official languages within the bosom of a single state. It has always been the case, from the beginning of the confederation debates to today, you had it with Regulation 17 (Ontario's 1912 legislation restricting the teaching of French), you had it with the Manitoba language issue in the 1870s, you had it with the conscription debates and the conscription crisis, and you had it with the referendum in 1980 and we have some difficulties today."

It's undoubtedly correct for the Prime Minister to take the long view in this situation but behind the fixed smile he must be grinding his teeth in

frustration over the actions of his friend Robert Bourassa. With friends like that, who needs enemies. The Prime Minister had just given Bourassa what he wanted with the Meech Lake accord which allows Quebec "distinct society" status and is designed to protect the rights of language minorities at the same time. Instead of demonstrating good faith in the new relationship Bourassa plunged the country into the depths of another battle over language just when the federal government was attempting to sell Meech Lake to a few reluctant provinces.

There are those who defend Bourassa's action as purely political, designed only to secure the broadest possible base of Quebec support. Let's hope they understand the price they have paid to gather in a few votes that were probably in Bourassa's pocket anyway. If Meech Lake is not ratified by all 10 provinces by June of next year the Quebec premier will have to accept the major responsibility for the ultimate failure of this new constitutional arrangement. □



Serving and witnessing through drama

Within the Presbyterian Church we have always been strong at fundraising. Our congregation, Knox, Holstein, Ontario, holds fund-raisers each year, always with great success. The challenge comes when we try to take the community contact a step further to create fellowship and relationships with those around us who are not part of the church.

Late in 1988, a newly elected, keen elder of our congregation expressed his desire to start work on some church activity that would involve as many people as possible in the congregation. He hoped every existing church group and age bracket would work together. We discussed a weekend-long festival. Practicability influenced our decision to try for just a one-nighter — a dinner theatre. He enlisted the support of the board of managers, who asked four individuals to form a committee to organize the event.

The task overwhelmed us in the beginning. Motivating people to become involved in a church project always presents a challenge. The sense of purpose and the excitement of the committee enabled the recruitment of enough interested people to form a cast and crew. None of the committee or cast had had any acting experience since Sunday School-concert days.

We chose a comedy which seemed the best cover for lack of experience. The cast, ranging in age from 21 to 67, covered our goal of including all ages — and one of the crew members was only 12 years of age. The three-act comedy, *Never Too Late*, told of a couple in their early fifties, sharing a home with their daughter and son-in-law. It explored what happens when the mother announces that she is going to have a baby.

We enjoyed many nights of fellowship from the first readings of the script around a kitchen table to the times when only a few were able to come to rehearsal. Through times of sharing and talking openly with one another, we developed close and caring relationships and a new understanding of each other.

While rehearsals went on for four months, other members of the congregation planned the dinner part of the evening. When we rented our lo-

cal public school, we hoped and prayed that somehow we could sell the 200 tickets. Imagine our surprise when the dinner-theatre was sold out before we even started to advertise! Flushed with success, we scheduled a second performance for the following evening, without the dinner — a congregation of 60 families can only cook so much!



Almost ready to go on stage for *Never Too Late*.

Cases of the jitters filled opening night. But a responsive audience, and tremendously positive interactions among the various parts of the event — from crew to make-up to the dinner committee — overcame all our fears. Everybody had a job to do, and did it well.

After our initial success, a number of groups from our surrounding area approached us, looking for help in fundraising. We accepted three of those invitations, and played, in total, to about 1,000 people. We helped another church fund a new organ, the recreation committee of a small town raise the cost of a new ball diamond, and assisted the Owen Sound chapter of Bereaved Families of Ontario in their work with families who have lost a loved one. These additional performances for groups outside our own congregation, gave us a new sense of purpose. We were, in practical terms, doing mission work and community outreach using the play as a vehicle. It provided an opportunity to show our neighbours that Christians live in the same world that everybody else lives in; that they can approach us; that we do not wish to hold ourselves above or apart from those outside the church.

After our final performance we met and established ourselves as the Holstein Presbyterian Drama Group, with the purpose of raising money to benefit church and community. In the beginning, who would have thought that this idea would have blossomed to the point where simple fundraising would become community outreach, and where new and deep friendships would be cultivated. Three requests for performances next year are in. Already we are planning a dramatic short play for Christmas Eve worship.

We pray that we have only seen the beginning of the potential for growth and understanding in our church and community, grateful for having been blessed in this new endeavour.

— Brenda Calder and Elaine Tully



Elaine directed the play and Brenda was one of the actresses.

ABORTION

What our ministers are saying

by Fred Rennie

IN THE FOLLOWING 13 POINTS, Fred Rennie summarizes our position on abortion:

Position of The Presbyterian Church in Canada on Abortion

1 Opposes abortion on demand (i.e. as a "right") (1967).

2 Accepts therapeutic abortions as lawful when certified by competent medical authorities / committees (1967 — no longer the law — 1988).

3 Believes that the mother's life is a matter of even greater importance than the life of the fetus (1967).

4 Recognizes that "an abortion involves a decision fraught with serious moral and spiritual implications" (1967).

5 Advocates an active ministry of concern by the Church to all facing the question of abortion, pointing out alternatives, and offering support and counsel (1972).

6 Encourages forthright study/discussion of the whole larger issue of our human sexuality (1972).

7 Urges protection under the law for medical workers who refuse to cooperate in abortions (1975).

8 Insists that there is no point in time when it can be asserted that the foetus does not qualify as human life (1976).

9 Holds that abortion is not an entirely individualistic decision.

10 Calls for respect, patience and compassion toward those who hold differing views.

11 Looks for some "process" where the values of the community, the rights of the unborn, and the rights of women are brought to bear on *each* decision.

12 Agrees that "this is a very complex issue."

13 Affirms the basic principles set out above (1988).

The implication of our position is that we acknowledge that we do not possess the absolute control over our bodies. Rather, we hold human life as a trust from a Sovereign Creator. Consequently we cannot do as we want, but only as we should. And what we should do must be seen within a very narrow perspective, and determined not in isolation, but in consultation with objective professionals. It ought also to be upheld by the pastoral care of a supportive Church.

It is never easy to live in the middle

It is never easy to live in the "middle". On the one hand, "pro-life" tempts us to idolize the unborn; on the other hand, "pro-choice" tempts us to idolize the life-giver and sustainer. In the middle is where faith, made wise by Scripture, experience and the contemporary presence of God the Holy Spirit, must live and actively express itself.

At times faith will say "No"; at

other times "Yes". Faith struggles with the call of Jesus to "be perfect" in love, while we live out our broken lives in an imperfect world. But God Himself is with us in the struggle. It is not always loving to say "Yes"; it is not always unloving to say "No". May God give to those most intimately concerned in the decision, the wisdom to answer aright, and the Good News that even an abortion cannot cut them off from His abundant and amazing grace. □

Mr. Rennie is minister at St. John's Presbyterian Church in Cornwall, Ontario.

by Leslie Files

... DOGMATISM AND ABSOLUTE ANSWERS on the subject of abortion are, to my mind, out of the question. Is the proposition "I, as a woman, have a right to an abortion as an absolute right" any more helpful than the one which states "I, as a woman, must bring to term any or all pregnancies regardless of circumstances?" I find both extremes untenable.

While we are all committed to the highest values for human life and try to revere all the good creations of God, there are situations where absolute rules will not give us the right answer. To call all abortions murder or homicide is to prejudge the question as to when life begins. In addition, such rhetoric does little more than drive people into the opposing camp.

On the other hand, I find it equally untenable to argue a woman has absolute right over her own body. She

ABORTION

continued

can have an abortion if she pleases. The rights we are talking about here are not simply biological. They are social, psychological, and human rights which can't be pre-empted simply because a mind has been made.

Even to the biological level, conception is not an isolated act. It is a radically social act which begins with a man and a woman and broadens out from there. So, it does not help to take the supposed "right" of one party, albeit that of the pregnant woman, and make that the sole reference point.

The time has come to drop our weapons, relax our rhetoric and start to listen.

... Scripture itself does not offer us absolute answers on the subject.

The Bible upholds the supreme value of human life. God watches over conception and of our being set apart from our mother's womb (Jeremiah 1:5). It also speaks about a different value being placed upon the death of a foetus, as opposed to the death of a woman carrying the foetus (Exodus 21: 22-25).

People can take such passages and interpret them to fit their purpose. It has ever been thus . . .

Scripture calls us to honour God's image in all of life, to value the whole of creation and, where conflict arises, to work out answers which will make the best of our imperfect and broken world.

The Canadian Government will soon have to come to terms with this vexing subject. If we continue to create a climate in this country which makes real dialogue impossible, then what can be achieved?

However, if we will listen to the potential partners in this debate, then debate can become dialogue. And we may yet arrive at an answer which will make good our creative responsibilities on this vital issue in Canadian society. ☐

Dr. Files is minister at New St. James Presbyterian Church in London, Ontario. This is an edited version of an article that first appeared in the *London Free Press* on June 17, 1989.

Pick A Winner



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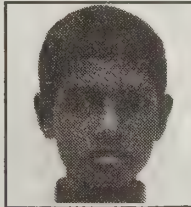
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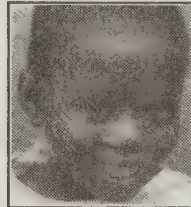
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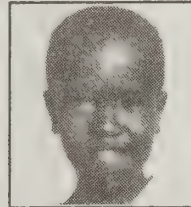
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by Jean Davidson

THANKS GIVING

Dusk and the sounds of night descended around me in the African countryside. I had wandered from a largely male group of development agency representatives and farmers discussing crop production and marketing difficulties. I was in search of those who do most of Africa's farming — women. I rounded a turn on the path and saw them. After hoeing in the fields since sunrise, they were doing another of their daily tasks — feeding their children a communal supper on the porch of a large building. Aghast at my intrusion, I withdrew — unnoticed, I thought. A small boy came running after me, dispatched by one of the women who had spotted me. He handed me a cob of corn from their cooking pot. The boy smiled shyly, as did the women on the porch.

I had loomed out of the twilight, an unknown white woman in the depths of rural Africa, appearing and disappearing

as if an apparition. Yet they sought me out to offer me the cob of corn as a gesture of welcome. We had driven past hundreds of cornfields that day, cobs and leaves withering in the drought. I knew the corn cobs in the cooking pot were not plentiful; their gift touched me deeply.

So often, those who give most are not those who have most. More than 400,000 people have fled across the border into Malawi from the violence wracking Mozambique. The refugees are searching for food and safety. The church in Malawi reports: "In most cases, they have been kindly welcomed by Malawian villagers who have gone a long way in sharing their own food with the newcomers. Consequently, the Malawian villagers who have been generous in sharing their food with the refugees have themselves become hungry too."

As Canadians give thanks for our bounty this Thanksgiving

ing, we must remember that there are those in our midst and elsewhere with inadequate material resources to sustain life. We also need to remember that small triumphs in development projects and emergency relief exist all over the world — suffering alleviated by those who have shared their resources with those who need. For so long, the affluent world has despaired over the scale of the world's needs and failures of mega-projects attempted as remedies. The small triumphs have sometimes been lost.

Presbyterian World Service and Development supports some of these small triumphs:

- A community health project based in a Christian hospital in Pakistan trained Pakistani staff to improve children's health by visiting homes in low-income neighbourhoods to teach nutrition and health care, and to monitor children's growth and well-being.
- A dormitory built on the grounds of the Presbyterian Training Centre in Mbare, Zimbabwe, has enabled women from throughout Zimbabwe to attend week-long courses on topics ranging from nutrition, to toys and games for pre-schoolers, to care of AIDS patients.
- Canadian aid agencies have banded together for an innovative cooperative project in Nampula, Mozambique, to reconstruct devastated infrastructure and rebuild the area's productivity.
- In South Africa, Namibia, El Salvador, and Nicaragua, block grants have been given to the general development programmes of ecumenical agencies, not to a particular project. This enables the people on the scene to make the decisions on their priorities and needs.

Should the voiceless and voteless be the ones cut from our federal budget to control our expenditures?

In many cases, the grants from Presbyterian World Service and Development have been matched by the Canadian International Development Agency (CIDA), and in some cases, by the Governments of Alberta or Saskatchewan.

The joy I witnessed on the faces of the participants at the conclusion of one of the training courses at Mbare is enough to convince me of the longterm positive impact of such grants. The women sang and danced in their excitement at learning new skills to impart in their home communities and in sharing experiences with women from other parts of the country. Countless times I have been showered with the thanks really due to all PWS&D supporters for the financial assistance provided to a project. This is a humbling experience, for no projects succeed without the energy and initiative of the people involved.

Among other news items of the day brought to our homes in living colour, we watch snippets of the misery wrought

by disasters and crises: earthquakes — Mexico, Algeria, Armenia . . . ; famine — Ethiopia, Somalia, food banks in Canada . . . ; civil strife — El Salvador, Lebanon, Sri Lanka . . . ; refugees — south-east Asia, Central America, our own borders . . . ; floods — Bangladesh, Malawi, Essex County . . . ; environmental calamities — Bhopal, Brazilian rainforests, PCBs

Canadians may react with despair, guilt, apathy, cynicism, compassion or pity. In a newsclip of a few seconds, it is hard to provide sufficient information to enable Canadians to fully understand the background to such catastrophes. We need to look at the reasons behind these tragedies, which point to some avoidable causes of these disasters which the affluent world must address — environmental damage, the international debt burden, militarization Upriver deforestation can lead to severe erosion and unprecedented run-off after rains, causing massive flooding. Land is used to grow luxury cash crops such as strawberries in winter for export to obtain foreign exchange, instead of food crops for local consumption. Governments in many countries spend money on tanks and guns as protection from enemies perceived within and without, rather than on desperately needed health care and other social services for the poor.

There is hope in development, but it requires giving without conditions and receiving gracefully. Development goes beyond giving money. We must recognize and rejoice in what we can receive from those with few material possessions — lessons in giving and sharing and exchanging, in relationships and values. The affluent world must confront hard choices and changes in our attitudes and in our assumptions about poverty: in our own lifestyles, in our values, in our visions for the future of the world.

The biblical imperatives are clear — to feed the hungry, to seek justice, and to liberate the captives. The task for the Presbyterian World Service and Development Committee is twofold: to have Presbyterians in Canada view that call to action for service and justice in a global context; and to capture and convey the hope and inspiration contained in the scriptures which sustain our partners and should motivate us in development efforts. How do we do this in a constructive manner?

Living Faith (8.4.2) says, "God's justice is seen when we deal fairly with each other and strive to change customs and practices that oppress and enslave others." Are church people in Canada yet comfortable with doing exactly what that entails?

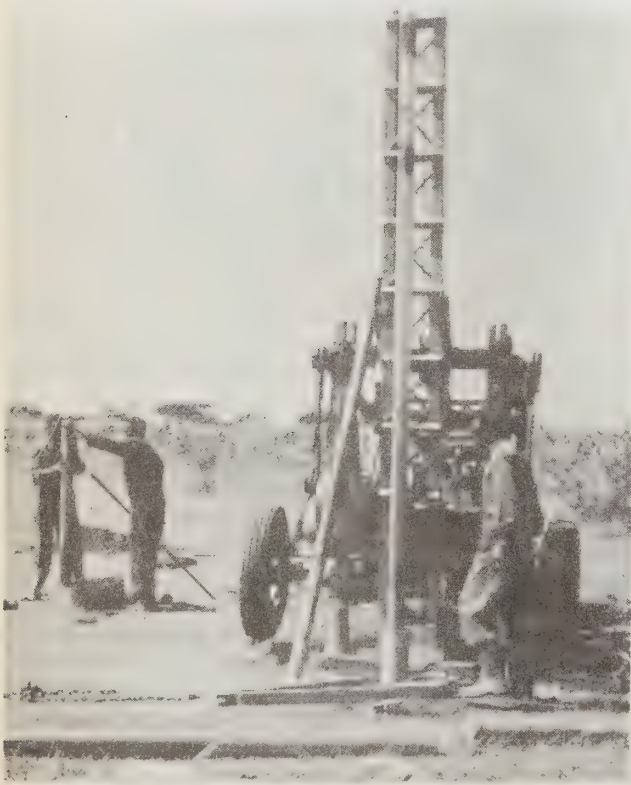
The Presbyterian World Service and Development Committee members struggle to be faithful servants of The Presbyterian Church in Canada in supporting development efforts and in challenging Presbyterians to think about our own patterns of living. We must confess our own need to change, to be open in sharing our resources and our needs, and to include in decision-making all involved in the project. The Committee deliberates diligently about the stewardship of resources entrusted to it and the challenges to be directed to the church. The Presbyterian World Service and

THANKS GIVING

continued

Development Committee receives no funds from Presbyterians Sharing, but depends on special givings from congregations and individuals to finance PWS&D work. In the past ten years, givings from congregations have increased 300%. The number of congregations giving has increased from 334 in 1980 to 560 in 1988. The number of projects has increased from twenty-eight in 1980 to more than eighty in 1989.

The Committee has many questions to confront. Can we move beyond project grants to relationships which include more than money? What are the challenges the development education program should raise? How does the Committee resolve the tension presented by raising and expending funds — in deciding between the voice from the developing world and the voice from the Canadian constituency? Church partners overseas urge the use of our resources in Canada to help Canadians understand issues and problems facing development efforts in the Third World; Canadians seem to want to hear that the maximum dollars are going overseas. When does encouraging good stewardship become fundraising rather than a sharing of gifts? When does education move to advocacy? When does decision-making move to project-holders?



Students are shown digging a borehole to provide water for the garden project.

Government matching grants have been a bonus which has enabled financial support of far more projects than could have been done with Presbyterian funds alone. Yet, with the governments' additional requirements, changing criteria, cutbacks in funds available, and new demands made upon non-government organizations, when do government funds become too costly to accept? Governments of affluent countries are trying to balance their budgets by reducing expenditures of official development assistance. Cutbacks to control inflation are not relevant in the developing world where triple-digit inflation is the norm. Should the voiceless and voteless be the ones cut from our federal budget to control *our* expenditures? We, as Presbyterians in Canada, have spoken at the last General Assembly in support of increasing aid to the developing world to meet the international aid target of .7% of the gross national product.

As the affluent of the world, we need to look at new patterns of relating which put people first and money second. Our patterns of thinking shape our perceptions of the developing world. Our own patterns of living contribute to problems such as environmental degradation and the debt burden. Our traditional patterns of giving have involved earmarking where the money goes, controlling on what it is spent, and demanding reports. The ecumenical sharing of resources requires adjusting our relationships and our assumptions. There are no "donors" without needs, or "recipients" without gifts to share.

One of the most important gifts we can receive from working in development is the vision and the faith of the people involved in projects. I visited Mhondoro Presbyterian Secondary School, a spartan boarding school in one of the impoverished areas of communal lands in Zimbabwe. The Presbytery of Mashonaland had asked if PWS&D would support a gardening project with a twofold purpose: to teach good gardening techniques, which the students could take back to their home communities, and to improve the meagre diets of the students at the school. I was there when the borehole was being dug. The students were about to begin digging a trench to take the water from the borehole to the garden plot. When I saw the dry and dusty patch of land set aside for the garden, my farmgirl's heart sank; I thought, "This will never grow anything!" Yet, six months later, I received photos of that very plot with rows and rows of flourishing vegetables! I was humbled once again by the faith and the determination and the courage of those who envision and labour to carry out projects. Bruce and Marni Miles visited this project in 1988 as part of their Moderatorial tour of Southern Africa, and received the thanks of all at the project for the funds sent by PWS&D. Our role, sending the cheque, was the easy part, in comparison to those at the project, who developed the idea, fenced the plot to keep out animals, dug the trench for the water, hoed the ground, and tended those vegetables.

This Thanksgiving, after a feast of turkey and other good things, ponder Dorothy Solle's comment: "My own hunger is a material problem. The hunger of my neighbour is a spiritual problem for me. We cannot be hungry for them, but we can share their hunger for justice." □

Jean Davidson is the Director of Presbyterian World Service and Development. She has worked with the PWS&D Committee since 1980, and leaves her position in October.

Why are these people tearing down their church?

by John Congram

The word "stewardship" provides the simplest answer to the question. In light of the needs around them, St. Mark's congregation in Don Mills, Ontario, could no longer justify occupying a building that covered only about 13 per cent of their property. In addition, their church property was next to a large schoolyard. Don Mills, a model of community development in the 50s, also provided an abundance of parkland in the area. So what justification did the congregation have for maintaining a large open area? They decided they had none.

In February, 1986, the congregation set up a Land Use Committee. One year later, after conducting a survey and numerous interviews, the committee brought in their report. They proposed that the congregation build a multi-purpose, affordable housing complex primarily for families and the physically challenged.

The session had predetermined that the project would not go ahead unless at least two-thirds of the congregation were in favour. They need not have worried. Over eighty per cent voted in favour.

Activity and controversy filled the next year. Citizens in the area voiced their opposition, fearing for their land values and the kind of people the congregation might attract into the community. Michael Valpy in the *Globe and Mail*, wrote two columns about the project, one entitled, "Family housing incurs NIMBYism" (Not in my back yard). In the second article he quoted one of the residents as saying, "Our personal concerns are that if the project is built property values would fall." They went on to say "that the project will inevitably attract a certain number of undesirable and, in some cases, dangerous elements of society." A few neighbours were extremely supportive.



THE PRESENT . . .



— photo by W.N. Stevenson

AND THE FUTURE

Meetings were held with the area residents but the opposition continued. Residents launched an appeal to the Ontario Municipal Board. St. Mark's formed an alliance with a group called Yes We Can; young disabled adults whose purpose was to become more self-sufficient. They had already attempted to renovate housing units for the disabled but failed to obtain funding. At the same

time the committee was holding innumerable meetings with city and governmental officials, in addition to visiting other similar projects. Ironically, through the North York committee that approves such projects, the now "famous" Patricia Starr provided a great deal of opposition!

Nevertheless, one year after making the initial proposal the committee was prepared to bring in a concrete

plan. It included 70 apartment units, some of which would be rented and geared to income and about 20 units would be specially fitted to house the severely physically challenged, some of whom would need an attendant to help them at least part of the time. It would mean tearing down all of the church facilities except the sanctuary. Some would be rebuilt. Others would be shared with the residents in the new housing project. The cost of the project would be over 8 million dollars. In the light of the session's two-thirds rule, and the tremendous opposition to the project that had been experienced over the past year many wondered how the congregation would vote. This time support increased to over ninety per cent.

Opposition to the project from the community continued and in April, 1988, a hearing was held before the Ontario Municipal Board. The congregation easily won but not without costly delays, lawyers' fees, and sapping the energy of committee members.

With all of this behind them, the congregation could now concentrate on developing detailed plans with the architect, securing finances, and preparing to minister to the needs of the people who would inhabit the new housing units.

Almost miraculously, the wreck-er's ball began the demolition early in March, 1989, only three years after the idea was first proposed. The new four-storey apartment building, church school and daycare facility are now appearing out of the ground. Opening of the new facilities will take place in the spring of 1990.

The congregation hopes that this project will show their Christian concern for the community, and although their contribution to Toronto's vast housing needs is only a drop in the bucket, they also hope it will stand as a symbol of what can be done when a group of Christians are committed, and determined to serve the needs of Christ's children in their midst. One small warning — it is definitely not for the fainthearted! ☐

YOU WERE ASKING?



The environment

What is the Presbyterian Church's official stand on the environment and the environmental pollution problem?

The last official Assembly statement I could lay my hands on dates back to 1973 when the 99th General Assembly endorsed a "Policy Statement" on Ecology. That year the Assembly encouraged our membership to become aware of environmental issues and to do whatever they could individually or as congregations "to combat pollution even though such steps may be expensive in the long run." The Assembly also affirmed in the face of the dangers to the environment caused by pollution of air, water, and land, "that the earth is the Lord's and mankind its steward."

The 110th Assembly dealt extensively with the problem of Acid Rain in the report of the Board of Congregational Life. It called upon the various levels of government to co-operate in reducing poisonous emissions from smelters, cars, and the like. There were, in fact, ten specific and practical recommendations that spoke to this particular concern.

In the preamble to those recommendations a series of statements were made regarding our "theological understanding." These affirmed that as Christians we believe that as Creator of heaven and earth and all earth's creatures, looks lovingly upon all the works of creation and pronounces them very good. God continues to care for creation and to fill all the creatures with good things." It also noted that "Human stewardship is not a dominion of mastery. It is a dominion of unequivocal love for this world. It is to be exercised with respect for the integrity of natural systems and for the limits that nature places on economic growth and material consumption..." (*Acts and Proceedings*, 1984, pp. 365-367)

Since these statements were made

we have become increasingly aware of the danger pollution poses to the global environment. The possible destruction of the ozone-layer is particularly frightening, as is the consequent warming of the world's climate. There is no question but that as a church we are as concerned, as are all people of goodwill who care for this earth and the survival of its peoples. Although I, too, believe with you that "God is and always will be in control of his creation", this does not mean we can sit back and ask God to do what *we* must do. it will be costly and perhaps inconvenient for us to clean up the air, land, and water, but it is a pressing necessity and a mandate, I believe, from the Lord.

In the 1988 income tax guide I noted the recurring phrase, "You were asking?" Were the authors Presbyterians who read the *Record*?

Your question tempts me to make all sorts of smart-alecky remarks! Since "yielding is sin" I will refrain from the temptation!

As far as I know there is no copyright on the title of this column nor is it all that original. So, no doubt someone sat down in the bowels of government and came up with what he or she considered to be a strikingly original way to answer the many tax questions us poor folk were asking as we tried to figure out this much-touted and government-promised "simplified tax form." I have long since thrown up my hands in despair and repair to a competent accountant to do the job for me.

Another scenario, of course, is that the authors of the tax-guide were God-fearing, *Record*-reading Presbyterians who decided to borrow the title of this column. I am sure the editor will join me in saying, "Happy we could be of help!" ☐

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.

The Presbyterian

Vision

by David W. Hay

Strategic Planning seems to suggest that Presbyterians have lost their vision, and will recover it, only through devotion to the Great Commission at the end of Matthew's Gospel. But this commission rests on all churches alike, so that the Vision set forth in the June *Record* has a broad evangelical platform that gives Presbyterians no distinguishable role.

In fact, Presbyterians have a distinct vision. This vision, though largely lost today, could connect with marked relevance to the modern human scene. Let me explain.

Two chief factors diminish the Church's influence today — secularism and hedonism. Secularism assumes that the world of the divine is unreal. Hedonism is the pleasure-principle. Enshrined in the American Constitution it becomes the right of every citizen to pursue happiness. In its extreme form, common nowadays, it means, "What I want I am free to take, without constraint." Secularism and hedonism, rarely thought-out positions, are climates of opinion, not movements — intangible and therefore all the more subtle and influential. Do not blame churches for the membership drain except where instruction on these matters has been feeble. I blame evangelicals for too little teaching on the doctrine of creation. For example, who has ever heard a sermon on God the Creator of all second or natural causes and immanent in them?

Not the ignorant broadcaster who at the end of a lecture on the wonders of modern genetic science declared pompously: "It appears that Man is about to become his own God." Strategic Planning must take account of where the "enemy" is ensconced.

The Presbyterian Vision, the vision of the Glory of God, strikes at the roots of secularism and hedonism. The whole creation reflects traces of this Glory for those who have eyes to see it. (Romans I, Psalm 19). It comes to light fully in the Gospel. "God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). Our Lord's High Priestly prayer in John 17, in which he incorporates his Church into the inner mystery of the Triune Glory, thrills me more than any other passage. Our Presbyterian forebears made this divine principle the foundation and cornerstone of all their theologising.

When I came to Canada about 20 years after the 1925 church-union-breach I explored the difference between Presbyterianism and Methodism. The difference lies in their comparative emphasis upon the glory of God or the salvation of persons. Nowadays perhaps we have become Methodist, but things were not so before. While the two principles are not an either/or: the question is which of them should dominate in the spiritual

life, doctrinal system, worship and practical attitudes of the church. Presbyterians unhesitatingly say, "God being God, the former."

The Shorter Catechism emphatically proclaims this vision at the very beginning: "Man's chief end is to glorify God and to enjoy him for ever." Someone may mischievously suggest that this is a Calvinistic hedonism. The retort would be that this ecstatic vision is entirely selfless. *The Westminster Confession* (2:1) gives a beautiful commentary on "enjoy": "The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant." We enjoy God as an heir to an estate enjoys *fruition* of it when he inherits.

Perhaps because of the unfortunate accompanying teaching about reprobation, the doctrine of election receives little attention nowadays. But this doctrine reveals the contrast of which I have been speaking. Born-again Christians, as popularly understood, rest their confidence upon their subjective experience of conversion. Presbyterians rest on something much, much stronger — the electing grace of God. As Jesus said to his Apostles, "You have not chosen me, but I have chosen you" (John 15:16). God's glory means his priority at this point.

Let us give up concern about numbers. Instead, let us re-activate the Presbyterian Vision of the Glory of God, offering to all men and women the enjoyment of their destiny in that glory. □



Dr. Hay is the retired Professor of Systematic Theology, Knox College.

MEET TED SIVERNS

*Interim Executive Director
of the Board of
Congregational Life*



TED SIVERNS brings a wide experience and many gifts to his latest call issued by the 115th General Assembly meeting in Montreal last June. He spent his public school years in Owen Sound, Ontario. He left High School in Grade 12 to work for the Ford Motor Car Company. He worked in sales and parts in Lindsay, Elmvale, and Toronto. When he felt called to the ministry he finished off High School at night-school and began to work at university studies by extension.

He completed his B.A. at the University of Manitoba while serving in a student charge in Stonewall, Manitoba. From there he entered Knox College, serving first of all in a student charge on Amherst Island, and then at Warkworth where he was ordained and served for a couple of years after his graduation.

He had intended to go to graduate school, but a letter from the Rev. Bill Lawson persuaded him to accept a two-year, non renewable contract as Assistant at St. Andrew's Church, Windsor, Ontario. After that he did go to McGill, Montreal, where he received his PhD in New Testament studies. Since then he has served six years at the Community Church in Deep River, Ontario, and seven at St. David's in Kelowna, B.C. His last three years have been spent as a teacher in the theological school in Beirut, Lebanon.

Ted is happily married to Betty. They have four grown children.

Ted talked to the editor in June before he had assumed his new duties.

Editor: *Why not start at the beginning. Have you always been both a Presbyterian and a member of the church?*

Ted: Actually for many years I was neither. When I was young my mother told me I was United Church but I never attended. It was not until I was 17 living in a boarding house in Elmvale that I got involved in the church. My landlady was so pleasant that when she asked me to drive her to church I decided to go with her. The

minister there at the time was the Rev. Jack Cooper. I found what he said both appealing and challenging. Soon after I became a communicant member.

E: *I have heard the story several times, that it was Professor Allan Farris who lured you away from pumping gas and recruited you for the ministry.*

T: That story is apocryphal, but it is true that I admired Allan Farris greatly.

E: *Has your experience in Lebanon over the last three years changed your life?*

T: No, I wouldn't say that but I did learn a lot about myself while there.

E: *Like . . .*

T: Like I can survive in the midst of bombs and bullets, but I find it harder to live with injustice. Most of our students there were African and they suffered from racial prejudice. Since returning, I have tried to get some of them into theological colleges here. Up to now the colleges have been consistent in not responding.

LEBANON:

Since being there "I find it harder to live with injustice"

E: *What else did you learn?*

T: In the midst of Islam you realized you were a Christian and glad that you were. The same could be said about being a Canadian overseas. It was great to come back to Canada and see neatness and cleanliness and most of all the mix of people, all of whom are Canadian. In many countries that is not possible. It was also good to be a member of The Presbyterian Church in Canada: as a small denomination we pose no threat to others. I might say that our church also supported us tremendously well when we were in Lebanon.

E: *People have half-jokingly said that your time in Lebanon should prepare you well for your new position.*

T: I suppose that says something about the church's perception of 50 Wynford Drive. Perhaps they are also saying it would be helpful to be able to handle conflict and tension. I am committed to working closely with other boards, and institutions like theological colleges.

MINISTRY:

"I remain open to the prompting of the spirit and the needs of the community"

E: *Why did you accept this call?*

T: It was not something I sought or was even looking for. However, I decided that if the church wanted me to do this job, I would do it. It was as simple as that.

E: *What are the gifts that you perceive you will need in this new position?*

T: I think one needs to be flexible, capable and willing to do a variety of tasks. The pastoral concern is really a part of me.

E: *You have a reputation for being creative.*

T: I think of creativeness as a combination of openness, and courage with a little bit of knowledge thrown in. I'm not afraid to try things and fail. I hope I also bring some measure of integrity to the job, especially with people. We often fail each other by refusing to be honest.

E: *With your style and vision, conflict would seem to be inevitable?*

T: That reminds me of my first sermon in Kelowna, "How to fight fair." I believe that conflict is inevitable for growth. I think that was why I was willing to sell our townhouse in Kelowna after owning it only a year, and to go to Lebanon. I couldn't risk getting too settled in and secure. Life involves being willing to change.

E: *What about your style?*

T: I believe I am a good administrator although I don't like administration. I like to know what is happening, but I am also willing to give others freedom to do their job. I also need and hope to make time for reflection.

E: *How do you see the role of the Board of Congregational Life in the life of the church?*

T: Naturally, as yet I have no plan. Primarily I see the board responding to the needs of the church in service, but also providing stimulation where necessary. I hope that when any member anywhere phones us they will find that we are attentive, willing and able to respond to their needs. We are here to help the church without letting legalisms get in the way.

E: *What are some of the issues that face us as a church?*

T: The first is how to make our recently adopted vision real, so that we in fact become a warm, caring and inclusive community. A large practical question is how we will restructure theological education and the boards of the church to make them more effective.

E: *Anything else you would like to say to the church?*

T: My position is much like a minister who goes to a new congregation. I have only a vague idea about the future, but I remain open to the prompting of the Spirit and the needs of the community. It will take a while to get a sense of direction but I am anxious to get on with the job. Thankfully, I have a sense of humour. I rejoice at being a minister of the church with a sense of call. Over the last few years I have moved from the pastorate, to academe, and now to administration. I want to carry the past with me. My goal is to be a pastoral, academic administrator.

E: *Ted, we are glad you are here and have accepted this challenge on behalf of the church.*

T: Thank you. □



by A. Donald MacLeod

Lausanne. The word creates images of a beautiful Swiss city, of economic prosperity and political stability.

Lausanne. For many Christians the word also has another meaning. For them, who call themselves "Evangelicals," Lausanne was the place where their leaders came together in 1974, put aside their differences, and identified themselves with responsible social engagement. The Lausanne Covenant, drafted at that meeting, has become an important contribution to Christian dialogue and understanding these last fifteen years.

Lausanne II. Held this year not in the prosperous and stable country of Switzerland, but the poor and tortured country of the Philippines.

Lausanne II represented a more mature and self-confident evangelicalism. For ten days in early July, Christian leaders from over 170 countries related to each other under the theme "Calling The Whole Church to take The Whole Gospel to The Whole World." Over 3,000 participants — double the number at the first Lausanne, wrestled with issues that would have been scarcely imagined by the first Lausanne. The ministry of women. The increasing militancy of non-Christian religions. Even the local church came in for scrutiny — evangelicals not always being known for their responsible churchmanship.

I covered Lausanne I for the *Presbyterian Record*. At the time I commented on the Americanisms of the Congress, the strong stamp of Billy Graham razzmatazz, the cultural insensitivities, the gender exclusiveness. I am glad to say that evangelicals in these fifteen years since, largely as a result of forces unleashed at Lausanne I, have come of age. There is a growing self-confidence among them which expresses itself in the willingness to discuss potentially divisive and polarizing issues.

The sheer size of Lausanne II represented an impressive

achievement. Bringing together Christians from well over a hundred language groups, and providing simultaneous translation for them in twelve tongues was a reminder of the diversity that Lausanne II represented. But there was more than translation going on. Gone was the heavy American overlay, the California triumphalism, the Western dominance. Moving the location of the Congress from the First World to the Two Thirds World was not simply an opportunity to save money. It was a reminder that the balance of spiritual vitality and evangelistic zeal has, in these fifteen years, shifted from West to East, from North to South. Christianity — and particularly the evangelical Christianity represented at Lausanne II — is on the march in Latin America, China, Korea, and Africa. Over half of Protestant Christians are to be found on the continents of Asia, Africa and South America. Cross-cultural missionary activity is no longer confined to those with white skin — women and men of colour are in the forefront of the missionary enterprise.

Cultural sensitivity was expressed in a variety of ways. The ensemble that provided music at the Congress included a South American flute player, a Nicaraguan chanteuse, an African drum player — complete with costume and native drums — and a highly creative Dutch transplant named Ken Medema who now lives in downtown San Francisco and who co-ordinated the whole. Dance was featured: a group from the (Presbyterian) Church of Christ in Thailand and an Indonesian, who mimed the Christian conversion experience. The hymnbook for the Congress featured new tunes from Africa, Latin America and Asia.

For the first time, as a result of *perestroika* and *glasnost*, representatives from Eastern Europe (with the exception of Romania) were given the freedom to attend. Gone were the earlier glib assumptions of Christianity vs. communism, and present was a willingness to understand that the faith can not only survive, but thrive in a non-Western socialist

The Vision Continues ... LAUSANNE II



A delegate from the Soviet Union.

environment. The Congress was brought to its feet by a contingent of seventy Russian men, singing a song of praise to a suffering Saviour. There was also a recognition that political and religious repression has increased over the last fifteen years: seats were left empty for the 150 invited delegates from China whose departure visas were cancelled at the last minute, as well as the Mongolian, North Korean and Iranian delegates.

The representation of women was unprecedented. From the platform, Eva Burrows (the worldwide head of the Salvation Army) was a visible reminder that evangelicals are overcoming their reluctance to recognize gifts of leadership irrespective of gender. As Robyn Claydon, an Australian school teacher and head of the women's ministries section of the Lausanne committee, commented: "One of the challenges of the church today is to recognize and release the gifts of its women." Lausanne I had had no plenary speakers who were women, and only one heading a workshop. At Lausanne II, 25 per cent of the participants were women and four of the 40 plenary speakers. Claydon reflected on this persistent imbalance: "Unless the church recognizes and releases the gifts of women and allows them opportunity to speak we will never be able to find enough women for our public platforms."

Paul Cedar, member of the Lausanne committee who serves Pasadena, California's Lake Avenue Congregational Church, commented that "Lausanne I provided the theological platform; the time between Lausanne I and II with its various consultations provided the strategic planning, and hopefully Lausanne II will bring the fruits of the Lausanne movement to the grass roots." Plenary speaker Os Guinness of the Brookings Institute warned missions specialists and high level consultations whose goal can easily become "to know everything in order to predict everything in order to control everything" and whose "professionalization of

knowledge" has led to "the creation of a missionary version of the new knowledge class." From him and others the Congress heard passionate pleas for the centrality of the local church in the task of worldwide evangelization.

"Large and small churches are alike significant and important to World Evangelization. As a matter of fact, they are *the* key to World Evangelization." Eduardo Maling, Philippino church planter, whose congregation south of Manila has seen significant growth, provided a new dimension for evangelicals. Too often organizations such as Lausanne have been dominated by parachurch agencies (parachurch meaning groups such as Inter-Varsity, Campus Crusade and others who receive support from the church but are often not accountable to it). Paradoxically, and in tandem with the emphasis on the local church, and a plea for lay involvement, an unhealthy anticlericalism began to rear its head. Pastors, we were told, are "frogs" whose "food" comes to them, laypeople are lizards who have to look for their prey. All this in the interests of a misunderstood "priesthood of all believers" which represented that evangelical temptation to stand over against the structures and representatives of institutional Christianity in an unhealthy we-them distinction.

The Manila Manifesto gathers together a wide variety of viewpoints and experience representing "evangelicalism"

If there was a weakness to Lausanne II this was it. The willingness of evangelicals to succumb to slogans, their unwillingness to take theology seriously or grapple with difficult issues. Inevitably the Congress gave rise to certain "gurus," whose plenary sessions received standing ovations and whose seminars were often crowded. Entertainment is still important to many and the frequency of videos specializing in "image creation" proved irritating to those who wished to engage in more debate and clarification of issues. "Transferable concepts of Prayer" which made intercession a technique, and highly-charged charismatic worship segments with little use of the historic church's wide range of liturgical tradition proved irritating to Christians from more traditional and non-Pentecostal churches. One plenary speaker told me that in their briefing session those presenting papers were told that they were actually involved in a "communications experience." All plenary sessions were carefully programmed, cleverly orchestrated, and thoroughly rehearsed. The danger is that such can lead to manipulation.

One theological issue that was responsibly addressed, a matter that has caused considerable anxiety to evangelicals in current Christian debate, is the uniqueness and divinity of Christ. David Wells, a Zimbabwean teaching in Boston, in

one of the best papers at the Congress, responded to the theological debate in a presentation that reflected on the current crisis over Christology in a way that indicated he had heard and reflected biblically and responsibly over a wide range of views, while still upholding the traditional formulations of Nicea and Chalcedon. Colin Chapman of Bristol, England's Trinity College, also showed similar sensitivity in his paper on the "Challenge of Other Religions."

"To Dialogue or Not To Dialogue?" was his question. He cited the examples of Paul and Jesus and then asked "some of my Christian friends, 'Does your dialogue with people of other faiths ever lead in anything like the same direction as the dialogues of Jesus and Paul?'" And to his evangelical friends his question is different: "With these examples before us, is there any reason why you're so afraid of the word 'dialogue' and so reluctant to practise it?"

To encourage dialogue among Christians a letter, signed by 150 of the 500 delegates to the World Council of Churches' Commission on World Mission and Evangelism which met at San Antonio, Texas in late May, was received and discussed at one of the workshops. The new openness of the World Council to the Lausanne movement, starting at Nairobi in 1975, was noted, and a letter drafted and referred to the Executive Committee for possible forwarding to Geneva. Many present, including large numbers of representatives from the Two Thirds World whose member churches are in the World Council, were deeply anxious that such openness between the two movements continue.

Lausanne I had its Covenant. Lausanne II struggled over a similar kind of expression of its mind and unity. The Manila Manifesto, while lacking the clarity and impact of the earlier Covenant, nonetheless represents an encouraging gathering together of the wide variety of viewpoints and experiences that represent the diverse movement which is "evangelicalism" today. If anything, Lausanne II at Manila indicated that there is even less coherence to the diversity of its participants than there was at Lausanne I.

What did emerge was that with such a diversity, there is a new openness, a new willingness to tackle difficult issues, and a powerful and almost overwhelming creativity and youthfulness to evangelicalism worldwide. There is a danger also: that with the diversity there will come isolation and separation. But as long as the mainline churches, with the strengths of connectionalism and historic continuity, and the newer expressions of Christian witness, can work together and struggle hopefully together we can, as the Whole Church, take the Whole Gospel, to the Whole World. □



Donald MacLeod, a former minister of The Presbyterian Church in Canada, recently went south of the border to be minister of Newton Presbyterian Church, Newton Corner, Massachusetts.

The first Thanksgiving was Canadian

by Ethel Gillingham

Our annual thanksgiving holiday is a modern version of the ancient harvest festivals, but with our own distinctive tradition.

As we become an urban people, such celebrations have less meaning for us. Yet in church we still sing "we plow the fields and scatter," we take great joy in the red, green and gold of a Canadian autumn; we have family gatherings and feasts.

And whether we simply take the day off work, or drive to the country to close the cottage, most of us still seem attuned to the message of the harvest.

But we hardly concern ourselves with the origins of such a holiday, or if we do, we simply accept the American Puritan "first" thanksgiving as the source.

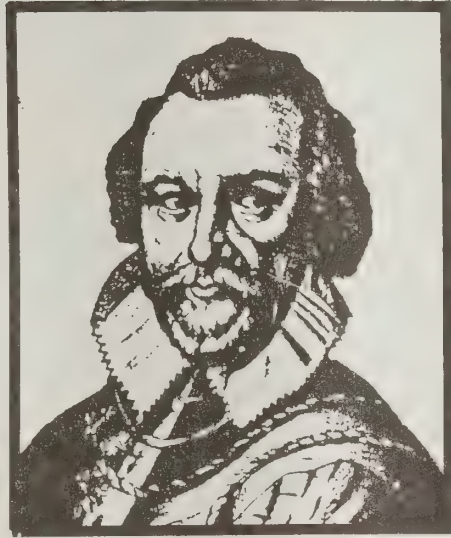
However, we Canadians have a thanksgiving heritage of our own.

Our official celebration had its beginnings 65 years before the American pilgrim fathers shared their first harvest feast with the native Indians. In the year 1578, the English explorer Martin Frobisher brought a formal Canadian "thanksgiving" to these shores.

Actually, that Canadian thanksgiving on Baffin Island, was the first recorded thanksgiving service to be held in North America. How did we Canadians forget such a remarkable fact?

For one thing, poor Martin didn't seem to rate a good press, as the American Puritans obviously did. Their silver buckles, high hats, maize and turkeys, along with picturesque natives, have dramatized their "first" thanksgiving, and the American innate sense of theatre has kept it alive and well.

Yet Martin, the Yorkshireman, may have been as engaging as any Puritan you might hope to meet, although he seemed not to be as virtu-



*It was English explorer
Martin Frobisher who brought
the first formal Thanksgiving
to North America.*

ous, having in earlier days indulged in a little piracy.

And on one occasion, when he pressed mistakenly through ice-berged waters, his men said of him that his extreme bravery caused him to be "too willfull."

But his top priority was devotion to duty, and to the cause of his queen.

One expedition painting shows him fending off fur-parkaed Inuit warriors with a rather ineffectual cannon, which earned him an iron-tipped arrow "in the buttocks," but did endow him with a nice little touch of humanity.

He was probably of a forgiving nature. Despite skirmishes with the natives, he and his men plied them with quantities of toys and gifts.

The expedition brought the first game of football to the Inuit and they learned how to row the English boats, which they did with great gusto. The Englishmen had sing-alongs with the natives, teaching them the "pop" songs of the day.

And Martin Frobisher was something of a dandy. An early painting shows him wearing a marvelous yellow velvet and lace costume and a later one shows him in more somber, elegant dress, both of which could compete nicely with buckled Puritan affectations.

But the expedition painting shows Martin and his men in everyday work clothes, wearing what seem to be red toques. Now what could be more Canadian than that?

The third miserable voyage of resolute Martin Frobisher to find a passage to Cathay had the additional purpose of gold mining and colonization.

It was the first English attempt to found a Canadian settlement, and at the request of Queen Elizabeth I, carried the first Christian missionary to Canada — the very fellow who conducted that first thanksgiving on the rocky shores.

This Robert Woolfall was a Somerset vicar, who has been described as a man of "courage and zeal." Frobisher's on-the-spot historian says that Woolfall "made unto them a godly sermon, exhorting them especially to be thankful to God for their strange and miraculous deliverance in those so dangerous places." Then the seamen celebrated their safety with gunfire and prayer.

They no doubt feasted on the meagre remains of their stores, and possibly some of the local birds and fish, on which they learned to survive. At the centre of all this was the redoubtable Martin Frobisher.

continued

First Thanksgiving

continued

Christian practices and beliefs were a vital part of everyday life.

On leaving England, Martin's rules to the men of his 15 "goodships" banished "swearing, dice, card playing" . . . and they were to "serve God twice a day with the service of the Church of England."

On their journeys, this invincible company continually gave thanks to God for rescuing them from such disasters as "outrageous storm, being struck by a sudden and terrible tempest and outrageous winds," from being unmercifully battered and threatened from "walls, mountains and bulwarks of floating ice."

As the historian wrote, "I can truly declare that no man were ever more dangerously distressed or more mercifully delivered by God's providence."

We may have the Americans to thank for reminding us of our heritage, by promoting their own thanksgiving so effectively. Yet thanksgiving is universal.

The annual harvest has been celebrated enthusiastically since before recorded history. It was particularly popular in Europe and the exuberant "Harvest Home" celebrations in England, and the pagan customs and frivolity which became part of it, was one of the many factors which drove the Puritans off in a huff to North America.

Early Canadian settlers found the Indians had their own harvest celebrations. They paid homage to their particular spirits of the harvest, such as the Corn Goddess, who they believed was present in the vitality of every blade and ear.

They gave thanks to the spirits of many foods from the earth, for fish and fowl, for the sap of the maple. They feasted, sang, danced, and made speeches. They played great competitive games, such as lacrosse, which later was to become Canada's official national game.

Perhaps due to the fact that Canadians are a cautious people, the official Canadian thanksgiving has had an erratic history, with several starts and stops.

Yet Canadians come from many lands and many tradition-steeped cultures, and we finally overcame our reticence. In the year 1879, the official thanksgiving was proclaimed as a holiday, "as a day of general thanksgiving to Almighty God for the bountiful harvest with which Canada has been blessed."

Since 1957, the day has been observed on the second Monday in October.

Thanksgiving celebrations, with wheat-sheaves and Indian corn and pumpkins by the door, fall fairs and sales, can, like most traditions, contribute a sense of unity in our diverse country.

As you give thanks this year for our Canadian bounty, remember that brave group who celebrated our first thanksgiving, and especially Martin Frobisher, whose story reminds us of our identity, and our history. □

This article appeared in the September, 1988, *Canadian Churchman* (since renamed) and is reprinted with permission of the *Anglican Journal*.

Mrs. Gillingham is a free-lance writer from West Vancouver, B.C.

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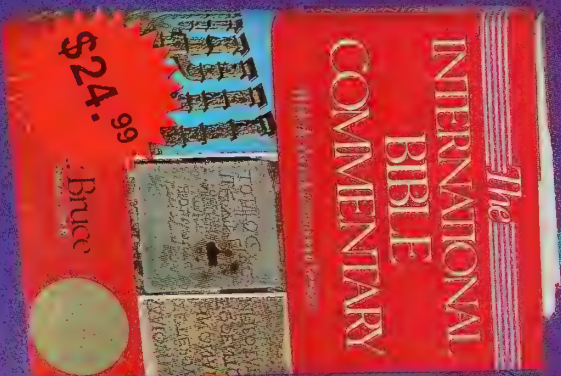
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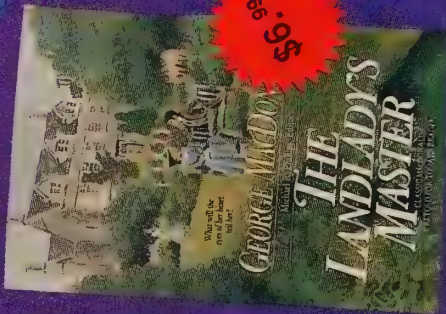
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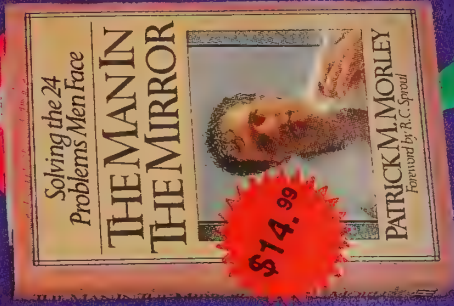
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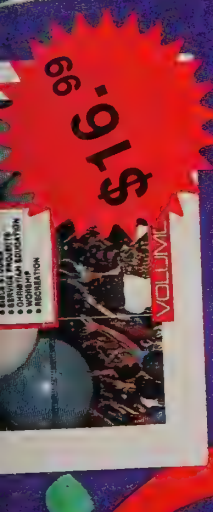
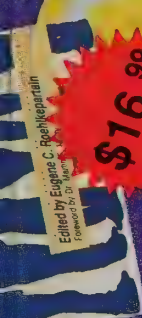
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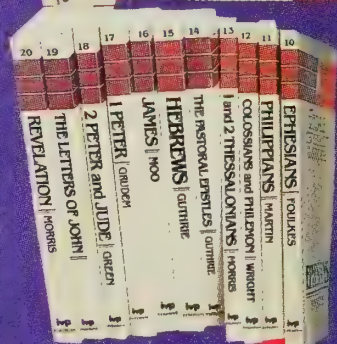
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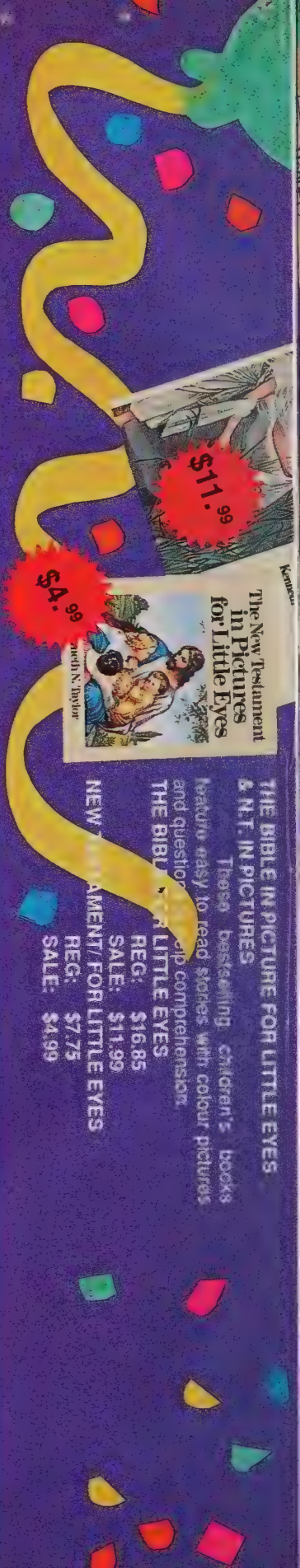
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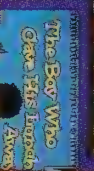
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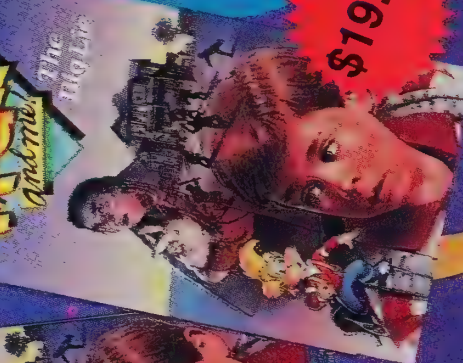
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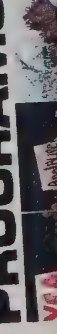
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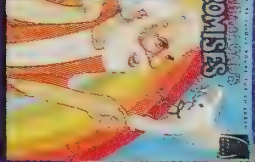
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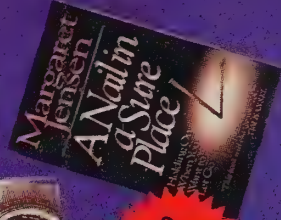
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CONFESSIONS of a Twentieth-Century Pilgrim

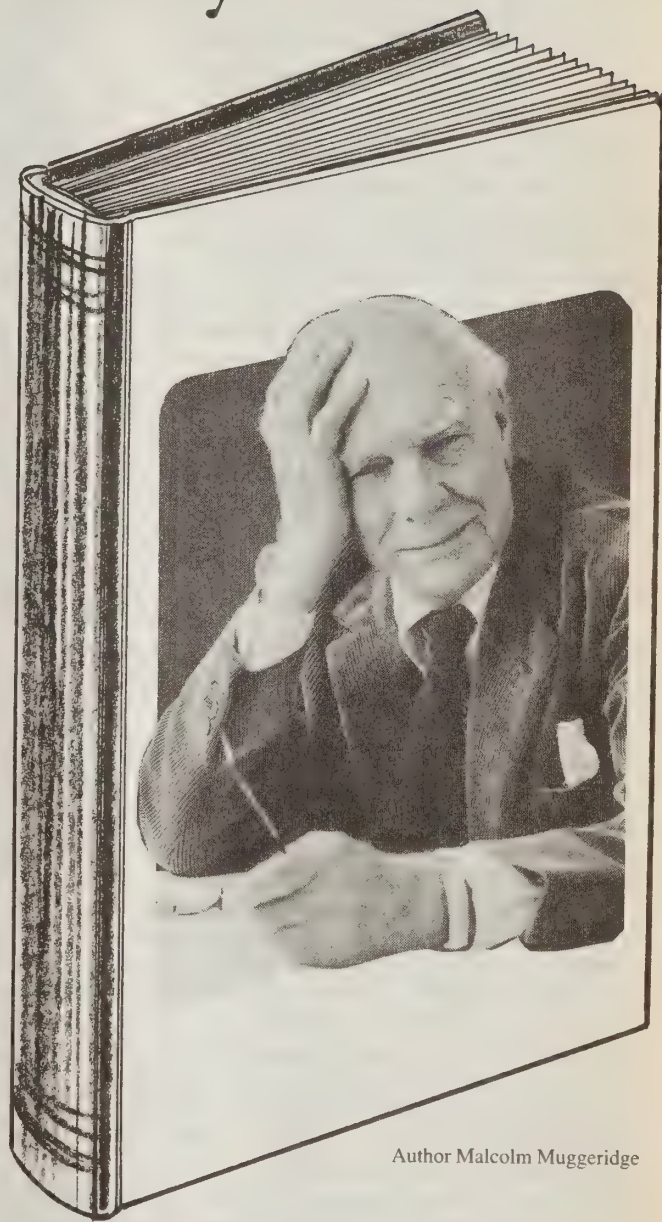
by Kenneth G. McMillan

When G.K. Chesterton was asked why he had become a Roman Catholic, with naked simplicity he replied: "To get rid of my sins." Not many modern people are worried about their sins but from time to time, for some reason, well-known people find their way into the Roman Catholic Church. To get rid of his sins, Martin Luther found himself turning away from the Roman Catholic Church. The brilliant Marshall McLuhan as a young man embraced Roman Catholicism. Some years ago an interviewer on the CBC asked Evelyn Waugh, one of England's most distinguished writers, why he became a Roman Catholic. He retorted, "What else can one become save a Roman Catholic?" A few years ago, Professor Thomas Howard of Gordon-Conwell Theological Seminary in Massachusetts, a member of one of America's most prominent and highly respected evangelical families, stunned the evangelical community by announcing his decision to become a Roman Catholic. His sister is the well-known writer Elizabeth Elliott (*Through Gates of Splendor*) and his brother, David, is the Executive Secretary of the World Evangelical Fellowship. Professor Howard in no way renounced his evangelical faith but found himself more at home and comfortable in the Roman Catholic Church with its liturgy, its traditions, its sense of history and its timelessness.

Malcolm Muggeridge, world renowned author, broadcaster, journalist, producer of TV documentaries and former editor of *Punch*, throughout his long life has been known as a sceptic, cynical towards traditional religion and a scathing denouncer of what many held to be sacred. Then on November 27, 1982, the Roman Catholic Church received Muggeridge and his wife Kitty. Nearly 80 years of age at the time, many wondered what had led to this decision. Some years previously, Muggeridge's *Jesus Rediscovered* revealed his sympathy for the Christian faith. With characteristic wit he said his enemies denounced the change while his friends excused him by assuming it was due to senility.

Muggeridge's most recent book, *Confessions of a Twentieth-Century Pilgrim*, published by Harper and Row in 1988, tells of his reception into the Roman Catholic Church and highlights some of the experiences which led him to become a Roman Catholic. It was no sudden conversion and a careful reading of his books shows that, like St. Paul of old, past experiences gradually reshaped his thinking and let him see the folly and futility of so many of man's pretensions.

He dedicated this book to Lady Collins and while he does not credit her with leading him into the Roman Catholic Church, I suspect she influenced his decision. My wife and



Author Malcolm Muggeridge

- photo by Christopher Deerling

I first met Malcolm and Kitty Muggeridge at a luncheon in the London flat of Sir William and Lady Priscilla Collins. Sir William, now dead, was an Anglican and a quiet, unassuming person. Lady Collins is a vivacious, energetic, dynamic convert to Catholicism, enthusiastic about her faith.

Muggeridge's daughter-in-law, Ann Roche lives in Welland, Ontario, and is an articulate, conservative, traditional Roman Catholic in both its philosophical and devotional dimensions. These are but two of the people who must have gently led him into the Roman Catholic faith. continued

CONFESSIONS

continued

Past experiences reshaped his thinking and let him see the folly and futility of so many of man's pretensions

I claim no more than an acquaintance with this most brilliant writer of the twentieth century but I am grateful that our paths have crossed on different occasions. One memorable event was some years ago when the Canadian Bible Society sponsored a lecture by Malcolm Muggeridge on "The Authority and the Relevance of the Bible in the Modern World." This was held in Yorkminster Baptist Church, Toronto, with over 2,000 in attendance and hundreds turned away for lack of space. I found him a humble, gracious and gentle person, very different from how he appears in some of his writings.

Early in his life Muggeridge began to see the fallacy of so much of "progressive" thinking. His father was a Socialist member of the British House of Commons. From early childhood he led Malcolm to believe that Socialism answered the human dilemma and that a world of peace and prosperity would emerge once it was widely embraced. He even attended a Socialist Sunday School as a boy. His wife is a relative of Beatrice Webb, who with her husband, Sidney, were luminaries in the left-wing politics of the United Kingdom.

Teaching for a short time in India, when the British were in control, showed him the hollowness of many of the trappings of Government. But his first real awakening seems to have been when he was sent to the USSR as a foreign correspondent shortly after the Russian revolution. He expected to find the good life which Socialism promised. Instead he found a police state that systematically starved to death thousands of peasants. The secret police made people disappear overnight. He found the conditions for the masses unbelievably bad. What astonished Muggeridge most of all, while all these atrocities were taking place, delegations of politicians, professors, journalists, churchmen and others visited Russia and returned to their homelands with glowing reports about the conditions under the Stalin regime. The way educated, intelligent people made themselves believe what was obviously not true, amazed him. With characteristic sarcasm he says the gullibility of these people would be the envy of an African witch doctor. Muggeridge looked at history and saw that when the mighty are brought down from their seats those who replace them become equally ruthless and oppressive. (Recent events in China vividly illustrate this.)

Muggeridge had gone to Russia thinking he might remain there for the rest of his life but he left completely disillusioned. Back in England, he wrote *Winter in Moscow* which told the truth about Stalin. Few paid attention to his unpopular writings insisting on living in their dream world. "Many Winters Ago in Moscow," a chapter in a collection of his essays published in 1966 with the title

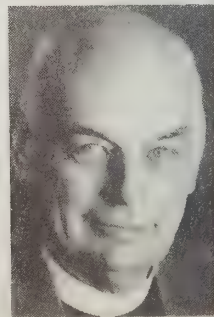
Tread softly for you Tread on my Jokes, brilliantly portrays his first-hand experience with communism.

His experience in the intelligence branch of the British Army in the War led him a further step away from utopianism and secular materialism to Christianity. He found being editor of *Punch* a difficult assignment. He was supposed to publish articles which were highly humorous while, as he said, nothing could match the ridiculous and ludicrous things that took place in the British House of Commons and in real life. His essay, *Backward Christian Soldiers*, on the World Council of Churches, shows where he thought the truly humorous, if tragic, stories are to be found.

Visits to Palestine during the filming of *The Holy Land* made a deep impression upon him and he had what he calls at least one "precise moment of illumination." As a broadcaster he came in touch with Mother Teresa. His book on this modern saint, *Something Beautiful for God* shows how deeply she affects his life. He found, as he says, "Mother Teresa is, in herself, a living conversion; it is impossible to be with her, to listen to her, to observe what she does, and how she does it, without being in some degree converted."

As a communicator he felt a kinship with St. Augustine who called himself a "vendor of words." Blaise Pascal, who three hundred years ago observed that when men turn away from God one of two things happen to them: "They become mad and think they are gods, or they turn to carnality and live like animals," strongly influenced him. William Blake, Soren Kierkegaard, Leo Tolstoy and Dietrich Bonhoeffer all modeled his thinking. He deals with them in his book *A Third Testament*.

When Muggeridge became a Christian why did he not embrace Anglicanism where he had life-long, highly esteemed friends? He appreciated greatly being honoured by Wycliffe College, Toronto, with an honorary doctorate. I expect the non-traditional theology of some of the Anglican bishops and the apparent absence of orthodox Christian beliefs turned him to the Roman Catholic Church. In the twilight of our civilization he looked for a light such as Augustine saw when the Roman Empire was disintegrating, and like Evelyn Waugh, what else could he become except a Roman Catholic? That he felt he had to turn to Rome indicts the non-Roman Catholic churches. In *Confessions of a Twentieth-Century Pilgrim* he writes: "Thus our entry into the Church is settled, which gives me, not so much exhilaration as a deep peace; to quote my own words: 'A sense of homecoming, of picking up the threads of a lost life, of responding to a bell that had long been ringing, of taking a place at a table that had long been vacant.'" □



Dr. McMillan, a minister of The Presbyterian Church in Canada and former Moderator, is presently Minister-at-Large for the Christian humanitarian organization, World Vision Canada.

BOOKS

John Calvin: A Sixteenth-Century Portrait

by William J. Bouwsma. Oxford University Press: Oxford, New York, Toronto, 1988. \$12.95.

This book is at once an invitation and a challenge. An invitation to meet a towering figure of history in all his humanness, fears and complexity: a challenge to continue the encounter, breaking past the strictly "theological" writings to the awesome accumulation of commentaries, sermons and letters. In addition is the prodigious record of civic, church and pastoral service that has been bequeathed to us.

This release last year became an instant publishing event. It is a rare coup for a study in historical theology to receive enthusiastic reviews in *The Times Literary Supplement*, *The Wall Street Journal* and *The New York Times Book Review*, as well as the varied historical and theological journals.

Bouwsma begins with a sensitive summary of Calvin's life. Interesting



John Calvin

among other points are his mother's death before Jean was five, his upbringing in Picardy, France by the Montmors family, a detached relationship with his father, his full entry into the new learning of renaissance humanism, and the longing for his homeland that the exiled Frenchman always bears.

Chapters follow on "Calvin's Anxiety" and "A World Out of Joint." An impressive body of materials is assembled to document the hesitations, sorrows and fears of the reformer. In these anxieties the Picard is at one with his age. An orig-

inal interpretation for the period as a whole thus is proposed by the Professor of History and renaissance specialist at the University of California. His account is deliberately written as "A Sixteenth-Century Portrait." So perennial and so deeply-rooted is its analysis that he can go even further. It is the story of Everyman.

The central portion of the book presents Calvin responding to his deep-seated anxieties with answers drawn from the classics and traditional theology on the one hand, and from biblical studies brought to life by humanist learning on the other. From the former sources he draws general principles and historical precedents to develop a body of clear and distinct doctrine From the latter sources come keen awareness of cultural differences in scripture and history, openness to freedom and the future, and appreciation for the joys of human sexuality, music and the arts.

Ultimately the reformer is not able to reconcile these opposing tendencies. Each one rather leads to even

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deeper anxiety! Calvin the conservative is drawn to the "abyss" of an open-ended freedom. Calvin the innovator is haunted by the "labyrinth" of his hierarchical and traditional background.

Bouwsma unmistakably rescues Calvin from the picture of rigid and impassive hero that is embodied in the oversized granite statue now adorning the Reformers' Wall of Geneva. His sensitive portrait will amply reward reading by the general reader and specialist alike. The chapter on Calvin and Humanism was the standout, both as a fascinating synthesis of history and as example to get on with the reverent study of the Bible ourselves

It is the "big picture" of the reforming theologian-achiever alongside that of the family man and pastor entering fully into the joys and sorrows of his culture, that has drawn for this study the widespread acclaim it so rightly deserves.

As for the stress upon Calvin's frailty and fears, surely it is welcome and just. The use of his letters is particularly helpful, inviting yet more exploration on this theme. The question arises, however — whether a selective use of the vast array of materials now available has been made.

This original and enriching contribution brings into focus the fact that every believer including none less than John Calvin himself will echo the cry, "Oh! wretched man that I am! Who shall deliver me from the body of this death?" But, as William Bouwsma also is at pains to remind us, the pastor of Geneva is no less confident that "victory is secure," for the faithful pilgrim and Christian soldier.

Blake Walker

Mr. Walker is the minister at St. Andrew's Presbyterian Church, Sherbrooke, Que.

Across the Bridge

by *Helen N. Duncan*. Simon & Pierre, Toronto, 1988. \$14.95 (paper).

Across the Bridge is a short novel set in Southwestern Ontario in the summer and fall of 1913. Its sub-title is "A Prelude to W.W.I." and the plot centres around the intrusion of two Germans into the everyday life of a small-town family — a family

typical enough to identify with but having differences that make it interesting and somewhat out of the ordinary. The story moves in straightforward manner to an almost predictable climax but unpredictable denouement. There is good development of the complex individuals who are the central characters. Although slightly difficult to get into, it is good light reading with some thought-provoking themes concerning stereotypes and human relationships.

Nancy Dunn

Mrs. Dunn is a free-lance writer living in Guelph, Ont.



Why Teens Are Killing Themselves

by *Marion Duckworth*. Here's Life Publishers Inc., P.O. Box 1576, San Bernardino, Ca. 92407, 1987, \$10.35.

The author wastes little time in confronting us with the cold, hard facts of suicide among youth. Perhaps the most gripping statistics concern the fact that every 104 minutes someone between the ages of fifteen and twenty-five commits suicide. In addition, estimates as high as 5,500 per day who attempt suicide are given. Although these are statistics for the United States, the Canadian situation has strong parallels.

In fact, if it is solely the issue of youth suicide which concerns you, the first quarter of the book will give you plenty of basic information. However, Duckworth uses the rest of the volume to address the issue of what Christians, individually and collectively, can do to help hurting teenagers. It may well be that the strength of the book lies not in the fact that suicide is addressed as a specific issue, but in its focus on why youth are in conflict and how that challenge can be met.

In an attempt to create a study format, the chapters end with a "Bringing It Home" section designed for personal or group reflection. Though not the most effective part, they do

contribute, in a limited way, to the overall value.

"Why Teens Are Killing Themselves", merits serious consideration for those engaged, in the most challenging dimension of ministry, that of effectively working with youth.

Charles Congram

Mr. Congram is minister of St. Andrew's, Puce, Ont.

Preaching as a Social Act: Theology and Practice

edited by *Arthur Van Seters*. Abingdon Press, Nashville, 1988. \$20.20.

As the title suggests, this book is a collection of thoughts and sermons on the social gospel from the American context, edited by a Canadian Presbyterian minister, Arthur Van Seters, who is principal of the Vancouver School of Theology. For those interested in the social gospel south of the border, the book will be informative as all the writers attack the subject from different points of view. Also, the approach they take has merit.

In each article they outline their thoughts and feelings of preaching as a social act. Each submits a sermon based on what they said earlier and, at the conclusion, is a reflection on the sermon — which is most informative.

However, because the authors are American, they fail to make the jump from their context to the one here in Canada. And part of the reason is they have failed to use the English language to capture the imagination of their audience.

This is effectively explained by the last writer: Thomas Troeger, associate-professor of preaching and parish at Colgate Rochester Divinity School. Under the heading of, "The Social Power of Myth as a Key to Preaching on Social Issues," he says ministers have lost their imaginations. They do not use images that capture their audience's attention. "It is the loss of such imagination that makes ineffectual so much of the social preaching that I hear."

Citing Adolf Hitler and Martin Luther King, Jr., as examples of orators who captured their countrymen's imaginations with words, images and myths, Troeger says these men successfully motivated people out of

their apathy to change things. Until others can do the same for the social gospel, most preaching on social matters will fail.

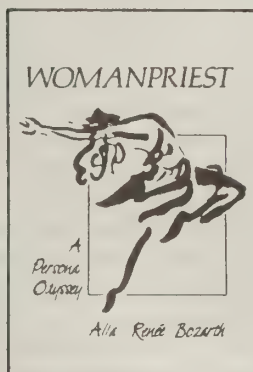
He says many social reformers realize this; but they are hamstrung by the language of society, or rather, their inability through lack of imagination, to harness the energy of their listeners. Quoting D.H. Smith's work on King, Troeger says:

"By pleading the Negro case with such majestic themes as Christianity, non-violence, and universal brotherhood, and by linking these concepts with the great American traditions of liberty and justice for all, King has been able to demonstrate to the white man of conscience, the hypocrisy of his practice of democracy."

Ministers, be they American or Canadian, need to capture the imagination of their listeners, if social preaching of the Gospel is to succeed.

Rod Lamb

Mr. Lamb is the minister of the Paisley-Glammis pastoral charge, Ontario.



Woman Priest: A Personal Odyssey

by Alla Renee Bozarth. LuraMedia, San Diego, California, 1988. \$11.95 US.

A comment on the back cover of Alla's book states: This is "a story not so much about women's ordination as about a woman's quest to respond to God's call with integrity and faithfulness." Nevertheless, it was Mrs. Bozarth's desire for ordination which shaped her particular odyssey.

Mrs. Bozarth was ordained by the Episcopal Church, USA, in 1974, amidst ecclesiastical controversy and personal sorrow. Whereas Mrs. Bozarth's story of seeking ordination has historical similarities with the celebrating of calling women into the ministry of The Presbyterian Church

in Canada, historical affinity quickly dissipates. That is, Mrs. Bozarth's story becomes more and more introverted and poetic, where the poetic becomes an inward journeying rather than an historically shaped perspective.

Consequently, Mrs. Bozarth compels her readers to focus intuitively upon herself rather than theologically outward upon the Christ who calls and liberates us — from our self, for Himself. Nevertheless, her inward odyssey is an intriguing one and is her way of coping with many outward crises. Her original desire to become a nun, reflecting with dear friends, being challenged by fine teachers, searching the transcendent (and interior) world of the spiritual, all intensify her sensitivity to God's presence in her life.

Added to her fermenting life-crucible were her parents' separation and her husband's death.

I stand in awe of Dr. Bozarth's profound religious and personal experiences. As priest, poet, psychotherapist, and author, she has a ministry of immense breadth and depth. However, the weakness of Dr. Bozarth's pathway to her reality is her inwardness of focus as a basis for that reality. Such an inward focus causes reality to "disappear" from an historical plane. Thereby, the radical effect of the Christian theology of the cross deteriorates. Consequently, any legitimate claim to a credible critique of the traditional disappears also.

Evelyn Carpenter

Ms. Carpenter is the minister at First Presbyterian Church, Chatham, Ontario.

Women: Models of Liberation

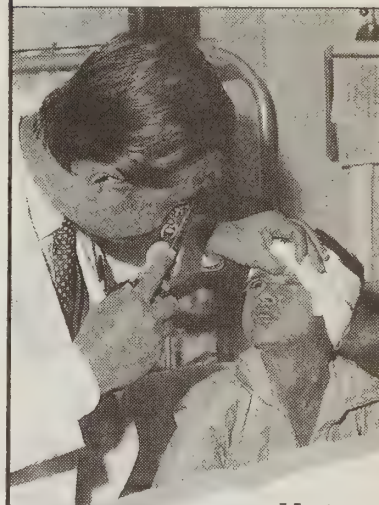
by Marie Anne Mayeski Sheed and Ward (1988), \$18.15.

This enlightening anthology selected by Marie Anne Mayeski, Professor of Theology at Loyola Marymount University, Los Angeles, California, offers readers glimpses into the lives of eight less known Christian women who left written texts of their feelings, concerns, and spiritual insights.

For example, newly baptized Perpetua in the year 202 left an account of the dreams and visions which enabled her and her slave Felicity to stay loyal to their Lord and face martyrdom against the wishes of family and Emperor. In the fourteenth cen-

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tury, Julian of Norwich, a spiritual director and theologian, courageously wrote of her personal religious experiences risking the suspicions of the Inquisitors. Sarah Grimke, a Quaker and abolitionist in the early 1800s, linked strategies for social action along with theological reflection and had to answer to the Congregational ministers of Massachusetts who were certain that women, because of their "weak and dependent" nature, should not teach religion nor speak out against slavery. The writings of Heloise, Teresa of Avila, Dhuoda of Septimania, Sister Blandina Segale, and Caryl Houselander complete this anthology.

Each selection begins with an introduction describing the author's social and intellectual context. The text is followed by suggestions for discussion and activities for personal and/or group use. The bibliographies at the end of the chapters are exceptionally thorough and useful for those who seek more information in the recovery and understanding of women's roles in the history of the Christian Church.

Adding these women and their experiences to the corporate memory of our Christian heritage can serve to enhance and enrich our knowledge and spark our imaginations as we continue to develop the spirit of partnership of women and men in church life today.

Carolyn Boyer

Carolyn Boyer is a member of St. Andrew's Presbyterian Church, Thunder Bay, Ontario.

Call Me Blessed — The Emerging Christian Woman

by Faith McBurney Martin, William B. Eerdmans Publishing Company, Grand Rapids Michigan, 1988, 180pp, \$11.65

This book is written by a laywoman of the Reformed Presbyterian Church of America for conservative evangelical Christians. Her arguments are directed to those churches where the ordination of women is not yet accepted. She sees a reactionary trend invading conservative churches, which she fears will make the role of women even more restricted. Even now she sees single women being removed from the mission field and women being prevented from teach-

ing in the church school. It is hard to imagine the reality of such a church situation!

Many of Martin's arguments struck me as those which might have been made in our own church thirty years ago. The central question she addresses is "Who established male authority — God or society? Is the subjection of women a natural working out of God's perfect will or the result of sin?" Not surprisingly, she argues that the domination of women by men is not part of the authentic Christian gospel, but largely the result of male cultural domination. She argues that prejudice often determined both the translation and interpretation of scripture. She spends considerable time on those biblical texts often taken by conservatives to tell against the equality of women and using her own conservative approach to scripture, shows how they might be seen in quite a different light.

This is not a difficult book. Martin's tone is conciliatory, and her style is informal and personal. It is difficult to disagree with her conclusion that Christ offers no relationship to men that he does not offer also to women. What strikes me as sad is that in some circles it is still thought necessary to argue such a case.

Patricia Kendall Shaver

Mrs. Shaver is minister of the Appin-Melbourne pastoral charge, Ont.



Addiction and Grace

by Gerald G. May. Harper and Row, San Francisco, 1988, \$22.50

Get this book, read it, reread it, ponder it. There are many good things in this book for you.

I expected to read about how other people are addicted to alcohol, tobacco, drugs, etc., and about how God's grace had changed their lives. I got some of what I expected from this book — but I got much more! This book spoke to me — as it will to you — because it makes the point clearly

and often that we are all addicted. My list of addictions is endless and I know I need help. I got help from this book.

This is not a "how to" book. Reading it will not solve your problems or break your addictions but reading it will alert you to the ways in which you are addicted and point you to ways you will be released from addictions. But, beware! You won't break all your addictions and you won't find a cure. Instead, if you are receptive to God's grace, you will discover you are on your way to new life.

This is a book about sin and salvation, prayer and discipline, healing and peace, challenge and courage but it lacks the pious pattern of so many "religious" books. This book is written by a man who believes "all human beings have an inborn desire for God." This book speaks to all people and so avoids "Christian jargon" for the most part although the author's Christian commitment and bias come through clearly.

This is a book that breaks new ground — at least for me. My first few chapters were so much underlined that I gave up toward the end of the book because I could see I would be underlining everything.

Get this book. Discover your own addictions and get to work on becoming free of them — by God's grace.

Zander Dunn

Mr. Dunn is minister at Knox Presbyterian Church in Guelph, Ontario.

Conversion — A spiritual Journey

by Malcolm Muggeridge, Collins, London, 1988 (paper), \$5.95

This relatively slim volume, 150 pages, will likely have to serve as the long-awaited third volume of Muggeridge's autobiography. Though, as the sub-title suggests, it is not so much autobiography as an "Apologia," neither is it a closely reasoned defence of his decision to "convert," or to embrace Christianity publicly by becoming a Roman Catholic on November 27, 1982. Rather it is a series of vignettes, recollections drawn chronologically from various stages in the life of a man whose career afforded him a seat in the councils and company of more of the events and major players in the saga of this sad and strife-torn century than any other

observer known to this reviewer. Moreover, the book reveals that Muggeridge has certainly been a "fellow-traveller" on the Way for most of his life, a Christian manqué, in spite of his well-known, oft-de-spised 'cynicism' — a word so mis-used that it is often a tribute rather than an approbation. He did not really 'convert'; rather, he affirmed the life-long desire of his heart and came home.

This book is also a goodbye. He was born in 1903, and the distinct impression given is that he intends this as his farewell. "So, like a prisoner awaiting his release, like a schoolboy when the end of term is near, like a migrant bird ready to fly south, like a patient in hospital anxiously scanning the doctor's face to see whether a discharge may be expected, I long to be gone. Extricating myself from the flesh I have too long inhabited, hearing the key turn in the lock of Time so that the great doors of Eternity swing open, disengaging my tired mind from its interminable conundrums and my tired ego from its weary insistencies. Such is the prospect of death."

His story, as he tells it in *Conversion* reminds this reviewer of John Bunyan's classic, though I prefer Muggeridge's style to that of the Bedfordshire tinker. In his love-hate relationship with the Vanity Fairs of this world, the love side, expressed in tenderness and compassion, dominates. To say that he is a "feeling" person is to reduce a great mind to a contributor to the *Friendship Book* of Francis Gay. There is steel in his soul and his convictions, but the great spiritual crises of his life involve elements of passion, reason and mysticism, almost in equal proportion. All of his senses are acute. Perhaps that is why he came to loathe the medium he used as well as anyone ever did — television. The cold eye of the camera, the blue, flickering light, he came to see as being so one-dimensional, so incapable of truth-telling, particularly when it seeks to "inform" and "instruct," as to be positively evil.

Conversion is replete with apt quotes from the literature of Christian spirituality. They are dropped into the narrative to illustrate a point or a

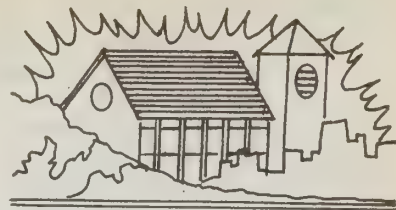
state of mind. Sometimes they do just that: sometimes, however complete within themselves, they do little more than break the flow of Muggeridge's masterful prose. The tendentiousness, sometimes bordering on the ideological fanaticism that he so ably unveils and so fiercely abhors in others, remains in the shrillness with which he attacks some of his favourite targets: evolutionary theory, "progress" as a general principle, euthanasia (he is particularly unconvinced here), attitudes toward aging, abortion, contraception (the Roman Catholic stance being, he says, the main reason for his choosing that communion!), political 'solutions' of all kinds, and trendiness in general.

But the moving moments, the insights written with such economy and style that they become instant epigrams, outweigh and outnumber the strident and the implausible.

"Faith provides a special insight into the mystery that lies at the heart of our earthly existence. We cannot resolve the mystery, but seeing it as a parable, and scripture expounding it as an allegory, we can make guesses at what it signifies. And what inspired guesses there have been! Chartres Cathedral, for one — what a guess that was! And Shakespeare's *King Lear*, and the *Book of Job*, Milton's *Paradise Lost* and Dante's *Divine Comedy* and the Sistine Chapel, Pascal's *Pensées* and Blake's *Songs of Innocence* and *Songs of Experience* and Beethoven's *Missa Solennis*. Indeed, every true word ever uttered, every thought sincerely and lucidly entertained, every harmonious note sung or sounded, laughter flashing like lightning between the head and the heart, human love in all its diversity binding together husbands and wives, parents and children, grandparents and grandchildren, and making of all mankind one family and our earth their home; the earth itself with its colours and shapes and smells, and its setting in a universe growing ever vaster and its basic components becoming ever more microscopic — seen with the eyes of Faith, it all adds up to a oneness, an image of everlasting reality."

James Ross Dickey

Mr. Dickey is minister at St. Andrew's Presbyterian Church, Stratford, Ontario.



The Visible Church

by Dennis C. Benson Abingdon Press (1988), 176 pages. \$14.80

"This is a deliciously dangerous book," claims Dennis Benson in the preface of his latest collection of imaginative "models of ministry." He suggests that the book "beckons you into the scary realm of what can be done." The author is director of Media Ministries and associate professor of communications at United Theological Seminary in Dayton, Ohio. His goal is to offer examples of programmes used in the local church which give effective and meaningful visibility to the church in today's world. Believing that "the church is the most creative institution on earth," Benson calls for the focusing of that creativity on the communication of the gospel.

As in any anthology of programme resources, readers will respond favourably to some and disregard others. Several of his "models" will be seen as genuinely innovative while others will be judged as a minor variation on a familiar theme. Each of the fourteen programmes described includes suggestions on how to make use of media in appropriate and effective ways. The author's expertise in this area is apparent, making the book a helpful resource for planning programmes which will enhance the visibility of the local church as the body of Christ.

Keith Boyer,

Mr. Boyer is the minister of St. Andrew's Church, Thunder Bay, Ont.

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

Letters,

continued from page 7

reaucracy, who provide very little for the average church. What about the decision to leave church office in the most expensive place in the country? What about the housing allowance and mortgage arrangements for church office (executive) staff which over a longer time period, provides a sizeable tax-free profit at the church's expense? What about the \$1-million-plus that we have poured into church growth? Little congregations across the country, pay their own way, worship, have fellowship and learn on a daily and weekly basis. How will Congress help that?

Glenn Noble,
Swift Current, Sask.

NOT "unconditional" supporters!

In reference to Lloyd Robertson's "Canada joins in" (June, 1989), I, as one reader, would not describe myself as "an unconditional supporter of the State of Israel." I would not describe myself as an unconditional supporter of any state. Biblically, it is the pursuit of justice which should engender support for a state from the people of God . . .

The continuing occupation of the West Bank and the Gaza strip and the excessive use of repressive violence against the Palestinian people point to a grave situation of injustice . . . This does not mean that I no longer accept the right of Israel to exist but rather that I cannot give my unconditional support to the injustice perpetrated in the name of that state.

I trust that the Government of Canada, and our Presbyterian Church, would always consider justice ahead of the absolute right of any nation.

Robert Faris,
Maputo, Mozambique

I must take exception to Lloyd Robertson's column in the June *Record*, in which he says that few, if any, readers would claim to be anything rather than *unconditional* supporters of the State of Israel.

He, most definitely, does not speak for me, and I resent his presuming that he does . . .

Agnes Price,
Ottawa, Ont.



. . . Unconditional support of any state (including our own), contradicts Christian theology, and practice, and the witness of the Bible. When such a sentiment has been upheld, certainly in our century, it has produced disastrous consequences . . .

Canadian churches, including the Presbyterian Church, have in the past few years shown increasing alarm at events in Israel and the Occupied Territories, especially since the Intifada, and have been signalling that concern through resolutions, letters to the Canadian Government, and dialogue with members of the Jewish community in Canada.

Israel does have a right to exist, within secure and recognized borders. Palestinians also have an internationally recognized right to fulfil their aspirations in a state of their own . . . Once Israel comes to that realization, and, in fact, many within the country already have, many Canadians will be more comfortable with being described as supporters of Israel. But not unconditionally.

Douglas duCharme,
Limassol, Cyprus.

How Geddie was first

In the interest of historical accuracy, may I call your attention to the first paragraph of the brief account in the July/August issue re: the memorial plaque to John Geddie, in where you state that John Geddie "was the first Canadian of any denomination to serve on an overseas mission field." I have always made the distinction that he was the first missionary from any denomination in Canada to start an overseas mission field or to begin work in a field where no one else had laboured. In actual fact the Baptists sent out a missionary in 1845, one year prior to the Geddies going in 1846. The Baptist missionary went to serve in India on a field already in operation under the Baptist Church in England . . .

E. H. Bean,
Sydney, Nova Scotia.

More on the Lectionary

The magazine continues to improve, although Jack Davidson's diatribe on the lectionary was as effective as John Turner's "fight of his life" against Free Trade. Considering that there are thousands of vital texts in the Bible, and a three-year lectionary can only uncover about four to five hundred of them, some will be chosen while others will not. To make a case for the missing texts in the cycle simply invites a comparison with the texts discarded by the non-lectionary user. The lectionary has led me to a wealth of material that I had never seen the genius of before.

(Rev.) Graham Kennedy,
Ottawa, Ont.

I should like to take exception, in the strongest possible terms, to a letter in the July/August issue of the *Record*. On page 38, under the caption "More than mild reaction," where E. Margaret MacNaughton replied to an article by the Rev. Dr. J.A. Davidson on the lectionary . . .

I know Dr. Davidson well enough to feel that he would be well informed before he wrote. If he has misgivings on the precious lectionary, then they will be genuine ones. And another thing that has bothered me for some time, who is the *Record* for anyway? Is it only for those at 50 Wynford Drive to air their feelings? Is it only for ministers? I had to ask my minister to explain what a lectionary is, and whether he ever used one. By the way, he agreed totally with Jock Davidson and felt he had not gone far enough!

D.M. Andrews,
New Glasgow, Nova Scotia.

Dr. Davidson has opened a topic which needs discussion. (May *Record*). Is the new book of services to contain the *Common Lectionary*, produced by the Consultation on Common Texts? The Consultation is an American body, and I am unaware of any substantial discussion of the relevant issues within our church. Why are certain readings included, and why are others excluded?

Two selections in the readings recommended for August prompt my comments. The gospel readings are

taken from Luke 12 and 13, but verses 41 to 48 are not included, and do not appear anywhere else in the *Lectionary*. "To whom much is given, of him will much be required." Why is a passage in which Jesus commends good management omitted?

On August 27 the recommended Old Testament lesson is Jeremiah 28:1-9. A casual reading would lead one to think that Jeremiah was commending those who preach peace, and an incautious sermon might render it that way. Jeremiah's real intention is the reverse of this . . .

Following a lectionary, as Dr. Thomson points out (July/August *Record*), provides a discipline which enables a congregation to cover a wide selection of scripture. However, confining the reading to the lectionary selections imposes a point of view and a method of interpretation.

The *Common Lectionary* gives overemphasis to *Matthew*, *Mark* and *Luke*; its treatment of Paul is uneven; its handling of the Old Testament can only be described as unsatisfactory.

I would hope that the lectionary will be submitted to the presbyteries before it is printed in any service book. We need discussion of these matters in Canada, and should not simply accept one more product sent to us from New York.

Ian S. Wishart,
St. John's, Newfoundland.

Award to Jackman

We were delighted to read in the July/August *Record* that Ms. Barbara Jackman received the E.H. Johnson Award for her advocacy work on behalf of refugees and immigrants, and that she was given the opportunity to address the 115th General Assembly.

That she was given the award again demonstrates the strength of your church's commitments to ecumenism and to the rights of refugees. This support is especially important in the face of the new refugee law and the Canadian Council of Churches' court challenge to that law. We were also pleased to see that the Assembly affirmed its support for the court challenge.

Jim Hodgson,
Associate Secretary,
Canadian Council of Churches,
Toronto, Ontario.
continued

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Gratitude to the Board of World Mission

It was with gratitude to God that the Board of The Renewal Fellowship within The Presbyterian Church in Canada noted the adoption by the 115th General Assembly of the preamble to the report of the Board of World Mission. This preamble encourages the Church to resist the recent pressure to give in to the spirit of religious pluralism. It takes a stand for the reliability of the biblical records, the distinctiveness of the Gospel, and the need for conviction and clarity in proclamation. It reminds us that the risen Christ himself commissioned his followers to bear the claims of his unique Lordship to the ends of the earth. Leadership of the calibre represented by this statement is what a renewed and growing Church requires.

D. W. MacKenna,
Sydney, Nova Scotia.

Profits and Prophets

Your second editorial in the July/August issue, "On the sidelines," suggests that the mainline churches should hearken back to the days when "an alliance often existed between mainline churches and business leaders." Whether or not occasional instances of patronage can be considered an "alliance" is debatable. Tycoons such as those you cite may or may not have been churchgoers.

No one can question Timothy Eaton's devout and dour Methodism. But a Rockefeller, an Eaton, a Carnegie was chiefly interested in the church because he saw it as an institution that supported and preserved a social order that benefited him. In John D. or Timothy E's day "churchgoing Christian" meant "loyal, compliant employee." Church and union, church and dissenting politics or economics, were assumed to be mutually exclusive. Church and status quo, church and paternalistic charity, were usually synonymous . . .

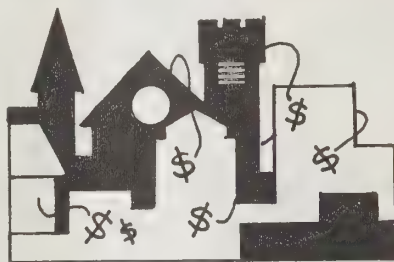
It was in Timothy Eaton's best interests to contribute to the cause of Methodism in Toronto. But can we expect Fred Eaton, a century later, to

take pity and bail Knox College out of its dire financial straits? Will Do-fasco pay restoration bills for St. Paul's, Hamilton, or cap the smelter smokestacks to prevent further damage to church stonework? We live in a different world. Businesses no longer operate on an implicit Judeo-Christian ethic. The church must speak prophetically . . .

With very, very few exceptions corporate largesse to religious or charitable institutions comes with short, sharp strings tying it to the balance sheet . . .

Someone must speak out to remind the profit-takers that their business has human, environmental, ethical, and theological impact. In much of the world, only the church's gentle and not-so-gentle reminders are heard . . .

Lawrence De Wolfe,
Ottawa, Ontario.



Secularized Schools

I read with great interest your editorial concerning the secularizing of Canada (June *Record*, "Looking to Canada Day"). I'm shocked at the wider implications that the Supreme Court's ruling on the Lord's Prayer and Bible readings is having in the public schools in B.C. and in the rest of Canada.

Last fall the youth minister from the Pentecostal Church and I wrote a letter to our local school board offering our services to do a noon hour "forum": an event where the students could fire questions at us about religion or Christianity. The school board accepted our offer and notified the local high schools. One principal responded to the offer and a time and place was set. However, three days before the event we were told that it was being placed on hold pending legal consultation. The reason given to us for this action was they felt that it may contravene the Charter of Rights and also may violate section 164 of

the Schools' Act in B.C. That reads: "Schools must be conducted on strictly secular and non-sectarian principles. The highest morality shall be inculcated but no religious creed or dogma shall be taught."

. . . I have become aware that there is a group of educators who see the Act as it now stands as opportunity to implement their secular ideology. They are acting with much "gusto" to firmly establish Canada as a secular society. They are interpreting, and hoping to enforce the words "strictly secular" to mean the exclusion of any religious activity and influence in the public schools . . .

If they have their way the following may be a few of the implications:

- No religious clubs or gatherings will be allowed in the schools;
- teachers with a Christian commitment will find it frustrating;
- school boards will be limited in involving community resource people, often used as public speakers on such topics as suicide, alcohol, family life, etc.

I would be interested in knowing what is happening in the other provinces on this issue.

Kenneth Oakes,
Trail, B.C.

Retaining our identity

Some months ago I visited a congregation where I had been minister many years before . . .

Shortly before my visit a new place of worship had been built beside the old one. In the process "Presbyterian" has been dropped from the name and the word "Community" substituted. I have never liked the word "Community" applied in this way to any place of worship. It seems to summarize what R.W. Bibby says, in *Fragmented Gods*, about the Church putting aside its Christianity and, in Christ's name, offering the community whatever it asks for. Maybe the new name is only telling the truth, but why be in the Presbyterian Church if we are ashamed of the name. The word "Presbyterian" has no divine power of its own, but it has a history and a meaning which express much of the gospel. To throw out the name is to tear out of our experience the acts of

some of the more recent apostles.

The problem may be that some of our newer leaders are more experienced in business administration than in evangelism or in the understanding of Christian values. They may know how to convince customers that they are getting what they want. The congregation may grow, as would a well-promoted hockey club or real-estate agency. But what is accomplished by having a larger congregation and ignoring the substance of the faith we have professed? It is a good thing to give people peace of mind, or to create a friendly community, if it can be done with integrity, but the Church primarily exists to help us to carry the cross and to attain man's chief end as expressed in *The Shorter Catechism* . . .

Douglas Montgomery,
Kingston, Ontario.

South Africa and Sanctions

Under the report on International Affairs Committee at the recent General Assembly you report (July-August *Record*): "The Assembly reaffirmed its support for economic sanctions against South Africa, urging not only that they be continued but that they be made more comprehensive."

In a recent poll conducted by the respected Gallup organization, black South Africans overwhelmingly opposed trade sanctions and all punitive economic measures against the country. Of the black respondents who said they were union members, 79 per cent opposed sanctions, 81 per cent opposed disinvestment.

Chief Mangosuthu Buthelezi, leader of almost seven million Zulu, the country's largest ethnic group, has always opposed sanctions and has said so many times...

Our International Affairs Committee never called for such sanctions against Soviet Russia, even with one million casualties in Afghanistan. But why does the General Assembly simply rubber-stamp these silly reports?

W. S. Thomson,
Oakville, Ontario.

Example of Church Growth

First Presbyterian Church in Winnipeg is growing!

The following is a list of six new additions to First Church in Winnipeg, since January, 1989.

	Child
Jan. 16	Rachel Sarah
Mar. 23	Stephen
Apr. 6	Lauren Meredith
Apr. 15	Bradley Vincenzo
May 4	Caitlin
June 1	Jayne Elizabeth

Parents

Bob & Susan Clay
Glen & Sandra Suppes
Betty Parry & Doug Mortier
Vince & Cathi Cerasani
Stephen & Valerie George
Gordon & Jennifer Miles

Siblings

Michael	Lia
Graeme & Ian	None
Ian	None

Vince Cerasani,
Winnipeg, Manitoba.

Tours with Dr. Eric Beggs
of Orillia, Ont. (Box 246 — L3V 6J6)

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Saturday, Oct. 21, 1989

Open House: 2 - 4 p.m. at the Church

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Sunday, Oct. 22, 1989

Special Worship Service: 11 a.m.

Guest Minister: Rev. Max Putnam

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112TH ANNIVERSARY & REUNION Queen Street East Presbyterian Church, Toronto

Former members and friends are invited on Sunday, November 19, at 11 a.m. to attend a Service of Celebration, followed by a luncheon and program. For more information please contact Tom McMenemy (416) 423-8070.

ST. ANDREW'S, WINDHAM CENTRE, ONT.

All former members and friends are invited to our 100th Congregational Anniversary, Sunday, November 5, 1989. Service at 11:00 a.m. Refreshments. For more information write to St. Andrew's Presbyterian Church, Windham Centre, Ont. N0E 2A0.

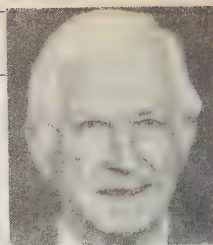


Cain was SURE his father would ask:
"And WHERE did you get this girl?"

GROWING PAINS

Burdett McNeel

Is guilt unhealthy?



Religion is often blamed for contributing to mental illness because of its emphasis on guilt. Do you agree that guilt is unhealthy?

Guilt is a declaration by a court or other authority that one has committed an offense against a law, or some regulation or custom. This external event may or may not affect the mental health of the accused.

Guilt feelings signal that something wrong needs to be resolved. They help rather than harm if the cause is resolved appropriately.

If you break a law and feel guilty it means that you accept the law. By admitting the offense and accepting the consequences you remedy the guilt.

If you do not accept that particular law as valid you will not feel guilty, but may fear or resent the penalty.

Law abiding citizens feel guilty, not usually due to infringements of the legal system, but as a result of broken relationships, failures to live up to some standard, or to meet their own or others' expectations. Based on one's perception of the situation these feelings may or may not be valid and therefore may or may not be healthy. They signal something is wrong. The question is: "What is wrong?"

Guilt feelings tell us that something is wrong with our relationships or with the way that we feel about them. A broken relationship that had been based on mutual trust in which we recognize our responsibility, provides the most obvious example. The result, we feel alienated. Probably most of us have experienced this to a mild degree if we have felt that we have offended or neglected someone and subsequently tried to avoid that person on the street.

Just as alienation follows real or imagined guilt so guilt feelings follow a sense of alienation, regardless of origin. Sometimes the guilt feel-

ings hang on from impaired relationships in the past, providing the basis of many neuroses.

Guilt feelings may follow separation. They sometimes arise in young children from a feeling of being responsible for separation from a parent. For example, a child whom I saw some years ago developed rather severe compulsive symptoms after his father died while away on a business trip. The child recalled being angry at his father before he left and wishing that he would not come back. When he learned of his father's death he became terrified at the magical power of his own wishes. The compulsive symptoms became magical rituals to undo the evil that he had done. Sometimes children say prayers like, "Let it not have happened."

We remedy guilt feelings arising from impaired relationships when we deal with alienation through reconciliation. This involves admission of fault and seeking forgiveness (see

Matt. 5:23, 24).

The persons who lack the humility or the opportunity to confess their faults directly may substitute reparation without confession. Or they may give gifts to try to make amends, or perform various rituals of expiation, some of which occur automatically in neuroses such as the above. These measures may reduce the pain of alienation to some degree but do not effect reconciliation.

If the offenders have made honest attempts at reconciliation without success, they may need to be assured that they have done their part and therefore absolved of blame. The psychological effect of this absolution will depend on the recognition by the offender of the confessor's authority to forgive. The believer will seek God's forgiveness.

Some people cannot accept forgiveness because they cannot forgive. Forgiving and being forgiven go together as Jesus taught us in his prayer.

continued



Our ability to feel guilty (which is a blessing) depends to a considerable degree on our sense of relatedness to others. Most of us stay out of trouble (when we do) because we think it matters to someone to whom we matter. To be emotionally isolated to the extent that we don't care about anyone but ourselves and feel that no one cares about us, means we are unlikely to have much concern about meeting the expectations of others or conforming to their rules. Consequently we cannot be expected to be conscious of guilt feelings.

When pride or desire prevents acceptance of fault, or fear of penalty causes too much distress, we naturally attempt to protect ourselves against guilt feelings by denial of the feeling of guilt, and by other neurotic defenses which in the long run may cause us more distress than facing the facts. To be unable to feel guilty creates as much danger for us as being unable to feel pain. Equally unhealthy is feeling guilty when nothing is wrong. Both cases indicate a problem with the signal system.

A fine line exists between guilt feelings that arise from a breakdown in a specific relationship and feelings that would be better described as "shame," "embarrassment," or "inferiority" occurring because of a perceived failure to meet an expectation or social standard. We need also to differentiate between legal, moral, and spiritual guilt and failure, real or imagined, to meet a personal or social expectation.

Sometimes we feel guilty about the wrong things, e.g., we may feel more uncomfortable about a slip in etiquette or protocol than about an injustice that we committed. In this case our guilt feelings have been misdirected: there is something wrong with the signal system. This involves the conscience about which I shall speak in another column.

So you see guilt can be either healthy or unhealthy. Sound religion produces healthy guilt. Sick religion produces guilt we would be better off without. ☐

You are invited to send questions you would like Dr. McNeel to address, to him c/o the Presbyterian Record, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in "Strict Confidence."

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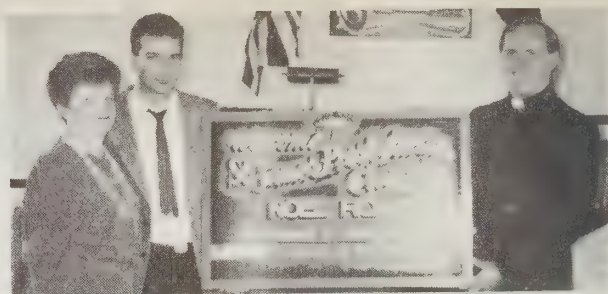
PEOPLE AND PLACES



THE YOUTH OF St. Mark's Church, Moose Jaw, Sask., presented a cheque for \$700 to the Rev. Bob Wilson, Superintendent of Missions for the Synod of Saskatchewan, representing the Board of World Mission, on June 25. The money was raised through pledges and donations received during a "Lock-up for Mission" weekend in January. Under the "Something Extra" programme, the funds have been directed to the Secondary School bursary fund of the Presbyterian Church of Nigeria. Mr. Wilson, who will present the gift to church representatives when he visits Nigeria this fall, is pictured with St. Mark's Youth Co-ordinators Terry Lane (left) and Mrs. Phyllis Humphrey.



THE 100TH ANNIVERSARY of Mimico Church, Toronto, was observed on May 7. Many former members joined the congregation in the celebration. Joining the minister, the Rev. Campbell Taylor, in the service were Dr. Bruce Miles, guest speaker, and Dr. M.E. Burch, who was minister of Mimico Church for 35 years prior to his retirement. Lunch was served to an overflow crowd after the service. Shown cutting the anniversary cake are: the Rev. Taylor; Mrs. Wm. McBride, representing the church's older members (she is over 90); and Cory Rogers, representing the youth of the congregation.



A NEW CHURCH SIGN given and dedicated in memory of Scott Singer by his family was dedicated at St. James Church, Noel Road, N.S. Pictured are Viola Singer and her son, Doug, with the Rev. Shaun Seaman.



THE CONGREGATION OF the Presbyterian Church of Saint David, Halifax, recently honoured their minister, the Rev. John Pace, at a congregational dinner recognizing the 25th anniversary of his ordination. During the dinner, which took the form of a "roast", various presentations were made to Mr. Pace by Dr. Lloyd A. Caldwell, elder, and flowers were presented to Mrs. Pace by Dr. Lola Henry, charter member of the congregation. Pictured with the Paces is Ralph W. Kane (left), clerk of session.



THE CONGREGATION OF St. John's Church, Cornwall, Ont., marked the 100th anniversary of their present church building with a special Service of Thanksgiving on June 18. Two plaques were unveiled: one on the site of the church from 1826-1888, now the Bank of Montreal Building; the other on the cornerstone of the present church. Pictured participating in the unveiling ceremony are (left to right): the Rev. Patricia Hanna, assistant minister; the Rev. Fred Rennie, minister; Janice Macfarlane, whose grandfather, J.C. Macfarlane purchased the cornerstone in 1888; and Miss Macfarlane's father, James.



THE CONGREGATION OF Riverside Church, Windsor, Ont., honoured the Rev. and Mrs. Peter Mellegers on the occasion of their retirement (in May). Among the gifts of appreciation presented to the Mellegers was a chef's apron, personalized by the children of the Sunday School. Pictured (from left) are: Linda Small, Jennifer Carey, Jennifer Pottle, Mrs. and Mr. Mellegers, Sheri Molnar, Stephen Mueller and Michael Mueller.



AFTER ALMOST 20 YEARS as a mission charge, Trinity Church, London, Ont. witnessed its first induction service on May 28 when the Rev. John Herman was inducted as the congregation's minister. (Shortly thereafter, on June 2 Mr. Herman's marriage to Marilyn Robinson also took place at Trinity.) Pictured, left to right, are: the Rev. Sabrina Caldwell, the Rev. Terry Ingram, Mr. Herman and the Rev. Murdo Pollock, interim moderator.

Editor's Note: The Presbyterian Record would like to remind its readers that it is a long-time policy of the magazine not to carry news of inductions (and ordinations) in this section due to the frequent occurrence of such events. An exception has been made because it was Trinity's first induction.



THE CHAPLAINS (Roman Catholic and Protestant) and local clergy played soccer recently against an all-star Canadian Forces Recruit team at CFB Cornwallis, N.S. More than 2,000 fans came out to support the annual event. Though the clergy lost 5-1, they raised over \$2,000 for charity. From left to right (standing) are: David Morgan, John MacPherson, Gee Leblanc, Charlie Black, Wm. McLellan, Dennis Mercer, Todd Coldwell, Al Pritchard and (kneeling) Darrin Doerr and Roy White.



THE CONGREGATION of St. Andrew's Church, Hillsburgh, Ont., honoured Wilfred McLachlan with a presentation recognizing his many years of service to the church. Pictured making the presentation to Mr. McLachlan, who was a member of the St. Andrew's choir for 64 years, is former choir director Mrs. Wallace Barbour.



IN RECOGNITION OF his 40 years of service in the ministry of The Presbyterian Church in Canada, the Rev. Byron A. Nevin was presented with a plaque and a combination desk set. The presentation took place after a service of Holy Communion on June 4 at Atwood Church, Atwood, Ont. Mr. Nevin also received a gift from the congregation of Knox Church, Ethel, Ont., which is supplied from Atwood. A luncheon and reception followed the presentations. Pictured with Mr. Nevin is his wife, Jean.

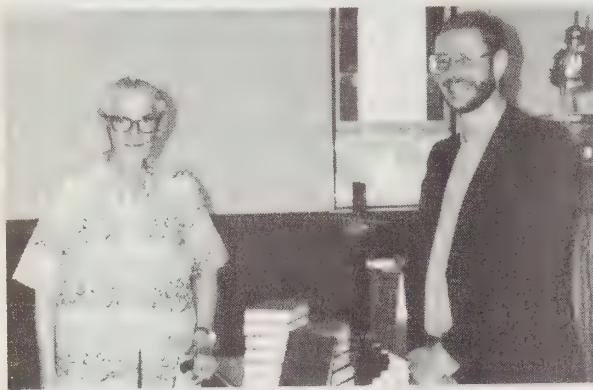
continued

People and Places

continued from previous page



DURING A VISIT to Windsor, N.S., the Moderator of the 115th General Assembly Dr. Harrold Morris meet with the congregations of St. John's Church, Windsor, and St. James Church, Noel Road, at a social. He is pictured (left) with Gladys Lewellyn (St. James), Ethel Cochrane (St. John's) and Heather, Eben and the Rev. Shaun Seaman.



TWELVE NEW PEW BIBLES, the gift of Dr. and Mrs. Richard Stewart of Cambridge, Ont. (formerly of London), were dedicated at Knox Church, Sheffield, Ont., on June 25. Pictured receiving the Bibles from Dr. Stewart is the Rev. Charles Fensham, minister of Knox.



SEVENTY CHILDREN and 30 helpers participated in a Vacation Bible School held at Varsity Acres Church, Calgary, July 17-21. The theme for the school was "Celebrate God's Love," and classes ranging from three-year-olds to grade six explored the theme through Bible stories, music, art activities, service projects, recreation and worship. Most of the participants came from Varsity Acres Church and Westminster Church, a new congregation in north-east Calgary. The school's organizers hope to repeat this year's success in 1990. □

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Editor visits with refugees in Montreal

At the invitation of the Reverend Glynis Williams, our Refugee Co-ordinator at Tyndale House in Montreal, I spent several days in August looking at the refugee situation in Montreal and how the new Refugee Board seems to be operating.

While there, I spent time with a young refugee from Malawi who successfully completed the process though with one dissenting vote; an Indian, a Sikh who failed the credible basis portion of the refugee appeal process and has since spent several months in detention awaiting an appeal; a young Afghan rebel whose case was turned down, the first and only person from Afghanistan to have this happen; a Baptist lady who has become an expert on the situation in Nigeria and an advocate for Nigerian refugees; and finally a group of refugees from Ghana all of whom are still in the refugee backlog. I also visited the Detention Centre, housed in a Montreal hotel; spoke with a local Amnesty International representative; talked to Janet Dench, a young Anglican who works part-time as a volunteer on the refugee situation out of Tyndale House; and visited John Doherty who runs a Mennonite Friendship Centre which has had a long history of involvement with refugees.

What impressed me most on this visit? The tremendous job of advocacy on behalf of refugees being done by Glynis Williams and others who work with her. In today's world this kind of task must be a continuing priority for the church. By the way, Glynis's work is jointly funded by the Anglican and Presbyterian Churches.

Secondly, the new refugee determination process, though not without problems, is far superior to the previous system. For example, under the old system, very few from Ghana were ever accepted as refugees, while under the new system more than 50 per cent get into Canada.



Rev. Glynis Williams, Refugee Co-ordinator, Tyndale House

Many of the complaints I heard about the Refugee Board — that it lacks consistency, does not have sufficient expertise, and is too subjective in its decisions — are the kinds of complaints one might hear against any system, indeed that I hear about the judicial system every day. Improvements in the process appear to be taking place. Most of the examples of what its critics consider to be serious cases of injustice took place in the early stages of the Refugee Board's operation.

Despite this, most of those involved with refugees in Montreal will not be satisfied until there is what they describe as an "adequate appeal process," built into the present system. Therefore they enthusiastically support the court challenge to the new refugee law launched by the Canadian Council of Churches.

In a recent article in the *Toronto Star*, immigration lawyer Lorne Waldman states: "The new system has been operating for seven months. Clearly, it is not as good as some of its proponents would like us to believe nor is it as bad as many of us feared. However, it is at a crossroads . . ."

With this in mind, it seems to me

to be an opportune time for critics of the system to take a more conciliatory approach and expend at least some of their energy on dialogue and in listening to those who run the present system. The adversarial approach is sometimes necessary, but in its prosecution respect for the views of one's opponents is sometimes lost. In this case many of those opponents are other Christians, who hold their views with equal sincerity and integrity.

John Congram

The Irish General Assembly

The 149th Annual General Assembly of the Presbyterian Church in Ireland met in Belfast in the Assembly Buildings, June 5-9, 1989. The new Moderator, the Rt. Rev. Dr. James Matthews, set before the Assembly his theme for the year, "Workers together with God."

The Assembly was well attended, particularly so on Wednesday and Thursday evenings when important decisions were taken on the Fair Employment legislation currently passing through the House of Commons, relations with other churches in the new proposed body to replace the British Council of Churches, and the debate on the situation in Northern Ireland.

A resolution calling upon the government to "cease to operate the (Anglo-Irish) Agreement which has obviously failed to achieve peace, stability and reconciliation and the defeat of terrorism" was passed by a vote of 235 to 183.

The Assembly also passed several other resolutions expressing concern over a variety of issues including: the lack of progress in the political field in Northern Ireland, and "the still far too high unemployment figure in both parts of Ireland."

A resolution thanking the Presbyterian Church (U.S.A.) for its support in encouraging U.S. investment in Northern Ireland, and its continued refusal to support the MacBride Principles in the U.S., was also passed.

The Assembly expressed full support for the forces of law and order

and expressed "sincere sympathy" to "those injured and to the relatives of those murdered by terrorists of whatever political persuasion."

The Assembly called upon all members of the Presbyterian Church in Ireland "to go the second mile" in improving relations with their Roman Catholic neighbours.

A proposal to renovate Church House, modernizing Assembly Offices while at the same time creating a ground floor arcade suitable for shops or offices was passed by a vote of 282 to 218.

In stating its support for the principle of Fair Employment, the Assembly also reaffirmed "the right of Churches and Christian organizations to employ only staff who are in sympathy with the organization's Christian basis and aims where this is necessary for the overall effectiveness of the work concerned."

The Inter-Church Relations Board's hopes of seeing the denomination becoming a member of the new fledgling Council of Churches for Britain were dashed after a heated debate. By a vote of 453 to 289 the Assembly turned down full membership, which means the Presbyterian Church in Ireland is no longer a member of the British Council of Churches. Almost 100 members of Assembly registered their dissent to this decision.

An appeal to allow liberty of conscience in the ordination and installation of women ministers was referred to the Judicial Commission, as was a case taken in private appealing a decision by the East Belfast Presbytery to turn down a candidate for the ministry because of his reservations on the ordination of women.

The General Assembly called on the Chinese Government to seek a peaceful resolution to the present conflict there.

The Presbyterian Church is to go ahead with a special three-day Assembly in Coleraine, September 10-13, 1990, in spite of a bid to turn it into a one-day event. The event will be part of the celebrations marking the 150th anniversary of the General Assembly.

Robert Cobain,
Belfast



ABOVE, Personal and corporate sins were "nailed" to the cross, in a sunrise Solidarity walk. — WCC photo, Williams.



LINDA
SHAW

World conference on Mission and Evangelism

Sharing meals, worshipping, studying God's word and exchanging stories with Protestant, Roman Catholic and Orthodox Christians from more than 100 countries is a privilege reserved for heaven and world events. From May 22 to June 1, I had the privilege of joining some 700 participants as The Presbyterian Church in Canada's delegate to the World Conference on Mission and Evangelism, held in San Antonio, Texas.

The conference has taken place every eight to 10 years during this century, and it is now sponsored by the Commission on World Mission and Evangelism (CWME), an arm of the World Council of Churches (WCC). Its purpose is to study and reaffirm or redirect the missionary obedience of the Church.

The two most significant trends at this year's conference were the spirit of universality (catholicity) of the gathering, and its concern for the fullness of the Gospel, namely: to hold in creative tension *spiritual and material needs; prayer and action;*

evangelism and social responsibility; power and vulnerability; local and universal.

The conference began its work under the theme, "Your Will Be Done: Mission in Christ's Way." Three challenging and controversial addresses by CWME moderator Anastasios Yannoulatos, CWME director Eugene Stockwell, and WCC General Secretary Emilio Castro fueled the delegates for long days of hard work. Much of the time the conference met in four sections: Turning to the Living God; Participating in Suffering and Struggle; The Earth is the Lord's; Towards Renewed Communities in Mission. In connection with their reports, the sections suggested several "acts in faithfulness" by which Christians and the Church could act on social concerns.

From the start, it was obvious that the issue of dialogue with people of other living faiths would have a high profile. At the opening plenary, Eugene Stockwell challenged Christians to share their faith with sensitivity and conviction, but at the same time to open themselves to God's gifts in other faiths. We can leave to God "the decisions about ultimate salvation," he said. Bishop Anastasios told the delegates that those "who still have no knowledge of the will of God in its fullness do not cease to move in the mystical radiance of his

glory." In his address, Emilio Castro said "mission in Christ's way must start from the marginalized sectors of society and move upwards towards the dome of power." Former CWME director Lesslie Newbigin also spoke to the gathering, stating that he "was committed to seeking every opportunity — in word, fellowship and writing — to help people come to know Jesus Christ. But this does not mean always seeking to evangelize."

After some tense debate the matter of dialogue with other living faiths was referred to the section on "Turning to the Living God." It reaffirmed an earlier WCC statement on witnessing. An "act in faithfulness" stating, in part, "we commit ourselves and challenge our churches to cooperate in witnessing to the millions of people who have not yet had an opportunity to respond to the Gospel," was accepted by an overwhelming majority of the delegates. The need to work with people of other living faiths, wherever possible, for justice, peace and the integrity of creation was also affirmed.

Other "acts in faithfulness" gave support to the oppressed people of South Africa, Namibia, Palestine and Lebanon, and the indigenous peoples of the world, especially in Australia and North America.

I came home with an "act in faithfulness" which I would like to present to our own Presbyterian Church in Canada. It is inspired primarily by the way God's Spirit ministered to me during the daily worship at the conference through innovative litanies and symbolic acts of obedience, singing wonderful hymns and choruses from Africa, Central America and Asia, and hearing the Lord's Prayer in many tongues. I recommend that we activate worship committees in our congregations to seek fresh, exciting ways to release God's Holy Spirit and assist all of our members to praise God wholeheartedly. We should enable our partner churches overseas to come and teach us how to worship freely and joyously. We need travelling worship teams to instruct, demonstrate and excite.

I also came home with a personal "act in faithfulness," stemming from an increased awareness, due to

the work of Presbyterian World Service and Development, mission education, and the news media, of the oppressed and marginalized. I intend to find a place where I can help the poor where I live, even if for the moment it may be only for a few hours a week. I know now that I can not experience wholeness in my Christian life until I am physically sharing in the lives of the marginalized.

Linda Shaw is a member of Westwood Church, Winnipeg.

WCC committee speaks on several world issues

Statements and messages approved by the World Council of Churches Central Committee at its 40th meeting (held in Moscow, July 17-26)

dealt with several international issues.

The committee expressed concern about obstacles on the way to free and fair elections in Namibia and called on churches to support ecumenical efforts to deal with Namibians returning from exile. Banks were asked not to help South Africa reschedule its foreign debt. The committee urged churches to press for an international peace conference on the Middle East and to ask their governments to urge Israel to halt new settlements in the Occupied Territories and to consider dismantling existing ones. An appeal for an immediate halt to the hostilities in Lebanon spoke of the country's "unique character . . . as a democratic and plural-

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listic model . . . founded on Christian - Muslim coexistence." In a statement on "developments in Europe," the committee welcomed "the process of transformation that is taking place" there, "leading to greater cooperation among nations."

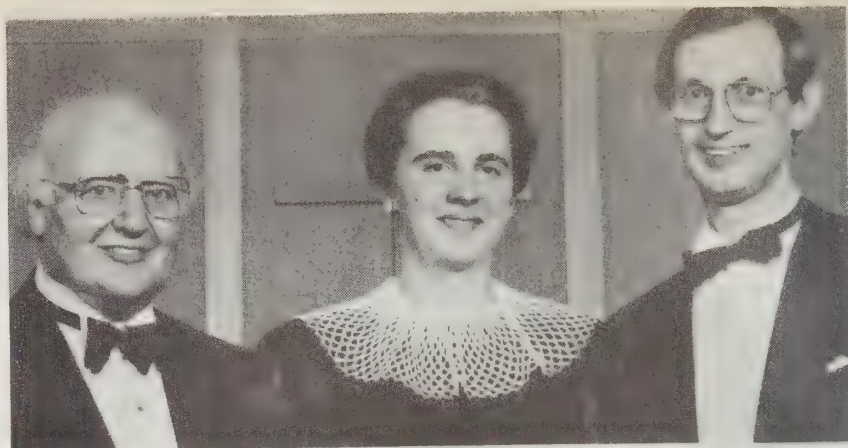
The committee drew some criticism when it accepted a report on Romania, but refused to condemn the government for oppression, calling instead on its member churches for further information. The relative silence on Romania was resented by some delegates, who voted for a public judgement. Lutheran Bishop Nagy of Hungary called it a "black day" for the credibility of the WCC. Another delegate expressed concern about the WCC's investigative report because the WCC spoke only with the government and government-recognized church leaders in Romania, and not with the oppressed minority, largely Hungarians. (EPS: RES NE)

Canadian Lutherans, Anglicans to share Eucharist

Effective in October, the Evangelical Lutheran Church in Canada and the Anglican Church of Canada are to begin a relationship of "interim sharing of the eucharist." This follows official judgements by the governing bodies of each denomination that in the other "the gospel is preached and taught." Besides eucharist sharing, the relationship is to include joint programs in evangelism, social action, and Bible study; shared facilities; and regular intercessions for the other. The agreement is patterned after a similar one in effect in the United States since 1982. (EPS)

Polish parliament approves new law on religion

Sjem (the Polish parliament) has approved a 47-article law on religion. The law guarantees the right of citizens to organize churches and religious associations, to belong to them or leave them, to spread religious ideas or remain silent, and to maintain contacts with other believers. It



Retired Director Cyril Redford (left) is pictured with pianist Carolyn Jardine and Ian Woods, Mr. Redford's successor.
— Photo: Stan Walter Photography

Cyril Redford retires as director of Men's Chorus

After 16 years of faithful service as Director of the Presbyterian Men's Chorus Cyril Redford has been forced to retire due to ill health. Mr. Redford, Director of the Chorus since its inception in 1973, not only gave the group expert leadership over the years but also provided music from his own extensive library, and his personal generosity made trips to both coasts of the country possible for the Chorus.

In 1985 The Covenanters Group, a choir of women who sang with a number of the Presbyterian Men, was formed and in 1987 they became a separate choir. The Covenanters also came under Mr. Redford's capable direction. He tendered his resignation from both choirs at an executive meeting in May, and the executive immediately and unanimously bestowed on him the title of "Director Emeritus."

also guarantees the right to several church activities, including running schools, counselling services, hospitals, and newspapers, magazines and books. Before the law, all religious organizations are equal, and the state is to be neutral in religious affairs. (EPS)

South Africans react to sanctions

South Africans have definite opinions on sanctions other countries are exercising against South Africa in an attempt to bring an end to apartheid. According to the results of a Gallup survey:

— More whites (95 per cent) than blacks (82 per cent) oppose sanctions.

- Sanctions are perceived as bad because they lead to unemployment.
- More blacks (33 per cent) than whites (12 per cent) support sanctions that would force the government to resign.
- Because they'd lose their jobs due to sanctions, three-fourths of the people oppose sanctions, but 14 per cent of blacks support sanctions even if they cause personal hardship.
- About 16 per cent of the people believe sanctions will force the government to end apartheid.
- Half of the people believe sanctions imposed by the United States will force changes in apartheid policies in South Africa.

(United Methodist Reporter)

United Church cites confusion over statistics

A communique issued by The United Church of Canada calls recent references in the media linking the loss of 37 congregations to the continuing debate over the General Council Statement, *Membership, Ministry and Human Sexuality*, "incorrect."

The 37 congregations which were reported in the denomination's 1988 statistics to have either disbanded or amalgamated, did not attribute their closures to the debate over the ordination and commissioning of homosexual persons, the communique stated. Instead, these congregations were mainly very small rural congregations, which, because of their declining membership, were no longer viable.

The loss of these congregations follows the United Church's normal rate of attrition and amalgamation, and is not an unusual occurrence in the statistical picture of the denomination, the communique added.

When referring to congregations that have been significantly affected by the controversy over the ordination and commissioning of homosexual persons, the most recent figures available (May 1, 1989) indicate that approximately 31 congregations have suffered a loss of either a significant minority or majority of members. However, only one church has ceased to function as a United Church because of the controversy. Approximately 36 ministers have left the United Church over the statement.

United Church membership figures dropped 1.7 per cent in 1988, from 863,910 to 849,401. The drop could not be attributed completely to the debate.

Moderator, Presbyterian Church (U.S.A.)

The 201st General Assembly of the Presbyterian Church (U.S.A.), concluding its bicentennial observance in Philadelphia, where the Assembly was first held in 1789, elected the first black female minister as moderator.

Joan SalmonCampbell, 51, associate executive for mission program

continued

From the past RECORD

October, 1964

The importance of worship Emphasized by lay committee



W. A. Curtis

Many of Canada's buses, street-cars and subway trains display eyecatching signs carrying this message, "Worship Together This Week." They were placed there by The Committee on Religion in Ca-

nadian Life — a group of concerned laymen headed by Air Marshal W. A. Curtis working in co-operation with a group of representative clergymen.

The Committee on Religion in Canadian Life is a volunteer group with headquarters in Toronto, drawn from many denominations and organized to emphasize the importance of regular worship and religious attitudes in the daily lives of Canadians.

October, 1939

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WAR

THE heavy storm clouds that hung over Europe for many months burst at last and now the tempest rages. War is in the ascendant in the heart of that continent and the prediction is that its devastating work will continue for three years. This prophecy of

the military commands attention, for Lord Kitchener, at the outset of the war of 1914, declared that it would last four years, and the event proved his estimate exact.

To what limits this struggle will extend is difficult to forecast, but already four nations are directly engaged, Germany, Poland, France, and Great Britain. As Great Britain means both the homeland and the overseas Dominions war's sinister shadow extends over them as well for all have signified their resolution to take their share in this titanic effort for freedom as members of the great British Commonwealth of Nations. "United we stand" is the assurance of the active co-operation of the Dominions with the Motherland. . . .

October, 1914

We are now about to celebrate one hundred years of peace. Would it not be an appropriate thing for Canadians and Americans to march shoulder to shoulder to destroy the greatest enemy that either nation has ever known? What a great service would thus be rendered to humanity! How beneficial the results! How great the impression for good upon the world at large! Surely it would awaken interest, arouse enthusiasm call forth most earnest effort!

— from an article, *National Prohibition. Why? How?*

October, 1889

Petitions to Parliament.

THE Christian people of this land will need to put forth strenuous effort if the due observance of the Sabbath is to be maintained within its borders. Avarice, pleasure, religious indifference, combine to induce Sabbath-breaking in many forms. The great railroad corporations are constant transgressors. They are pushed on by the greed of the merchant and the clamour of this country does not hesitate in some quarters to yield to this pressure of mercantile greed of gain.

The question is, can we make the voice of Christian sentiment be heard? Can we stay the increasing tide of Sabbath-breaking?

GLEANINGS

The reformers remind us that God is to be found by us only where it pleases him to seek us. All of our efforts to find God from within ourselves issue only in baseless speculation and projection which, ultimately, become idolatry. The abiding validity of Reformation theology is that, despite the many varied emphases it contains within itself, it challenges the church to listen reverently and obediently to what God has once and for all said (*Deus dixit*) and once and for all done in Jesus Christ. How the church will respond to this challenge is not a matter of academic speculation or ecclesiastical gamesmanship. It is a question of life or death. It is the decision of whether the church will serve the true and living God of Jesus Christ, the God of the Old and New Testaments, or else succumb to the worship of Baal.

Timothy George in *Theology of the Reformers*.

If anyone could tell you the shortest, surest way to all happiness and perfection, he must tell you to make it a rule to yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing.

— William Law

It ought to be the object of our daily wishes, that God would collect churches for Himself from all the countries of the earth, that He would enlarge their numbers, enrich them with gifts, and establish a legitimate order among them.

— John Calvin

"As we studied the history of democracy, it became clear to us that democracy was not the root of freedom, but a fruit of freedom. We had to look for the root. The more we looked, the more we realized that democracy's roots lie in Christianity. So now we are studying the Bible together, to see how we can bring democracy to China.

— A Beijing university student

DEATHS

FOOTE, REV. CHARLES HENRY, B.A., B.Ed., 77, retired minister of The Presbyterian Church in Canada, died in Halifax, Nova Scotia, on July 27, 1989.

Mr. Foote was born in Korea, where his parents were missionaries. He received the degree of Bachelor of Arts from Acadia University in Wolfville, N.S., in 1933. He then enrolled at The Presbyterian College in Montreal, Quebec, from which he graduated in 1936. Later in his life, he did post graduate studies at St. Andrews in Scotland and in 1964 he received the degree of Bachelor of Education from Acadia University.

While he was a student, he served as a student minister in the Middle River pastoral charge in the Presbytery of Cape Breton. He was ordained by the Presbytery of Pictou at St. Matthew's Church, Wallace, N.S., on October 9, 1936; at the same service, he was inducted as the minister of the Wallace-Malagash charge. He also served pastorates at Outremont in the Presbytery of Montreal and the Baddeck and Marion Bridge charges in the Presbytery of Cape Breton.

Mr. Foote then entered the teaching profession. Upon his retirement, he provided pulpit supply on occasion in Presbyterian and United Church congregations.

He is survived by his widow, Dorothea; two children — Steven of Sheet Harbour Passage, N.S., and Henrietta (Mrs. Clay Fowler) of Cole Harbour, N.S.; two sisters — Beatrice of Bridgetown, N.S., and Muriel of California, and by six grandchildren.

OPENSHAW, REV. JOHN N., B.A., M.Div., R.N.R. 62, a minister of The Presbyterian Church in Canada, died at home in Thorburn, Nova Scotia, on June 28, 1989.

Born in England, where he received his early education, Mr. Openshaw saw service throughout the war in the Royal Navy, and followed a business career at the cessation of hostilities. He served the church as an elder of the Church of Scotland in Bermuda.

In 1977 he received a B.A. from McGill University in Montreal, and in 1981 a M.Div. degree from Princeton University in New Jersey. He was ordained a Minister of Word and Sacrament in 1982, and served his O.M. appointment at Logan

Geggie Memorial Church, Etobicoke, Ontario. He was called to the pastoral charge of Thorburn and Sutherland's River in Pictou County, N.S., in 1985. He was serving this charge at the time of his death.

He is survived by his widow, Nancy (nee MacFarlane); one son, Clive, in England; three daughters — Rosemary and Heather of Pennsylvania and Innes of Bahrain.

ALEXANDER, MARGARET STEPHEN, 87, longtime member of Knox Church, Windsor, Ont., July 26.

CRAIK, EDNA JEAN (MRS. ERNIE), 101, longtime member of First Presbyterian Church, Kenora, Ont., choir member for 42 years, life member of Mabel McLeod WMS Aux., sister and sister-in-law of Mrs. Agnes and Rev. Frank Conkey, Aug. 10.

DOUCET, BRIGADIER GENERAL (retired) HEBERT EMILE THEODORE, O.B.E., E.D., C.D., 81, elder and longtime member of St. David and St. Martin Presbyterian Church, Ottawa, Ont., member of board of managers for many years, died at National Defense Medical Centre, Ottawa on 17th August.

HAMILTON, ANDREW, 87, longtime elder and member for 50 years of Knox Church, Windsor, Ont., June 29.

MacIVER, WILLIAM, 87, longtime elder of St. Andrew's Church, Welland, Ont., July 20.

McMILLAN, Donald, 81, longtime elder and clerk of session of The Church of the Redeemer, Deseronto, Ont., July 26.

McKELLAR, ALISTAIR, 70, elder, member of board of managers, former choir member of Knox Church, Dutton, Ont., Aug. 1st.

McCaw, DOUGLAS L., 89, longtime elder of St. Andrew's Church, Welland, Ont., July 22.

MELLEGGERS, MRS. CATRINA WILHELMINA (WILLY), 81, wife of the Rev. Peter Mellegers, minister of Riverside Presbyterian Church, Windsor, Ont., until his retirement five weeks prior to Mrs. Mellegers' death in Courtland on July 26.

SMITH, WILLIAM B., 81, longtime elder and lifelong member of St. Andrew's Church, Windsor, Ont., husband of Helen, also an elder and brother-in-law of the Rev. Margaret MacNaughton of the Board of Congregational Life, Aug. 13.

I think there are two ways of thinking about God in heaven. Some think of God as waking up in the morning and asking for the latest computation of the number of the saved. And there are others of us who think that when God wakes up in the morning, God asks if there has been any progress toward the kingdom; have there been any signs of the mending of the creation.

— Krister Stendahl

News continued from previous page

of Philadelphia Presbytery, was elected on the second ballot.

In his nominating speech, the Rev. Herb Meza praised Salmon Campbell as a woman of "warm and enthusiastic spirit." He reminded commissioners that she was narrowly defeated on the fifth ballot in 1987. The Assembly did not reject her, he said "but they deferred her to another time."

ORDINATIONS

Bush, Rev. Peter, Toronto, Knox Church, Ont., July 2.

Whitson, Rev. Mary I., Beeton, St. Andrew's Church, Ont., Aug. 24.

INDUCTIONS

Docherty, Rev. Robert, Fort Erie, St. Andrew's - Knox Church, Ont., Aug. 2.

Hastings, Rev. Terry, Don Mills, St. Mark's Church, Ont., Sept. 7.

Rescorl, Rev. Susanne, Dundalk, Erskine Church, and Swinton Park, St. Andrew's Church, Ont., June 18.

Whitson, Rev. Mary I., Woodville, Knox Church, and South Eldon, St. Andrew's Church, Ont., Aug. 30.

RECOGNITIONS

Ruddell, Rev. Peter D., Toronto, at Glenview Presbyterian Church, Ont., as Interim General Secretary of the Board of World Mission, Sept. 12.

Siverns, Rev. Dr. L. Edward (Ted), Toronto, at Glenview Presbyterian Church, Ont., as Interim Executive Director of the Board of Congregational Life, Sept. 12.

VACANCIES &

INTERIM MODERATORS

Synod of Atlantic Provinces

Lower Sackville, First Sackville Presbyterian Church, N.S., Rev. P.A. McDonald, 4 Pinehill Road, Dartmouth, N.S., B3A 2E6.

St. Andrews, Greenock Presbyterian Church, Pennfield, The Kirk, N.B., Rev. D.A. Dewar, Harvey Station, N.B., E0H 1H0.

Stellarton, First Presbyterian Church, N.S., Rev. J.M. Grant, Box 1078, Westville, N.S., B0K 2A0.

Sunny Corner pastoral charge, N.B., Rev. Bill McKaig, 206 Wellington St., Chatham, N.B., E1N 1M7.

Tatamagouche and Wallace pastoral charge, N.S., Rev. Murray Graham, Box 207, River John, N.S., B0K 1N0.

Thorburn, Union Church, Sutherland's River Presbyterian Church, N.S., Rev. H. Kenneth Stright, P.O. Box 254, Pictou, N.S., B0K 1H0.

Synod of Quebec and Eastern Ontario

Finch, St. Luke's - Knox Church, Ont., Rev. R. Martin, Box 41, Vankleek Hill, Ont., K0B 1R0.

Kars, St. Andrew's Church, and Vernon, Osgoode Church, Ont., Rev. Dr. Calvin Chambers, 290G Dalehurst Drive, Nepean, Ont., K2G 4E4.

Montreal, Korean Presbyterian Church, Que., Rev. Dr. Don Neil, 6225 Godfrey Ave., Montreal, Que., H4B 1K3. (Any candidate must speak Korean and English.)

Montreal, Maisonneuve-St. Cuthbert's Presbyterian Church, Que., Rev. S. M. Priestley, Jr., 496 Birch Ave., St. Lambert, Que., J4P 2M8.

Montreal, Maplewood Presbyterian Church, Chateauguay, Que., Rev. W. Hong, First Presbyterian Church, 501 Fifth Ave., Verdun, Que., H4G 2Z2.

Ormsdown/Rockburn pastoral charge, Que., I.M. Designate, Rev. Lance Weissner, Box 775, Huntingdon, Que., J0S 1H0.

Ste. Foy, Eglise Ste. Marc, Que.; Apply to the Presbytery Commission: Rev. Blake Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.

Westport, Knox Church, Ont., Rev. Nicholas Vandermey, Box 94, Prescott, Ont., K0E 1T0.

TRANSITION

Synod of Toronto and Kingston

Baden, Livingston Presbyterian Church, Ont., Rev. Wm. G. Johnston, 54 Queen St. North, Kitchener, Ont., N2H 2H2.

Cambridge (Galt) St. Andrew's Church, Ont. Rev. Harry Klassen, 248 Westmount Rd. E., Kitchener, Ont. N2M 4Z1.

Cannington, Knox Church, Ont., Rev. William Fairley, Cameron, Ont., K0M 1G0.

Huntsville, St. Andrew's Church, Ont., Rev. Dr. James A. Thomson, Box 1264, Bracebridge, Ont., P0B 1C0.

Kirkfield and Bolsover pastoral charge, Ont., Rev. Ted O'Neill, R.R. 4, Sunderland, Ont., L0C 1H0.

Midland, Knox Church, Ont., Rev. Malcolm D. Summers, 222 Lillian Crescent, Barrie, Ont., L4N 5Y6.

Northon, St. Paul's Church, Ont., Rev. John Allison, 3819 Bloor St. West, Islington, Ont., M9B 1K7.

Norval and Union pastoral charge, Ont., Rev. Ed Dowdles, 47 Sparklett Cresc., Brampton, Ont., L6Z 1M7.

Peterborough, St. Stephen's Church, Ont., Rev. Stuart Macdonald, R.R. #1, Bailieboro, Ont., K0L 1B0.

Scarborough, Bridlewood Presbyterian Church, Ont., Rev. Dr. George C. Vais, c/o Leaside Presbyterian Church, 670 Eglington Ave. East, Toronto, Ont., M4G 2K4.

Scarborough, Malvern Presbyterian Church, Ont., Rev. Noel Gordon, 79 Merkley Square, Scarborough, Ont., M1G 2Y5.

South Monaghan, Centreville Church, and Millbrook, Grace Church, Ont., Rev. J. Morrison Campbell, Campbellford, Ont., K0L 1L0.

Thornhill Presbyterian Church, Thornhill, Ont., Dr. J. Charles Hay, 1610 - 65 Spring Garden Ave., Willowdale, Ont., M2N 6H9.

Timmins, MacKay Presbyterian Church, Ont., Rev. Lillian J. Wilton, Box 1394, Cochran, Ont., P0L 1C0.

Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.

Toronto, Coldstream Presbyterian Church, Ont., Dr. Brian Ross, 1579 Royal York Road, Weston, Ont., M9P 3C5.

Toronto, East Toronto Korean Church, Ont., Rev. Andrew Lee, 42 Digbee Blvd. Scarborough, Ont., M1S 2W8.

Toronto, Fairbank Presbyterian Church, Ont., Rev. Dr. John Vissers, 11 Plaisance Rd., Unit 1, Richmond Hill, Ont., L4C 5H1.

Toronto, Gateway Community Church, Don Mills, Ont., Rev. Dr. Ray Hodgson, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

Toronto, Melrose Park Presbyterian Church, Ont., Rev. Gordon Beaton, 2737 Bayview Ave., Willowdale, Ont., M2L 1C5.

Toronto, St. Andrew's Church (King Street), Ont., Dr. D.J.M. Corbett, 278 Bloor St. East, Apt. 202, Toronto, Ont., M4W 3M4.

Toronto, Toronto Korean Presbyterian Church, Rev. J.E. Williams, 1183 Dufferin St., Toronto, Ont., M6H 4B7.

Toronto, Willowdale, Presbyterian Church, Ont., Rev. Dr. Ed. McKinlay, 43 Broadbridge Drive, Scarborough, Ont., M1C 3K5.

Synod of Hamilton and London

Avonton-Motherwell/Avonbank, Ont. (two point charge), Interim Moderator Designate, Rev. Rick Horst, P.O. Box 247, St. Marys, Ont., N0M 2V0.

Brantford, Greenbrier Presbyterian Church, Ont., Rev. Gabe Rienks, 32 Tutela Heights Road, Brantford, Ont., N3T 1A1.

Brantford, Knox Church and Mt. Pleasant Presbyterian Church, Ont., Rev. Pieter van Harten, 164 Grand River St. N., Paris, Ont., N3L 2M6.

Crinan, Argyle Presbyterian Church, and Largie, Duff's Presbyterian Church, Ont., Dr. David Clements, Box 292, Rodney, Ont., N0L 1C0.

Corunna, St. Andrew's Church, Ont., Rev. Ernest Herron, 10 Derby Lane, Apt. 508, Sarnia, Ont., N7T 4S4.

Hamilton, Chedoke Church, Ont., Dr. R.G. MacMillan, Suite 401, 2055 Upper Middle Road, Burlington, Ont., L7P 3P4. (Effective November 30, 1989)

Hamilton, Southgate Presbyterian Church, Ont., Rev. W.K. Pottinger, 70 St. James St. S., Hamilton, Ont., L8P 2Y8.

Ingersoll, St. Paul's Church, Ont., Rev. George Dobie, 162 Light Street, Woodstock, Ont., N4S 6H4.

London, Knollwood Park Presbyterian Church, Ont., Rev. Leslie Files, 760 Wellington St. London, Ont. N6A 3S3.

Lucknow Presbyterian Church and South Kinloss Presbyterian Church, Ont., Rev. John P. Vaudry, Box 466, Wingham, Ont., N0G 2W0.

Petrolia, St. Andrew's, and Dawn, Knox Church, Ont., Rev. Christine O'Reilly, Box 56, Thedford, Ont., N0M 2N0.

Sarnia, St. Andrew's Church, Rev. Shirley Herman, P.O. Box 219, Forest, Ont. N0N 1J0.

Seaforth, First Presbyterian Church, and Clinton, St. Andrew's Church, Ont., Rev. J.R. Dickey, 46 Church St., Stratford, Ont., N5A 2R1.

Woodstock, Knox Church, Ont., Rev. Don McCallum, Box 99, Innerkip, Ont. N0J 1M0.

Synod of Manitoba and Northwestern Ontario

Kenora, First Presbyterian Church, Ont., Rev. Mabel Henderson, 923 - 11th Ave. North, Kenora, Ont., P9N 3K7.

Selkirk, Knox Church, Man., Rev. John Oldenkamp, 709 St. Mary's Road, Winnipeg, Man., R2M 3M8.

Thunder Bay, First Presby. Church, Ont., Rev. Joanne Stoskopf, 301 - 3rd Avenue, Box 342, Geraldton, Ont., P0T 1M0.

Thunder Bay, Lakeview Presbyterian Church Ont., Rev. Keith Boyer, 327 Harvard St., Thunder Bay, Ont., P7E 1X1.

Winnipeg, Calvin Church and Stonewall, Knox Church, Man., Rev. Ian Shaw, 197 Browning Blvd., Winnipeg, Manitoba, R3K 0L1.

Synod of Saskatchewan

Saskatoon, Calvin-Goforth Presbyterian Church, Rev. Jim McKay, 436 Spadina Crescent East, Saskatoon, Sask., S7K 3G6.

Synod of Alberta

Calgary, Korean Presbyterian Church, Alta., Rev. M.J. Morris, 703 Heritage Drive S.W., Calgary, Alta., T2V 2W4.

Edmonton, Mill Woods Presbyterian Church, Alta., (Extension Charge), Rev. George Johnston, 10423 - 37th Ave., Edmonton,

Transition continued

Alta., T6J 2H9 or contact Board of World Mission, Wynford Drive) Medicine Hat, Riverside Presbyterian Church, Alberta, Rev. Hector W. Rose, Box 221, Bassano, Alberta, T0J 0B0.

Synod of British Columbia

Armstrong, St. Andrew's Church, B.C., Rev. Douglas Swanson, 1971 Third Avenue S.E., Salmon Arm, B.C., V1E 1L2.

Bradner, Bradner Presbyterian Church, B.C., Rev. R.C. Garvin, 20080 - 48th Ave., Langley, B.C., V3A 5M5.

Cranbrook, Knox Church, B.C., Rev. Charles McNeil, Box 255, Creston, B.C., V0B 1G0.

Vancouver, West Point Grey Presbyterian Church, B.C., Dr. Brian J. Fraser, St. Andrew's Hall, 6040 Iona Drive, Vancouver, B.C., V6T 1J6.

Vancouver, West Vancouver Presbyterian Church, B.C., Rev. George M. Philips, 14375 - 19th Avenue, White Rock, B.C. V4A 7S9.

Victoria, Knox Church, B.C., Rev. Peter Coutts, 2031 Northbrook Drive, Sidney, B.C., V8L 4J3.

Board of World Mission:

Ordained Minister

Ordained minister needed for St. Andrew's Church, Thompson, Manitoba. Opportunity for a challenging ministry. For information, contact the Rev. Florence Palmer, 67 Morningside Drive, Winnipeg, Manitoba, R3T 4A2.

Lay Missionary

A Lay Missionary is needed for Leggatt's Point, Gaspe Region, Presbytery of Quebec. For information, contact: Senior Administrator for Mission Personnel, Board of World Mission, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

OVERSEAS PERSONNEL NEEDS

Central Asia — Orthopaedic Surgeon
Nepal — Primary School Teacher

— Nursing Educator

— Teacher Trainer

— Nurse Midwives

Africa

Those interested should contact the Rev. Peter Ruddell, General Secretary, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

VOLUNTEER OPPORTUNITIES FOR YOUTH

Currently, **Youth in Mission** has requests for volunteer help, as follows:

● The World Council of Churches is looking for youth stewards for its World Council Meeting, February 7-20, 1991, in Canberra, Australia. Applicants should be between 18-30 years of age. Application forms are available from **Youth in Mission**. Deadline: October 16, 1989.

● Youth groups, young adults and adults who are interested in mission projects in other countries. Date for programme — Spring, 1990; duration — approximately one month.

Youth in Mission is always looking for quality projects to attract young volunteers between the ages of 16 and 29. Projects can be part time in order to allow the volunteer to hold a part-time paying job as well.

If you would like to know more about the **Youth in Mission** programme, please contact: Linda Ashfield, Co-ordinator, **Youth in Mission**, 49 Margaret Avenue South, Waterloo, Ontario, N2J 2C8. Telephone: (519) 749-2883.

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ORGANIST/CHOIR DIRECTOR

Knox Presbyterian Church, Agincourt, requires the services of an Organist/Choir Director. Two Sunday morning services and one weekly choir rehearsal. Rodgers two-manual organ. Duties to begin as soon as possible. Salary is commensurate with experience. Contact: The Music Committee, 4156 Sheppard Ave. E., Agincourt, Ontario M1S 1T3. Tel. (416) 293-0791.

ORGANIST/CHOIR DIRECTOR

Willowdale Presbyterian Church, Willowdale, requires the services of an Organist/Choir Director. One Sunday morning service and one weekly choir rehearsal. Conn two-manual organ. Duties to begin as soon as possible. Salary is commensurate with experience. Contact: Worship & Music Committee, 38 Ellerslie Ave., Willowdale, Ontario. Tel. (416) 221-8373.

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MEDITATION

Bruce Miles

"Lots of Time"



Read: 2 Corinthians 5:20 - 6:2

Mark Link, a Jesuit, wrote a meditation called "Challenge." In it, he tells a story and asks a question. First, the story.

"Three student devils in hell were packing their bags. They were about to be beamed up to earth for some on-the-job experience.

When all was ready, they reported to their teacher for last minute instructions. The teacher asked them what strategy they had decided to use to get people to sin.

The first student devil said "I think I'll use the tried and true approach. I'll tell people 'there is no God, so sin all you want and enjoy life'. The teacher nodded approvingly. Then he turned to the second student-in-training devil with the question, 'What about you?'

This young chap replied: 'I think I'll use a more up-to-date approach. I'll tell people there is no hell; so sin all you want and enjoy life'. Again, the teacher nodded approvingly. Then he turned to the third student devil in training: 'What about you?' and the reply was this: 'I think I'll use a more down-to-earth approach. I'll simply tell people, 'there's no hurry, you have all the time in the world; so sin all you want and enjoy life.' "

Then Father Link asks us: "Which of these three approaches would tempt you the most?" I thought about it and decided it would be the third one for me, 'you have all the time in the world — so relax, enjoy yourself!'

The ancient Greeks had two words for time. One was *chronos*, which had to do with measurement of time. The other was *kairos* which had nothing to do with watches or clocks or calendars. It referred to moments pregnant with significance and meaning, like "I'm having the time of my life." It is an experience that shapes and affects your life forever.

Too much *chronos* envelops us. Most wear watches and refer to them frequently. Clocks adorn offices and public places. Radio personalities tell us the time. Someone presses a button — time stares out from your tele-

vision screen as well as the temperature and your location.

The Bible records events in time. It tells us about God's *kairos* invading human *chronos*, to give men and women the opportunity to sense the activity of God in history and, by faith, to become involved in it.

Surely, the same opportunity exists today. Now is the time to seek God, to find fellowship with Him and with one another, to journey with the Risen Christ. God makes available his grace and peace to us, at this very moment. This can be your *kairos* and mine.

Is it my age? Is it the way the world is? Is it the way the church is? Is time running out? (You usually say

that when it is running out on yourself.) Do we have all the time in the world?

Yes, it would be the third temptation to which I would fall victim. You have all the time in the world. So relax, enjoy, put off deciding. We have lots of time. Or do we?



PRAYER: O Lord our God, ever presenting us with your love, ever giving us the opportunity to learn, to grow, to hope, to dream, to dare, may we realize that our time is now! May we forget the excuses and in faith, simply say "Yes".

For Jesus' sake and in His name. Amen. □

Dr. Miles has been the regular writer of our Meditation column for almost eight years. The whole church has benefited from his enthusiasm, biblical insights and his often fresh way of looking at the events of our lives. The *Record* and its readers appreciate his faithfulness in this task.

During his moderatorial year a number of different persons wrote the Meditation column. This practice will continue into the foreseeable future, with Bruce as one of our contributors each year.



NO BAGPIPES HERE



*...but the sound of music
is wonderful.*

Toronto Formosan congregation is a thriving example of the changing face of The Presbyterian Church in Canada.

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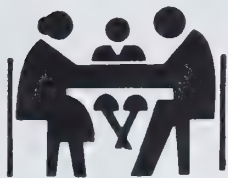
The Choir of Toronto Formosan Church leads the congregation in their service of praise in Weston Presbyterian Church. Pianist is Theresa Lin. Choir director: Peter Fang.

PRESBYTERIAN Record

NOVEMBER 1989



PEACEKEEPERS IN CYPRUS
- See page 14



God in Christ

3.2.1. God became man and dwelt among us. In silence we ponder, in awe we confess this amazing truth.

by Carol Loudon

It is absolutely essential to our Christian faith that we have in our minds some picture, some image of Jesus Christ. Who is this One to whom we commit ourselves, and whom we acknowledge as Lord? Upon the Incarnation — God entering our human world in the life of Jesus Christ — hinges every aspect of our Christian belief. In attempting to summarize in a few paragraphs the major insights of the Church regarding the person of Jesus Christ, the authors of *Living Faith* faced a formidable task.

The coming of Jesus Christ was within a historic context

The birth, life and death of the man Jesus of Nazareth was an event in human history. Perhaps we can even call it *The Event!* But like all other events it occurred at a specific place and time. From the beginnings of the early church, as we see clearly in reading the gospels and the epistles, the Incarnation was understood to be in direct continuity with the special ongoing relationship and covenant between God and the Hebrew people. Because the written record of this relationship and covenant was contained in the Hebrew Scriptures (our Old Testament), writers of the documents eventually forming the canon of the New Testament continually emphasized scriptural foreshadowing, the foretelling of the coming of one who would be specially sent from God. The gospel writers set down new insights revealed in familiar Old Testament passages. (Look at *Isaiah 7:14, 9:6-7, 52:7 - 53:12, Psalm 22*)

FOR REFLECTION and discussion

Consider the variety of ways in which New Testament authors, both of gospel and epistle, referred to and interpreted their Hebrew Scriptures. Think about the extent to which our image of Jesus Christ is influenced by their insights.

There were also some among the early church Fathers who wished to minimize Old Testament Scripture completely — find out about Marcion who lived around 160 A.D. Why was he considered a heretic?

But the Incarnation was not only in continuity with the history of Israel. The unique entry of God directly into the human world was also seen as initiating an entirely new age, the beginning of the Kingdom of God to which Jesus Christ provided the key. It was the commencement of a new relationship between God and God's human creation. (Think about the meaning of *Luke 7:28*)

"Too good to be human or too human to be good"

In an introduction to the paperback edition of that popular novel *The Robe*, Andrew Creely comments on the wisdom of the author Lloyd Douglas, in not portraying Jesus "on stage." "We learn about him through the memories and experiences of those who did know him . . . in the literary arts, (Jesus) appears either too good to be human or too human to be good."

Behind much of the tumult and shouts of protest regarding last year's controversial film "*The Last Temptation of Christ*," lay the very legitimate objection that within it Jesus was shown as "too human to be good." The focus was on Jesus's struggle as a human being, but viewers were given little perception of his divinity — his oneness with God. However, in a similar fashion, a great deal of traditional Christian teaching down the ages has perpetuated a picture of Jesus "too good to be human." Throughout the history of the formulation of Christian creeds by the Church Councils of the first few centuries, there were numerous verbal battles fought over the various interpretations and insights about who Jesus Christ was, and what he came to accomplish. Some of the most long-lasting and profound of these battles were over ways of expressing Jesus's truly human yet truly divine nature.

Even today when we try to describe, to consider separately divinity and humanity Christians sometimes find ourselves leaning heavily towards the divinity side. I would be willing to maintain that most of us have much more difficulty coming to terms with the humanity of Jesus Christ, than with his divinity. When we consider Jesus the man as "yet without sin" (Hebrews 4:15) this immediately makes him seem more remote from our conception of what being "human" involves. Is your image of Jesus one of a man who experienced the basic emotions — anger, fear, loneliness — or knew hunger, or weariness? Do you find it hard to picture Jesus as limited in knowledge by the realities of his own society — ignorant of many things which we take for granted?

Perhaps we tend to polarize divinity and humanity. To view Jesus aright, we must see his wholeness encompassing both human and divine. "We say that it is in the living man Jesus that the living God has incarnated Himself," writes Jacques Ellul in *The Presence of the Kingdom*. We affirm that "to know the Son is to know the Father" (Matt. 11:27). We acknowledge that in meditating upon the things Jesus said and did we come as close as we will ever come to seeing the truth about the nature of God.

FOR DISCUSSION

Consider the suggestion that while the orthodox Christian position has been to lay equal emphasis on the humanity and the divinity of Jesus, it has generally been regarded as more acceptable to place stress on "divinity" rather than "humanity."

Examine the picture of Jesus Christ as revealed in Paul's epistles. Paul, as far as we know, never actually met Jesus face to face, apart from the voice on the Damascus road. Does Paul place heavier emphasis on Christ's divinity? Look at Philippians 2:5-11.

Why did Christ come?

What happened at the Cross?

How can the affirmation "Christ died for our sins" be made relevant and comprehensible to the secular world in which we live? Sometimes the church's use of traditional language in attempting to explain faith can be distancing. The writers of *Living Faith* had the complex task of remaining true to the confessed historical faith of the Reformed Church, while attempting to make understanding accessible to people "where they are."

Paragraph 3.4.3 is so heavily loaded down with images and insights that it is extremely difficult to "unpack." Perhaps it would help to ask yourself, "What meaning does the cross have for me, in my own life and understanding? What does it involve to personally say 'Jesus is Saviour'?" Sometimes we need to set aside the traditional expressions and consider the cross afresh — both in its cosmic and its individual significance. What does it tell us about the nature of evil in the world? What does it reveal to us of the love of God, the forgiveness of God, our reconciliation with God?

FOR DISCUSSION

Discuss what it means that Jesus came as communicator of God's love and forgiveness, both in what he said but overwhelmingly in what he did. His life has been described as a "lived parable." Think about the statement made in his book *The Foolishness of God* by John Austen Baker: "The crucified Jesus is the only accurate picture of God the world has ever seen".

Jesus as Lord of the present as well as the future

"Jesus is Lord" appears to have been the first simple confession of the Christian church. *Living Faith* points out some of the implications of this affirmation. The resurrection of Jesus Christ manifests God's conquering power over the forces of evil in the world, even over death itself, the final enemy. Jesus is the one through whom we can be in relationship with God, and to whom we offer worship and praise.

Here is joyous and triumphant declaration and assurance, particularly of an ultimate future hope. But we also need to consider what it means for us to proclaim Jesus as Lord of the present, the here and now of our daily lives. God did not enter into the life of this world through Jesus Christ so that we should reject the world. Nor did God come only to foster within us a hope of future victory. "Jesus is Lord" also grounds us in our everyday human existence and enables us

to better understand how to live within the world of which we are a part.

Much contemporary theological thought and expression places less emphasis on the eventual triumphant future over which Jesus Christ will reign. Instead, it focuses on what it means when we proclaim Jesus as Lord of the present age, and how we as Christians should show forth the presence of Christ in today's world. How do we join in the struggle against the "destructive powers still present"?

FOR DISCUSSION

Discuss God's expectations of us in terms of the affirmation "Jesus is Lord." In light of this look at Matthew 25:31-46. How can we reflect this affirmation in the worship and witness of the church which is Christ's body in the world?

Our relationship and our response

In reading Section 3.6 of *Living Faith*, one becomes particularly conscious of the difficulties which the committee preparing this document probably struggled with in setting down a statement which reflects the scriptural basis of the Reformed Church, the influence of the subordinate standards of various Confessions of Faith, and the deliberations of our particular denomination regarding church doctrine. What does "salvation" imply? How do we even begin to comprehend the "grace of God"?

The word "predestined" carries such a load of interpretation and reinterpretation that merely to mention it could set discussion groups off helter-skelter down countless highways and byways. If you wish to learn what The Presbyterian Church in Canada has explored and considered, look at the *Acts and Proceedings of 1948* (p. 131 - 135) and of 1970 (pp. 289-292).

Some of us enjoy these theological challenges. Equally, others are intimidated or overwhelmed by them. In faith we simply accept that "... through no merit on our part, God calls us to life in Christ." We ask "What are those purposes which God has to achieve through us?" Basically — what are we called to do? In our personal spiritual journey it is the acknowledgement of Jesus Christ as Lord and as Saviour which gives to each one of us reassurance of God's grace. It also implies our share of acceptance of responsibility for God's work in this world and the extension of God's Kingdom.

FOR DISCUSSION

Discuss whether some of the ideas could have been expressed less traditionally in this section of *Living Faith*. Perhaps the group or individuals could try to write their own statement about "salvation in Christ." □



Ms. Loudon is minister of Rogers Memorial Presbyterian Church in Toronto, Ontario.

PRaise!

What a treasure of mental stimulation and emotional stirrings derive from the *Record* as each month we welcome it to our door. Please renew our subscription for another year because we appreciate greatly the integrity and sharp comments which keep us posted about the religious stirrings and Christian achievements of our sister denomination.

C. F. Waite,
Cainsville United Church,
Brantford, Ontario

New Subscriber

I am a new subscriber to the *Record*, although it was always in our home when growing up, and I'm enjoying it thoroughly. I'm impressed with what I read about the direction our church is taking . . .

Barbara Stransky,
Collingwood, Ontario

Visiting the "Holy Land"

Please accept my compliments for printing the fine article by Rev. Doug duCharme on the Holy Land-Middle East in the September issue of the *Record*. It was informative and pertinent.

Too many people when they visit foreign places see only the sites and the gift shops and those people connected to them. They rarely see the people of the country.

Mr. duCharme accurately points

We publish as many letters as possible. All are subject to editing, and should not exceed more than 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

out that if people are going to visit the Holy Land, they should make a point of being introduced and going out of their way to meet the Christians who live there, the people who to this day continue to practise Christianity, often at great risk and cost to themselves. As he pointed out, there are 14-million Arab Christians in the Middle East — a fact that is rarely reported. Certainly, they outnumber we Presbyterians here in Canada.

During my travels abroad as well as here in Canada, it was always the people that I came into contact with who made my trip, who gave me the personal feel, who gave me the memories that I still have.

As Rev. duCharme stresses, we need more emphasis on people and less on buildings — regardless of how historic or famous they may be.

Rod Lamb,
Paisley, Ontario

Worship at St. Andrew & St. Paul

My daughter, a member of our church in Dartmouth, has just passed me her copy of the July/August *Record*. As usual, I read it from cover to cover and find, with each issue, that it brings back good memories of the "folks at home." As a former member of Erskine Church, Ottawa, I am always very interested in what is happening in our downtown, inner-city churches, some of which are very fine and ought to be preserved and renewed to serve a new day.

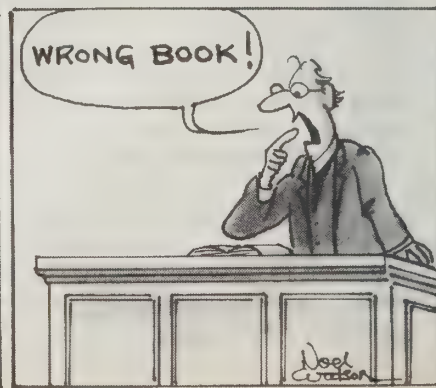
On page 24 of the July/August *Record* is a note that caught my eye and greatly amused me: "Worship at the Church of St. Andrew and St. Paul makes Saint Andrew's, Toronto, seem low church." The anonymous person who made the comment is absolutely correct, of course. Worship at the Church of St. Andrew and St. Paul is internationally known for its splendid music under the outstanding direction of Mr. Wayne Riddell (the former Director of Music) who was with that church for many years. There is simply nothing to compare with the opening and closing drama of each service, to say nothing of the superbly executed intonations, graduations and anthems throughout the service — nothing at least in our Canadian church . . .

Alexander (Sandy) Cairns,
Cambridge, England

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WATSON'S WORLD

Noel Watson



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Canadian Forces, part of the United Nations peacekeeping force in Cyprus, patrol along the "Green Line" in Nicosia.
— cover, Canadian Forces photo, by WO Vic Johnson

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FROM THE EDITOR

John Congram

Half a century later



It is hard to believe that it is now 50 years since the beginning of "the war to end all wars." That war precipitated a whole series of sad and painful announcements that by 1945 left few families or communities untouched by its

It is hard for me to believe that I actually remember that war, although I do so mostly through feelings rather than facts. I watched the other night as five members of a bomber crew told of being shot down over France. They looked like the old men I had always pictured as World War I veterans. Once again I was reminded that 50 years had passed since war had been declared.

I was just born before the war began, but still remember my parents talking with their friends in hushed and worried tones at the beginning of the war. Toronto, where we lived at the time, was subjected to blackouts. When the sirens began to wail, my father, who had volunteered as an Air Raid Warden, would don his tin helmet and patrol the streets in our neighbourhood to make sure no light showed. Even a small glimmer below a door or around a window might give enemy bombers a clue where we lived should someday a real attack materialize.

The war affected our whole life. My father worked in an industry necessary for the war effort and as a result often worked overtime six and sometimes seven days a week. As kids we played war games, digging trenches in the vacant field behind my home. Parents would bring their deck chairs to watch us much as parents today go to their child's soccer or baseball game.

I vividly recall the crisis I precipitated, when on the way home from the meat market I lost our ration book. Just about everything in those days was rationed. Near the end of the war I stood with my father outside a Canadian Tire Store in a line that looked like a Toronto Transit stop at rush hour, in order to purchase one tire for our ailing '34 Chev. Each summer and fall children collected milkweed pods that were used in a recently discovered process to make synthetic rubber.

I recall that my allowance at the time was five cents a week. Both the



"AUGUST 1942: Mr. and Mrs. W.E. Hammond of Wingham received a phone call from their daughter, Dorothy, informing them that her husband, Lt. Col. G. Howard McTavish, has been killed in action at Dieppe."

school and my parents urged me to save it until I got 25 cents and could buy a War Savings Bond stamp to help the war effort. I longed for my own pocket knife like my father's, and probably would have foregone the purchase of war stamps for a few weeks to buy one, taking a gamble that such lavish living would not result in the collapse of the war effort. Fortunately, I did not have to confront that ethical dilemma. Metal went for tanks and guns not pocket knives for kids.

At the end of the war I shared the joy and exhilaration that everyone who had been dragged through those difficult years felt. I knew the war was over before I heard the announcement. The shouts and cheers of other students reached my second grade classroom long before the runner made it. Electronic communication was not yet a part of our school. With our Principal we didn't need it anyway. He could hear, speak and see through walls, or so I believed.

Throughout the war years my parents spoke of how beautiful the world would look after the war had ended. Bright coloured lights would once again lighten our city streets, grown dim, even in Canada, with the pain and dust of war.

Such memories, that fewer each year have, remind me of the sacrifices that enabled the lights of hope and freedom and opportunity to burn for me and everyone since that war. Unfortunately we were wrong. It was not "the war to end all wars." And sometimes in the decades since, those lights so dearly kept alive have flickered and grown dim.

We most honour the dead and war scarred still among us by our efforts to keep alive those lights of justice, peace and hope that they rekindled.

Who are better able to do that than those whose faith is built on sacrifice, those who trust "the Light that shines in darkness," and believe "the Darkness can never put it out"?

Interim INTERIMS

An historic moment in the life of The Presbyterian Church in Canada occurred here in Toronto the other night. The Presbytery of East Toronto acting for the whole church "recognized" our first two and so far only "Interims." Peter Ruddell and Ted Sivers now have added to their titles the word Interim, with a capital "I". Since this is a first for our church they deserve the capital. Peter becomes the Interim General Secretary of the Board of World Mission, and Ted the Interim Executive Director of the Board of Congregational Life.

This came about as a result of the action of the General Assembly in 1988 that declared that for a year all executive appointments at the "national service station of the church" (known formerly as church offices but recently renamed by our present Moderator) would be interim. This would allow Strategic Planning the opportunity to get on with their job and facilitate any personnel changes they might recommend. A year later, with Strategic Planning still incomplete, General Assembly renewed this moratorium on permanent appointments.

Quite frankly I fear where this may lead our church if the idea catches on. I envisage all church executives demanding that Interim also be a part of their titles. The length of these new titles will necessitate the printing of extra-long Business Cards. The amount of additional paper and ink expended because of such a change for correspondence alone will be enough to upset our fragile financial balance in the church.

Will it mean that we shall begin addressing the Moderator of the General Assembly as Interim Moderator? Certainly he is more interim than our present Interims. I know that we already have Interim Moderators, but

they would then become Interim Interim Moderators.

This might lead (God forbid) to our people viewing The Presbyterian Church in Canada as an "interim" solution to the Kingdom of God. Taken to the extreme, the present church offices might begin to be seen as an "interim" answer to housing the support staff of our church.

From the little that I have said you can see how scary this whole thing could get! People in the local congregation could begin to insist on calling their incumbent "our beloved Interim Minister." It would certainly provide an antidote to smugness or feeling too secure.



Recognition service for our first two "interims".

Actually, a positive side exists to this as well. Especially for people like ourselves who, supposedly, live our lives on the proposition that "here we have no continuing city," and view ourselves as being like those who live in tents ready to move on at a moment's notice when God gives the word. True, most of us actually live in houses not tents, even our new Interims, but with the size of the mortgages most of us have they do assume a tent-like quality.

When you think about it, only one person and one institution in our world is *not* interim. Although many of us live and act as if God is Interim Lord of the world, and Jesus is Interim King and Head of the Church, as far as I know God has never accepted these positions.

It was Jerome who always kept a skull beside him on his desk as he worked, a constant reminder of God's power and sovereignty, and of human frailty and transience. Perhaps "interim" can play that role for us. If so, this sometimes-foolish-appearing exercise may yet be worthwhile. ☐

DAILY BIBLE READINGS DECEMBER

Date	Book	Verses
1	John	12:20-36
2	Isaiah	2:1-5
3	Romans	13:8-14
4	Matthew	24:29-44
5	Psalms	122:1-9
6	Isaiah	11:1-10
7	Zechariah	3:1-10
8	2 Kings	1:1-18
9	Matthew	3:1-12
10	Romans	15:1-13
11	Isaiah	35:1-10
12	Psalms	146:1-10
13	James	1:1-11
14	James	1:12-27
15	James	2:14-26
16	James	5:1-11
17	Matthew	11:1-19
18	James	5:12-20
19	Psalms	24:1-10
20	Romans	1:1-12
21	Titus	2:1-15
22	Isaiah	9:2-7
23	Psalms	80:1-19
24	Matthew	1:18-25
25	Luke	2:1-20
26	Acts	6:8-7:22
27	Acts	7:23-60
28	Matthew	2:13-23
29	Titus	3:1-15
30	Psalms	111:1-10
31	Isaiah	63:7-14

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Alan P.F. Sell

Is History Bunk?



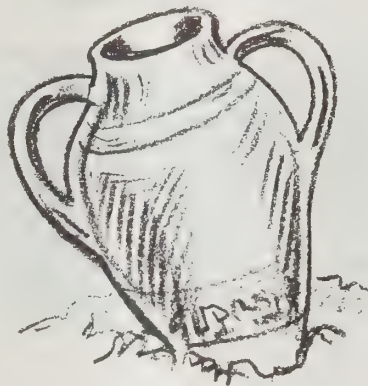
Henry Ford said it was — but then, he also permitted his early customers to choose cars in any colour, provided it was black! Not many who read these random musings would agree with Ford on history; though in days when so much of what passes for theological reflection is of the cheerfully unrooted kind, one can never be sure. It is certainly the case that in some circles those who wish to assert the importance of history have an uphill struggle. They can be accused of lack of deference to the god Relevance and those who devote themselves to the careful study of the Christian heritage may find themselves cast as benighted reactionaries. To which one appropriate response is that of Dean Inge: "The church which marries the spirit of the age in one generation will be a widow in the next." But more needs to be said.

Let it be granted at the outset that there *is* a distinction to be drawn between living *in* the past, and living *out of* the past. The former is escapism; the latter is inescapable. We cannot entirely opt out of our history, but we must learn to view it in a discriminating way.

Thus, for example, to ransack history in the quest of "lessons for today," as if lapses of time and changes of circumstance are of no consequence, is plain bad practice. As a motive in Christian ethics the *imitatio Christi* (following Christ's example) has much life left in it; but we cannot, in our context, do exactly what Jesus did in his. If we seek continuities, we must also be alert to discontinuities.

One of the benefits of discriminating learning from the past is that we shall be able to avoid those unsupportable generalizations to which (even!) preachers are prone. Bernard Lord Manning once quoted a distinguished historian as saying, "When I hear a man say, All history teaches . . ., I prepare to hear some thundering lie."

The discriminating study of *church* history will caution us that the church as an institution, and Christians as leaven, have ever been to some extent defined by their relations to, and/or their reactions against the wider society. We should not overlook either the doctrinal or the socio-political factors which have made us



what we are. The dangers of tunnel vision are, perhaps, especially real where denominational history is concerned.

Again, a discriminating approach to our history will preserve us from the "golden age" mentality. Door-to-door evangelists are thoroughly familiar with the (normally) unconsciously arrogant protest, "When the Church has set its house in order, I will deign to come along." But the Church has always been an earthen vessel. Anyone who thinks otherwise cannot have paid due attention to the New Testament, much of which would not have been written had Christians been behaving themselves!

Further, those who approach church history in a discriminating way will not be able to agree with Carlyle's aristocratic notion that "The history of the world is but the biography of great men." Those in our own time who are urging us to focus upon what they call "the underside of history" — the oppressed, the little people, those other than kings

and rulers — properly appreciate that there is a balance to be redressed, even if they do not always notice that there is a pendulum-swing to be avoided.

If we are to live out of our history in a discriminating way we must ensure that we seek out and preserve those records and artifacts which represent our past to us. Quite by accident I found a long-lost Church Book from the late seventeenth century in somebody's attic. The secretary of a church which had recently closed after a continuous history of more than three hundred years proudly told me that they had retained the first and the last minute books for old time's sake. There are some things which it is kinder not to divulge! Those who, in order to preserve our past, sift through what Augustine Birrell branded "That great dust heap called history" merit our gratitude and support.

But I have not yet stated what I take to be the Christian's deepest reasons for an interest in history. They are, of course, theological. For example, those who believe that God is the sovereign Lord of history whose providence is over all, might be expected to have some interest in what the "God of Bethel" has been doing over the centuries. No doubt we are here up against the slippery question of the *interpretation* of history; but there is no reason why Christians should not offer their interpretations when Marxists and others do little else. Neither need we feel unduly constrained by H.G. Wells, who declared that "it is on the whole more convenient to keep history and theology apart." If theology has to a greater or lesser extent had a hand in moulding the history, how could we understand the one without the other? Or are we simply going to agree with Edward Gibbon that history is "little more than the register of the crimes, follies and misfortunes of mankind?"

Again, Christians are those who by

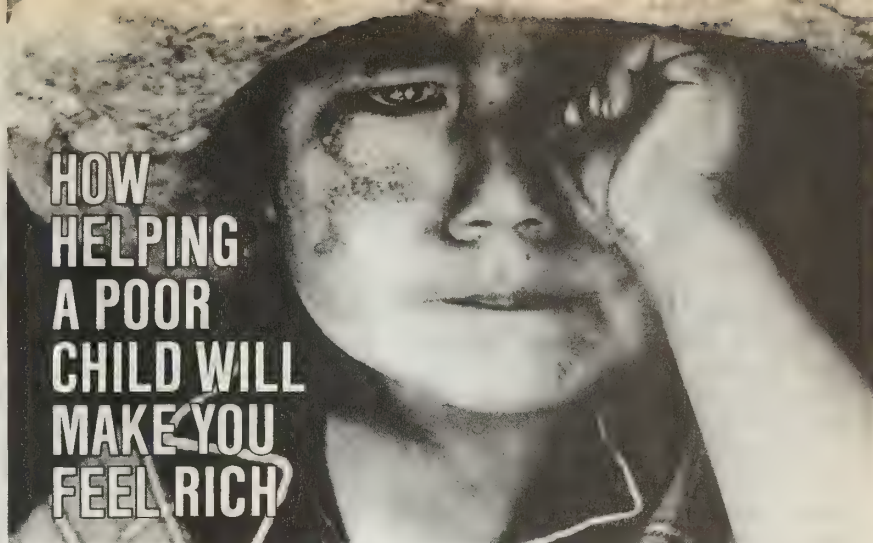
grace belong to a communion of saints which reaches back into the past and "beyond" to eternity. Can we easily say that we have no concern at all with our friends of old? Can we easily say that we have nothing to learn from them? Surely we have not succumbed to that highly dubious and unbiblical optimism which chants, "Every day and in every way we're getting better and better?" If these very questions make us squirm a little, we may be saved from that imperialism which makes us believe that, for example, the early missionaries must — one and all — have been miserable imperialists (which by no means all of them were)! Whatever else it may do, the study of history should inculcate sufficient humility to prompt us to wonder in what respects, two hundred years on, our successors will deem *us* to have been benighted.

The true Christian optimism is not in ourselves, but in God. It is a realistic hope, which does not brush evil under the carpet, but which rejoices over God's conquest of all that could keep us from him. With this allusion to the Cross-Resurrection event I come to the supreme reason for the Christian's interest in history: God is committed to it. The Christian religion is not simply one more ethical system, or even a majestic patchwork of sublime ideas. It speaks of a God who, in Christ, graciously enters our history with the intention to save.

Pascal wrote, "If Cleopatra's nose had been shorter, the whole history of the world would have been different." Much more significantly, Paul wrote, "If Christ be not raised, your faith is in vain." How could we justifiably have no interest in history, the theatre of God's activity?

I hope that what I have written does not sound unduly biased. If it does, I can only hide behind John Betjeman: "History must not be written with bias, and both sides must be given, even if there is only one side." If, after all these dissuading reflections, you wish to agree with Henry Ford that "History is bunk," I hope that you will at least consider the possibility that it is *theological* bunk! ☐

Dr. Sell is professor of Christian Thought at the University of Calgary, in Calgary, Alberta.



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Lloyd Robertson

The NDP after Ed



At the time of this writing the NDP leadership race was beginning to develop an awareness among the general public after several weeks of qualifying as the most boring game in town. By now the rhetorical flights of the candidates will be at their height and the leaders will have separated themselves from the also-rans as the delegates from across Canada assemble in Winnipeg.

While the chief business of the convention will be to choose a new leader to replace Ed Broadbent, New Democrats will also review basic approaches to policies in the wake of the 1988 election results. The party elected more of its members to Parliament than ever before, but still couldn't fly above the traditional 20 per cent mark in public support. They remained totally shut out in the province of Quebec. The 1988 vote particularly disappointed the NDP since it led the polls for a long period before the election call and though it may have been overly optimistic to think that it could form a government, the chance of becoming the Official Opposition looked like a distinct possibility.

In many ways the NDP suffers the same malaise as left-wing parties throughout the democratic world. At a time when governments are orienting their economies toward free markets, regional trading blocs and boosting entrepreneurship, the parties of the left look increasingly irrelevant.

Still the NDP is unique within the Canadian political spectrum. Many people have a soft spot for the party and its predecessor, the Co-operative Commonwealth Federation (CCF). For decades the social democrat MPs, through the vehicles of the CCF and the NDP, have fought on the front lines for pensions, medicare and the whole range of programmes that fall into the "social safety net" category. These have profoundly affected the lives of the poor, the old and the disadvantaged. Certainly you could park your conscience with these men and women, perhaps occasionally your vote. People felt confident they would keep a watchful eye on the alternating governments of Liberals and Tories to ensure that the concerns of the "average Canadian" were looked after.

That perception of the NDP-CCF dominated public consciousness for years. And just when it seemed the country was ready to elect nice Ed Broadbent as Prime Minister the rug was pulled from under him. Free trade and controlling the deficit be-

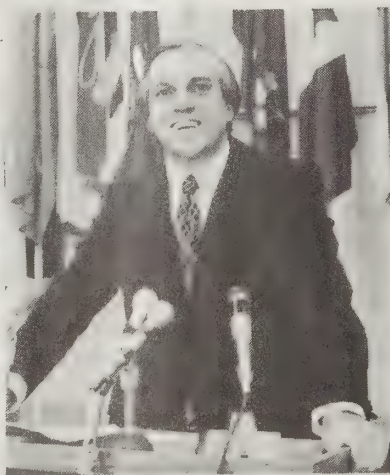
came the major campaign issues. Once again, Canadians were reluctant to turn over the public purse to a party with no national experience in the hard choices of governing.

But let's not over-simplify. The main problem for the NDP in the last election was its loss of the high ground to the Liberals in the fight against free trade. It found itself watching from the sidelines as the Liberals and Conservatives slugged it out in the centre ring. Equally painful, the party failed to make a breakthrough in Quebec which had seemed, during 1987 and the early part of 1988, especially amenable to NDP overtures.

While sifting through the ashes of its mistakes in the last election campaign, the NDP has the formidable task of building for the future. It must consider how to address a whole new generation of voters unfamiliar with the party's past and for whom government intervention is anathema. It must decide what to do about Quebec; plunge in full force, write it off or try to establish a beach-head in one or two selected ridings. More fundamentally it must deal with the reality that its social agenda is fulfilled and the policies it fought for are now a part of the country's fabric.

For all of this the NDP needs a leader who can edge it toward consensus without becoming a captive of any of its factions. It needs someone who can present a concerned and competent face while articulating its policies for the Canada of the 90s. It could be an especially daunting task by the time of the next election because New Democrats will find themselves battling for territory with a rejuvenated Liberal Party sporting a shiny new leader. The next NDP chief will have to demonstrate the kind of tenacity that became the hallmark of a tweedy young professor named Ed Broadbent when he assumed the leadership in 1975. □

The next NDP chief will have to demonstrate Broadbent's kind of tenacity



Ed Broadbent addressing the leadership convention at which he was elected, in 1975.

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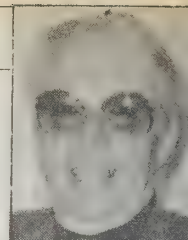
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Gordon Hodgson

Ecclesiastical Invisibility



"Hey did you see this piece about . . .?" George was back. He came in waving a rolled up magazine pointing furiously to the lead article on the exposed page. I glanced at the headline. It seemed to indicate that the Church of England had turned down a proposal to allow divorced persons . . . no it wasn't the church that had turned it down; it was the British Parliament that had turned it down, laying down policy for the church!

"That piece! What have you been getting into now? You've got to keep away from that right wing stuff. Does your mother know you're out?"

"No, no, not that story; it's this piece about natives and women . . . how they're both listed as second class citizens — institutionalized second-class citizens. Uh, what do they mean by that?" he asked.

"Just what it says — if you're a native or a woman, you're second class. What could be clearer than that? Where have you been all your life? Everyone knows that's the case in this country and elsewhere. Just look at the Canadian justice system!" I added.

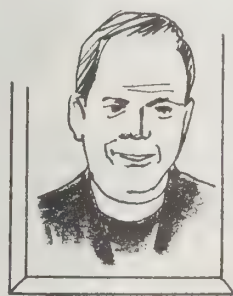
"Oh, come now," George retorted, "women and natives have the vote and equality before the law, and all that sort of stuff. They've had it for years! They're first class citizens, just like you and me."

George paused and looked at me. He'd been around quite a bit, but sometimes I had my doubts about where he was coming from. One of his problems had always been that believed what people told him, especially if it appeared in glossy print in some shiny magazine. He never seemed to be sharp enough to develop a system for discounting what he was reading. I used to ask my students what was the most important thing about a scholarly or scientific paper when I would ask them to read one and comment on it. It took them a long time to realize that it was not so much the content of the paper but the name of the person who wrote it, and secondly, the outfit that he or she worked for.

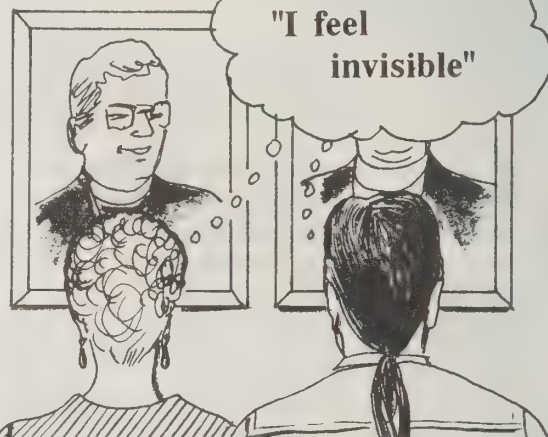
People's perception of reality is always coloured by who they are, and by the milieu in which they are immersed on a day-to-day basis.

"Did you ever get elected modera-

"You've had minister moderators, not people moderators."



Richard



tor of a church court?" I asked suddenly.

"What's that got to do with anything?" George retorted. "We've had women moderators for years; we even had a native moderator! What's that got to do with the price of wheat?"

"You haven't had women moderators," I replied. "You've had minister moderators, not people moderators."

"Come again, You're not coming through very clearly. What do you mean by people moderators? All moderators are people," he added.

"No, they're all ministers — not people," I insisted. "Go find yourself the most competent persons possible and see if you can get them elected to the moderator's office when the next presbytery election of officers is held."

"No sweat," George replied.

"But wait, they've got to come up on

the silly rotation list we use for nominating the next moderator. We always elect the top person on the list . . ."

"Okay, who's on the list?" I countered.

"Well, all the eligible people," he replied.

"Is your 'most competent person possible' on the list?" I asked.

"Depends," George replied.

"On what?" I asked.

"On whether he or she is a minister," George answered.

"Why does your most competent person have to be a minister? Are they the only people who are able to chair a church court?" I inquired.

"Well, yes and no," George replied. "Sometimes lay people are more competent than ministers, but the problem is . . ."

"Are you suggesting," I demanded, "that some lay people could be more competent moderators — managers, chairpersons or whatever — than ministers? What sort of nonsense is that?"

"It's perfectly logical," George replied. "In my congregation we have lots of managerial types, professional people, well-educated people; we've probably got more profession-

als and more PhDs per square member than any other congregation in the country — to such an extent that our minister sometimes feels intimidated by them, since traditionally ministers have been the best educated people in the congregation if not in the country.”

“And now?” I asked.

“Now in many cases, the ministers appear less well qualified, but not because they are under-educated, rather because the congregation is over-educated according to historical standards.

“So?”

“Well, where were we? We need to get non-ministers on to the list of potential moderators . . . , I guess,” he added.

“Maybe,” I said, “you could slip in a token non-minister — maybe someone who went to Bible college or something, a long time ago, a real nice guy whom everybody likes. He was never actually ordained for some reason or other, but maybe they could bend the rules, or something, and then we’d have a precedent . . . sort of . . .” I trailed off, thinking.

“You make it sound like it could be okay, but not quite,” George responded.

“Have you ever been a native or a woman?” I asked suddenly. “Isn’t this exactly where they were, and still are, because the institutionalized rules made hundreds of years ago say they are not eligible, although it is patently obvious that they are totally competent and should be treated like everyone else, and not like second class citizens.”

George suddenly sat up straight! “Now I know!” he exploded, “Now I know why I feel like I do when I’m passed over in presbytery when they come to elect a moderator — it’s just like I was invisible, like I didn’t exist — like I wasn’t there; like no one was sitting in my seat. Look, I don’t want to be moderator — I don’t need any more brownie points and I don’t need anything more to do — but I know I could do just as good a job as the next person. I just don’t like being made invisible — like women and natives!” ☐

Dr. Hodgson is a semi-retired professor, administrator and elder at Varsity Acres Presbyterian Church in Calgary, Alberta.

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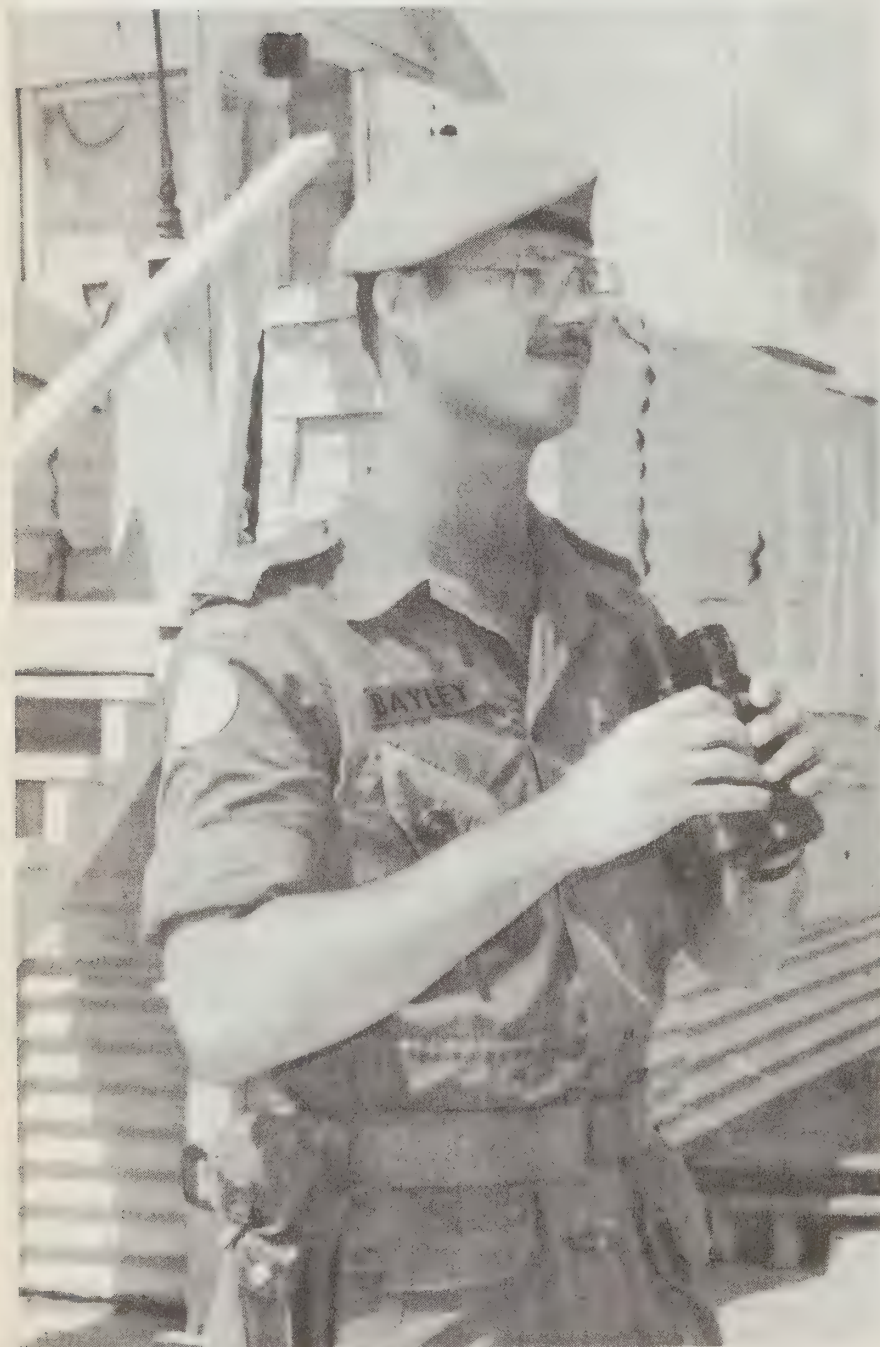
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HEROES for Peace

(our Nobel Peace Prize winners)



Sgt. Ross Bayley, a member of Canada's United Nations peacekeeping force in Cyprus, mans an observation post in Nicosia. — Canadian Forces photo, WO Vic Johnson

by Harvey Self

In 1988 the United Nations Peacekeeping Forces were honoured with the Nobel Peace Prize for their commitment to the cause of global peace. As a member of the Canadian Forces serving with the United Nations Force in Cyprus I deeply appreciated this award and wish to re-acquaint my home denomination, The Presbyterian Church in Canada, with what our work with the U.N. is all about.

Canadian military service men have worked for the U.N. in Cyprus for over 25 years. Throughout that period the island of Cyprus has had a tumultuous history leading finally to the present political segregation between the two primary cultural groups, Turkish and Greek Cypriots. No matter what the political scenario Canadian soldiers have been in the middle of the peace process, and have constantly proved themselves to be diplomats extraordinaire. Only in the midst of the 1974 War were Canadian soldiers required to return fire in order to defend themselves and hold crucial U.N. positions. Throughout the rest of the 25-year "tour of duty" Canadian soldiers have used that most famous Canadian skill — patient verbal negotiation. It has never been an easy task but it has been one that our Canadian military "diplomats" have done with the utmost professionalism and efficacy. Since 1974 our soldiers have had to do most of their peace-keeping task in the ancient walled city of Nicosia where the opposing forces are at



LIGHT



CHRISTIAN BLIND MISSION INTERNATIONAL

Half A Million Children Lose Eyesight EACH CASE COULD HAVE BEEN PREVENTED



she was frightened and she was blind. At the time, I couldn't understand why anyone would leave their child to strangers."

Kathryn soon learned that blindness often makes children an impossible burden to their families. This little girl's tragedy occurred even after Christian Blind Mission International doctors had discovered the connection between measles, Vitamin A deficiency and blindness. If she had had a twenty cent Vitamin A capsule before she contracted measles, that little girl would have her sight today. But her blindness will never be cured.

So, in addition to her other work at the clinic, Kathryn Templeton launched a comprehensive campaign in the Bolgatanga district of Ghana against this type of blindness. The results have been dramatic. So far, she has given out 11,000 Vitamin A capsules and vaccinated 1,300 children against measles. The incidence of this disease decreased by 95% in the first year.

(Continued on back page)

"By this time next year, unless you and I do something now, another half a million children will be blind. That's what measles does to children with Vitamin A deficiency. Even though we know how to prevent this tragedy, we don't have the resources to help all the children who will be affected."

After working for two years as a nurse at a Christian Blind Mission eye clinic in Ghana, Kathryn Templeton knows what she is talking about. She has already saved the sight of thousands of children, but she is not satisfied.

She told me why: "When I first started to work at the CBMI clinic here in West Africa, I found a seven year old girl abandoned near the door of the clinic -



End Blindness At So Little Cost

It would be so easy to stop the tragedy of half a million children losing their eyesight each year. In Africa, Asia and Latin America, Vitamin A deficiency is a primary factor in childhood blindness. Prevention is easy and inexpensive:

\$.20 for a year's preventive treatment with Vitamin A will stop a child from going blind;

\$1.00 will cover the cost of a measles vaccination;

\$55 will pay for a vitamin-enriched meal every day of the year for one child.

In the past two years, through its Christ-inspired Love in Action ministry, carried out at more than 300 eye hospitals, dispensaries and rural health stations in the world's neediest areas, Christian Blind Mission International has

been able to save the sight of over 200,000 youngsters who were threatened with blindness. This year our target is to help 400,000 children.



A Program That Works

Christian Blind Mission International doctors working in Third World countries have discovered that measles combined with Vitamin A deficiency almost inevitably results in blindness. Most at risk are children in the very poor areas of South Asia and Africa.

CBMI has developed an aggressive two-pronged strategy to stop measles and prevent Vitamin A deficiency:

Immediate

- vaccination against measles
- providing vitamin-enriched food
- distribution of Vitamin A capsules

Long-Term

- educating mothers about proper nutrition
- teaching parents how to produce food rich in vitamins
- training local health-care assistants



The Strategy In Action

From Nepal, CBMI eye nurse Cordula Rau writes: "The newly trained health care assistants cycle enthusiastically from village to village, and go from hut to hut, searching out people in danger of going blind. They give basic medical treatment and identify cases that need to be seen by the doctor, as well as distribute Vitamin A capsules and vaccinate children. A depressingly large number of Nepalese children still go blind due to lack of Vitamin A."

In Pakistan in recent years, over 3 million Afghan refugees have poured across the northwest border. One million of them are crowded into camps near Peshawar, where they suffer greatly from malnutrition and illness. In co-operation with other Christian organizations, CBMI has distributed 12,000 litres of Vitamin A-enriched milk daily, but much more is needed. This is the only way to strengthen the children's resistance to infections, particularly measles.

In Ghana's Bolgatanga District, CBMI eye nurse Kathryn Templeton has launched a comprehensive campaign against blindness. So far, she has given out 11,000 Vitamin A capsules and vaccinated 1,300 children against measles. The incidence of this disease has decreased from 155 cases last year to only eight this year.

In Haiti, the poorest island in the Caribbean, CBMI staff supply vitamin enriched food and Vitamin A capsules, as well as vaccinate under-nourished slum children against measles. They also teach parents about proper diet, essential hygiene, responsible family planning, and how to grow fruit and vegetables in order to avoid the diseases caused by malnutrition:



We Must Act Quickly

There is no cure for blindness caused by measles and Vitamin A deficiency. The more children CBMI is able to reach with this Vitamin-Vaccination program, the fewer will suffer from a lifetime of blindness.

Committed CBMI professionals have been working overseas for many years. They are able to turn your donations efficiently and wisely into what is needed most: measles vaccinations, Vitamin A capsules, Vitamin A-enriched milk and meals or training programs for national health care workers.

Of all the causes of childhood blindness, the one due to Vitamin A deficiency would be the easiest to wipe out. Please help a child keep his or her sight. Make a contribution today.

CBMI would like you to know:

- that your gift does not commit you in any way.
- that all donations reach their destination through our own co-workers as well as through our Christian partners stationed in these desperately poor areas.
- that production and mailing costs for this appeal are covered by special gifts so that each designated gift will reach the poor and blind, without any deductions.
- that CBMI's accounts are audited every year by chartered accountants.
- that CBMI is incorporated, and officially recognized by the Federal Government of Canada, as a charitable, non profit organization. Registration No. 0535-484-11-13
- that your donation is tax deductible, and we will send you a receipt for income tax purposes.



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Half A Million Children Lose Eyesight (Continued from front page)

What happens to children like the one Kathryn found two years ago? They live in boarding schools supported by Christian Blind Mission. There each one learns how to read, sew and do laundry. They consider themselves lucky — most blind children are forced to beg on the streets and will do so for the rest of their lives.

There are over 300 other CBMI eye hospitals, dispensaries and rural health stations in the world's neediest areas. They have set an ambitious target of treating 400,000 children this year. For more information on how you can help people like Kathryn Templeton in their crusade to eliminate this type of blindness in children, please turn the page.



The Facts about Childhood Blindness

Seventy percent of children who lose their sight between the age 1 and 6 years will die within two years.

Half a million children will go blind this year from measles and Vitamin A deficiency.

All children blinded by Vitamin A deficiency and measles will never see again — there is no cure.

Twenty cents will buy a year's preventive treatment with Vitamin A — and that would stop a child from going blind.

One dollar will cover the cost of a measles vaccination and that is an immunization against blindness.

Children most at risk live in very poor areas of South Asia and Africa.

You can help . . . join the Christian Blind Mission's campaign to eliminate blindness caused by Vitamin A deficiency and measles. Send a contribution today — even a little can do so much.

Christian Blind Mission International is a wholistic ministry which has been helping the blind in Third World countries since it was founded in West Germany 80 years ago. For over ten years, CBMI has been a member of the Canadian Council of Christian Charities and a registered charity in Canada.

Your donation reaches its destination through CBMI workers as well as through our Christian partners who are stationed in many desperately poor locations. The cost of producing and mailing this appeal is covered by special gifts so that your donations will reach the poor and the blind without any deductions.

Please send your donation to eliminate childhood blindness to:

Christian Blind Mission International
P. O. Box 800, Stouffville Sideroad, R. R. 4
Stouffville, Ontario L4A 7Z9



Students at Valley Park Middle School, Metro Toronto, made thank-you cards for Canadian soldiers as a Remembrance Day Project. Sgt. Freeman Chute, standing, is distributing Canadian flags. — photo by Sgt. Margaret Reid

times only 10 metres apart. The maintenance of exceptionally peaceful relations in the midst of this kind of a hostile setting exemplifies the kind of service rendered by our United Nations Peacekeepers in Cyprus and elsewhere across the globe. The Nobel Prize honours this service.

To a large extent this remarkable service of our Canadian servicemen has gone unnoticed on the Canadian scene. Recent articles in *Maclean's* magazine have helped to make our people aware of our very real "heroes for peace." I was privileged during my service in Cyprus to lead a delegation of Canadian theology students and church people on a tour of the Canadian line in Nicosia. The discussions which these visitors had with our soldiers on the line convinced them all that they had reason to be proud of our contribution to the United Nations peacekeeping process. The characterization of all soldiers as "Rambo-look-alikes" was



In front of St. Barnabas Chapel (UN), in Cyprus, are, from left, Padre Harvey Self, (P), the author of this article; and Padre Jean Bourgeois (RC).



Medical Section,
Canadian Contingent in Cyprus.

replaced with the more accurate picture of well-trained professionals who, like most Canadians, are deeply committed to global peace and justice.

Almost 2,000 years ago, the apostles Paul and Barnabas brought the Gospel of Peace to the land of Cyprus. The interim period has not always been predominantly peaceful. With the determined efforts of our Canadian troops in the United Nations Force in Cyprus, however, there exists a level of peace which has been unknown in this island for many decades. I have constantly been drawn back to the response made by one of our Senior Canadian officers to the typical query, "Why have Canadian troops been in Cyprus for 25 years?" He simply said to his questioner, "Look around. Do you see the common folk carrying on their lives without hesitation and danger? That is why we are here! For them!"

Our Lord defined the essence of God's will for all of us when he said:

"My command is this: Love each other as I have loved you. Greater love has no one than this, that he lay down his life for his friends. You are my friends if you do what I command." (John 15: 12-14 NIV)

I am convinced that our UN troops are acting in a way pleasing to this essential will of the Prince of Peace. As friends of the people of Cyprus they are also proving to be friends of God. We do well not to neglect these real heroes in our midst. Canada will remain a world leader so long as our commitments exemplified by our UN peacekeepers remain both strong and appreciated. We have the chance to ensure they do, in both cases. ☐



A Canadian soldier makes a radio call from an observation post on the "Green Line" in Nicosia.

— Canadian Forces photo, Sgt. John Smith



Mr. Self is a Presbyterian minister, serving as a chaplain with Canadian Forces in Cyprus.

Soviet Evangelicals and *Perestroika*

by Alexei M.

Bichkov



P*erestroika* (restructuring) has brought about a new course of church life in my country. The church is now recognized as a substantial part of society, which has much to contribute to spiritual and social activities among the peoples of our country.

Jesus Christ is the Life of the world. Jesus Christ is our peace. This Christian message has become more understandable for those outside the church.

Now we are faced with a renaissance of interest in religion. Very popular church music is performed at concert halls and broadcast by radio stations; new novels by many writers such as Chingiz, Aitmatov, Afanasyev, and Dudintsev restore the name of God written with the capital letter.

During the meeting with Patriarch Pimen and members of the Holy Synod of the Russian Orthodox Church, Mr. M. S. Gorbachev made the following statement: "We have the same motherland, the same history, and the same future." These words are very important for believers; for many years we have been taught that the church in society is a "dying anachronism," and soon, due to efforts of atheistic propaganda, it will become extinct.

Praise the Lord, now this "prophecy" is out of the agenda. Instead the Church is regarded as a "living organism in society." I would not like to describe the tremendous festival of the Millennium of Christianity in Russia. I just want to tell you that Russia is not the same as it was before the Millennium celebration. People are hungry for Christ, for the Bible; they want to know the meaning of life and the meaning of God.

Their thirst is partly met by the heritage of the Russian history, fine arts, works by Dostoyevsky and Tolstoy, and by the Russian music. This part of the heritage, imbued with the eternal religious values, is like a spiritual vessel offering the water of life to thirsty souls.

A great number of Bibles are now available to many people outside the church. Evangelistic programmes of Trans-World Radio are listened to by many families throughout the country. *Perestroika* opens the doors to churches for participating in social ministry. Many Baptist church members start working at hospitals and orphanages committing themselves to mercy and charity.

Every day six to ten sisters work at a Moscow psychiatric hospital helping to care for 120 patients. They are volun-

teers and serve in the name of Jesus Christ. And God does bless them. The manager and medical staff of the hospital have expressed their deep gratitude to the leaders of the church for this ministry.

Such activities of the churches are constantly increasing. Churches in the USSR have partly resumed "Martha activities" while not forgetting their responsibility for "Mary activities."

The Millennium was celebrated in many Baptist churches. The events included open air baptism services and evangelistic activities. Many thousands of nonbelievers visited celebration events, and many people made a decision to accept Jesus Christ as their Lord and Saviour.

In some places groups of Baptists have organized agricultural and industrial co-operatives.

We regard and accept *perestroika* as God's blessing on our country, as the only way to restore just social and economic relations and human rights.

A new period has begun for us Baptists who have had a painful experience of the history of church-state relations.

But the main goal is still the same: It is "Evangelism, Education, and Unity in Christ." Today, however, pure words are not so important as words and deeds in combination. Are we ready for this? I hope we are, because the restoration of human relations and the wonderful name of Jesus Christ are the ultimate hope of our century. □



Mr. Bichkov is the top executive of the All Union Council of Evangelical Christians (Baptists in the USSR). This article first appeared in the *International Christian Digest* and is used with their permission.

Russian Church Will Allow Ministers to Run for Parliament

The Russian Orthodox Church has decided to permit its clergy to run for some of the 2,250 seats in parliament.

In an interview with *Tass*, Patriarch Pimen, head of the Orthodox Church, praised the "morality" of Mikhail Gorbachev's reforms, and he pledged church support.

Church officials also said that as a result of the Communist Party Central Committee's mass rehabilitation of millions purged by Josef Stalin, they will form a commission to investigate and demand the recognition of clergy and laypersons who suffered for their faith under Stalin.

— *National and International Religion Report*

CONFESSING CHRIST

in a Pluralistic world

We live in a changing world. This is, of course, nothing new. The world has always been changing. But today the world is changing faster than at any other time in human history. The fact that the different peoples of our world are being forced into increasingly close contact with one another marks a noteworthy symptom of the change. More and more we are becoming aware of the vast cultural diversity of the world in which we live, not just as a matter of academic knowledge but as a matter of personal experience.

Hundreds of thousands of Canadians have had the opportunity of working or travelling in other countries thereby making friends among people of linguistic, cultural and religious backgrounds different from their own. Immigration has made it possible for many more Canadians to have this same experience without any need to travel abroad. The rural areas have yet to experience the full impact of this development but it has made our cities very different places from what they were a generation or so ago. In those days Hindus or Muslims or Buddhists lived in far off and exotic places. Today, and increasingly in the future, they are likely to be our neighbours. Hundreds of thousands in Canada today adhere to these and other non-Christian religions. This increases year by year.

This new consciousness of the reality of religious pluralism in our day presents the Christian church with a series of theological challenges which can no longer be ignored. How should Christians in our day respond to the claims of these other religions to be genuine recipients of revelation and valid paths by which human beings can find salvation?

Historically there have been two main theological approaches which Christians have adopted towards the claims of other religions. The first of

by Ron Wallace



THE EXCLUSIVE APPROACH

— Graphics by Ray Appèl

these, which can be characterized as *exclusivist*, has insisted that true revelation and salvation are to be found in the Christian faith alone. Biblical texts like John 14:6 (the way, the truth and the life) and Acts 4:12 (no other name) are often quoted in support of this position.

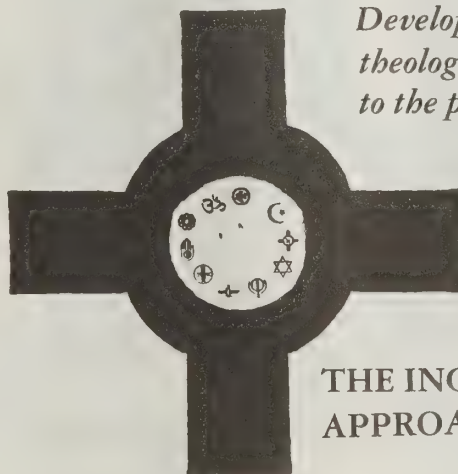
A second theological understanding of other religions, which can be characterized as *inclusivist*, acknowledges other religions as human responses to God's general revelation in nature and conscience. It recognizes the presence of some spiritual truth in them, though in a limited and incomplete form. Many upholders of this viewpoint maintain the possibility for adherents of other religions to be saved apart from an explicit knowledge of, and commitment of

their lives to Jesus Christ, as long as they live up to that portion of God's truth which their own religion affords them. If they do that, then, by God's grace, they can be included in the salvation which God has made available for all humanity without being explicitly aware of the name of Jesus Christ who has made this salvation possible. Scriptures appealed to in support of this approach include Matt: 5:17 (not to abolish but to fulfil the law and the prophets) and Acts 17:16-34 (Paul's speech at Athens).

Needless to say, both of these traditional approaches offend people of other faiths. Many adherents of other religions dismiss the Christian claim that salvation is to be found in Christ alone as narrow-minded arrogance. They see it as an insurmountable bar-

Developing an adequate theologi-

Ron Wallace, a minister of The Presbyterian Church in Canada, was 6 years with the Korean Christian Church in Japan. He is presently working on a Ph.D. at the University of Toronto, and is part-time assistant at St. Andrew's Church, Lindsay, Ont. He is a member of the Theology of Mission Committee.



*Developing an adequate
theological response
to the presence of a plurality
of religious beliefs,
is the challenge.*

THE INCLUSIVE APPROACH



THE PLURALIST APPROACH

Meet Peter Ruddell

(Interim General Secretary of the Board of World Mission)



— photos by Neville Stevenson

Peter was born and grew up in Hamilton, Ontario where he and his family attended St. John Presbyterian Church. He is a graduate of McMaster University and Knox College. He did post graduate work at the Presbyterian School of Christian Education in Richmond, Virginia. The 115th General Assembly appointed him Interim General Secretary of the Board of World Mission. He spoke with the editor during his holidays in mid-July.

Editor: *Can you say something about your faith journey?*

Peter Ruddell: I had the unique experience of having the same minister both baptize me and give the charge at my ordination. Naturally people like the Rev. Dr. N.D. MacDonald played a large part in my spiritual growth. I grew up with parents who had a simple and devout faith. God was assumed to be a part of life and the church always played an important part in our lives. I responded to the call to commitment through Christian Endeavour. The Rev. Tom Allan also had a big influence on me when he held a mission at McMaster University during my time there.

E. *What about your call to ministry?*

P. Again people played a big part. When Dr. MacDonald first suggested that I might consider the ministry I laughed, much to the embarrassment of my mother. The turning point came during an anniversary service in my home church at which the late Dr. Ritchie Bell spoke. I knew then I must consider the ministry rather than be the high school teacher that I had intended. That sense of calling has always held me in place even in dark and difficult times.

E. *What made you decide to take on this job as General Secretary of the Board?*

P. I felt a strong sense that it was a call I must respond to. I look forward to it as a new challenge where I can use my experience and gifts.

E. *Speaking about gifts, what are the ones that you perceive that you bring to this task?*

P. I believe I have skills in administration and enjoy that part of my work. I feel good about where I am in my faith journey at this time, a lot of which I ascribe to my experience in the Cursillo Movement.



I LOOK FORWARD

To being "a part of what I perceive as a whole new direction . . . arising out of Strategic Planning."

E. I particularly noted your reference to it in your acceptance speech during the Assembly. Specifically how has it helped you?

P. Now when I am fearful approaching a difficult situation I have a sense of people standing with me and praying for me. It has given me confidence and courage. I have a renewed sense of the reality and vitality of the Christian Community. I also feel my background in Christian Education will be helpful, especially the training I received at the Presbyterian School of Christian Education in Richmond.

E. People have described your job as the most powerful position in our church. How do you react to that?

P. Certainly it is a major responsibility, to be in charge of our missionary activity both in Canada and overseas. It also consumes a major part of the church budget. I remember a lecture during my time in Richmond in which the speaker said it was not politics, structures and systems that were wrong but the people that misused them. They were fine when they were used in the best interests of the church. I also see myself as a team player both in terms of my own board but also among the other boards and the whole church.

E. I have always imagined a kind of tension in your job between the task of administrator and visionary. Do you agree?

P. I believe the two must go together. Visions can only take wings when

you have good administrators. I see my primary task as raising the awareness in our church that mission is something that happens in their midst as well as overseas. With that in mind I intend to do very little supply per se. Instead I hope to develop a workshop that I could use with a congregation over a weekend or for a few days.

E. What are some of the major issues facing your board in the next few years?

P. Money is a real concern. Church extension is almost at a standstill because of the lack of capital funds. The solution is not to blame people for their niggardliness but to do a better job of telling our story, bringing excitement to the task, and developing commitment to mission. In the case of extension work we may have to look at new ways of doing it that are less capital intensive. It may also mean some changed relationships with our traditional mission fields. The church in Taiwan is now much larger and probably more affluent than we are. It's hard to break out of old patterns. We have more people willing to go overseas than money to support them. What does that say?

E. A frequent question of debate in the RECORD is the relationship of the Christian faith to other faiths. How do you respond to that question?

P. My own feeling is that if you are secure in your own faith then dialogue with people of other faiths

should not threaten you. When I say secure I do not mean that you take a superior attitude to other faiths. Such dialogue might help us to clarify and deepen our own faith.

E. You would not object to working with non-Christians in justice issues?

P. No, because part of Christian responsibility is to support wholeness and goodness wherever one finds it. One of the good things coming out of this debate about Christianity and other religions is that the board now has a continuing committee working on the theology of mission.

E. Another challenge is native ministries. The United Church has offered the natives an apology for past sins in overriding native religion. How do you feel about that action?

P. I thought it was a good idea. While ministering in Brandon, Manitoba, I often had the sense that we failed to understand the questions the natives needed to ask before we provided them with the answers. We failed to understand their whole approach to life that is so different from ours.

E. It is a difficult time for our church in Quebec as well, particularly in ministering to Francophones.

P. What will be our approach there? Too often in the past we didn't have a clearly articulated common approach to ministry among Francophones.

E. What do you look forward to most in your new calling?

P. The opportunity of being a part of what I perceive as a whole new direction for The Presbyterian Church in Canada arising out of Strategic Planning. We are shifting from a negative to a positive reason for our existence.

E. Do you see a special role for Presbyterians among the denominations?

P. Very definitely! We provide a strong middle of the road position on many issues. We avoid extremes and provide a balanced viewpoint with a strong biblical emphasis. I also believe there is more of a theological consensus in our denomination than in most. This is reflected for example in our *Living Faith* document.

E. What is the worst thing that could happen to you in your new job?

P. That I would not be taken seriously because it is an interim appointment. □



MY PRIMARY TASK

"Raising the awareness in our church that mission is something that happens in their midst as well as overseas."

Solidarity with believers in **CENTRAL AMERICA**

(What one congregation did)

Behind a high wall strung with jagged barbed wire sits a sister church. Emmanuel Baptist in San Salvador has a vigilant doorman who slides open a small window to question visitors before allowing them to enter. St. Cuthbert's Presbyterian in Hamilton-Emmanuel's twin-sits behind manicured hedges, open to all-comers, in a quiet, residential neighbourhood. Pastor Paul McCarroll shuts down the mike before he launches into his sermon. Pastor Miguel Thomas Castro Garcia would be difficult to hear above the roar of the street if it weren't for his sound system. The contrast is stark.

St. Cuthbert's, a university-oriented congregation, situated in the west end of Hamilton — a few blocks from McMaster — has a staff of one. Emmanuel has two full-time ministers and a staff of ninety. While St. C's many activities are carried on by volunteers, Emmanuel's orphanage, school, health centre, women's re-training programme and ministry to the poor in the surrounding countryside require a permanent contingent of workers. Bible study, as well as Sunday School and elders' meetings, take place after the exhausting work day ends; the church office opens at 7:30 a.m. and members often don't make it home until after 10:00 p.m.

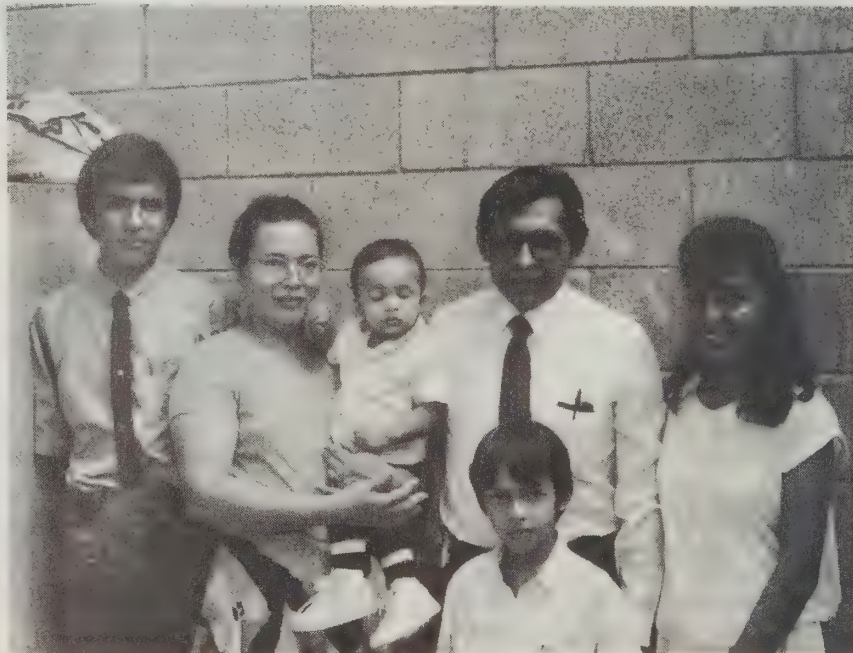
How it began

How did these churches begin their relationship? What brought about the twinning of two such incongruous congregations? In 1985, Joe Reed came to St. C's to talk to us about the idea of sponsoring an exiled pastor who was coming to Canada and needed a year's support for himself, Miguel Thomas, his wife, Lidia, his mother, Maria, and his two daughters, Gabriella and Lidia Maria. Miguel Thomas' brother, a church youth worker, had been shot. In the

by Barbara Hudspith



Street scene, Emmanuel Church.



Pastor Marataya and family.

months that followed, Miguel had been detained by the government. Freed because of the incredible pressure brought to bear by people around the world, Miguel and his family had been forced into exile. St. C's agreed to sponsorship. A house was bought, furnished, and a financial commitment agreed upon for living expenses.

On a humid day in early September the family moved in. Before long, pastor Miguel was asked to take on a Hispanic congregation that was beginning to meet at Wentworth Baptist Church in downtown Hamilton. Even though he and his family were never happy under their forced exile, they threw themselves into the work and ministered to the hundreds of Spanish-speaking refugees that began to flood across the borders.

Because of the growing relationship with Miguel and Lidia, St. C's began to learn about the Central American situation first hand and to want to be involved in other ways. A refugee committee was struck to help settle the staggering numbers of needy people who were sent to Hamilton for immigration hearings where they had no friends or shelter. Eventually a full-time co-ordinator was hired and a small army of volunteers began working in teams to find housing, furniture, clothing and food money for families and singles who found themselves at the bus station with no means of support. Church members served as hosts until housing could be found.

What was needed

Did Emmanuel need money for their various projects, we asked Miguel? Of course, but more than money, they needed people. They needed friendship.

During the summer of 1987 a group of ten went to visit Emmanuel for two weeks. Billeted in members' houses, relationships were quick to develop. After their return, letters began to flow back and forth to Pedro and Maria and Rosa, who were no longer simply names but friends. In 1988 another group from St. C's arrived — this time for a month's stay — and they became even more familiar with the projects that Emmanuel

was deeply involved in. Spanish lessons preceded both visits so that the visitors could understand some basic phrases and communicate a little.

Miguel and family, along with Sara Noemi — born in Hamilton — returned to San Salvador in 1988. But as the election approached the following spring, the situation became increasingly tense and Miguel asked us for international presence, for accompaniment. In ones and twos a stream of people began to arrive from Canada (some through connections with St. Cuthbert's and others from concerned congregations in Montreal). To show that outsiders are involved affords some measure of protection for Emmanuel workers as they drive about the countryside and continue to worship together.

To know that we care and share a solidarity with them as believers, that we are praying for them as they live in fear and uncertainty, means a great deal. This provides tangible evidence that the body of Christ worldwide is standing with them.

Asked to tell others

One of the requests that the Salvadoran community makes of us is that we tell others in North America about their situation and that we attempt to pressure our government to help relieve their oppression. We can do this at a distance as various groups ask us

to bring slides and to speak to them about our experience of El Salvador.

What has the twinning meant to members of St. C's? For those who have made personal visits, the relationship is difficult to describe without trivializing the experience or downplaying the richness. As one visitor put it, "We learnt about the importance and centrality of faith in a life that is constantly under pressure and in danger. We also learnt that people can continue to love and share with each other under extreme conditions, and that they too are very much like us with all our failings and false expectations. We came home feeling both enriched by the experience and troubled by the reality we saw."

For the members of the Canadian church, the majority of whom have not made a visit, there is another way in which twinning can become more of a reality. Solidarity is a word often thrown around in connection with the relationship between the two communities. But what does this mean in practical terms when we consider the physical distance and diversity of cultures? Perhaps to be in solidarity means that we should be involved in the same work that they are, work with the poor and marginalized, here in our own country. Perhaps in this way we share with them in an even deeper way. □

Mrs. Hudspeth is an elder in St. Cuthbert's Presbyterian Church, Hamilton, and is in her second year at Knox College.



George Breckenridge and Bob Hudspeth, with women from the San Martin Community. Emmanuel Church is helping them to resettle, by building permanent housing.

SONLIFE

on the Road

by Reg McMillan

Oh we are SonLife Members
 We wear the yellow and black
 We took The Carpenter
 To Edmonton and back
 We've learned a lot of lines
 We've built the props and set
 We've worked off our behinds
 And we're not too far in debt
 Oh SonLife Tour, SonLife Tour
 Bringing joy to all
 Fun and fellowship we've shared
 And a day at the West Ed Mall

(Tune: Jingle Bells)

SONLIFE took to the road December 16, 1988 after years of working together and many months of preparation. Who is to say when it all began? The first thought of a tour was planted by someone who saw the group perform at Congress '87 in Winnipeg. "Let us know if you are ever touring in Ontario." We looked at the map and decided that a western tour was more feasible in terms of travel. We looked at the school schedule and discovered a whole week open before Christmas '88.

February '88 the SonLife members prepared a supper for their parents. At the meeting that followed we discussed ground rules and commitments. Ten young people and their parents along with three leaders agreed to commit their time and energy to a full-length production. Two parents volunteered their vehicles and a week of their time. All the youth committed themselves to attend at least 75 per cent of regular meetings and 100 per cent of rehearsals for a coffee house in the spring and the full-length production for the tour. In addition they agreed to assist with all fund raising activities.

Once we signed the contracts there was no turning back. Letters were sent to 65 Presbyterian churches in Manitoba, Saskatchewan and Alberta.

Two leaders, Dale McMillan and Bonnie Zimmer spent hours and hours reading plays before they discovered *The Carpenter* written by Dorothy Clarke Wilson and published by Baker's Plays of Boston,



Front row, from left: Fraser McPhee, Dale McMillan, Cameron Towle, Brad Towle, Tracey Towle, John Towle, Darryl Race.
 Back row: Trina McPhee, Mary McPhee, Bonnie Zimmer, Darcy Chrisp, Rachele Pascal, Jason Pascal, and Reg McMillan.

Massachusetts. This two and one half hour, three-act drama contains the powerful Christian message that God's love and forgiveness can change lives. The message comes to life with laughter, tears, romance, suspense and joy. To our delight it contained the right number of male and female roles.

Six invitations chosen

Various events were held to raise funds for the tour, including a talent auction, yard sale, the presentation of five short plays and a coffee house.

On June 27 six out of the sixteen invitations we had received were chosen. Based largely on travel considerations they were Yorkton, Saskatoon, Lloydminster, Edmonton (including a day at the West Edmonton Mall), North Battleford and Sylvania.

On Sunday, September 11th, weekly 4-hour rehearsals began. While rehearsals took place upstairs

the people off stage worked downstairs building flats, painting, wallpapering, sewing curtains and pillows, trying on costumes, assembling a lighting system, and turning a Gestetner crank 45,000 times and a makeshift paper folder crank 5,000 times to produce the required publicity. During snack time a leader would tell a Bible story. Then we would discuss where a similar idea or story was in the play. This gave us an opportunity to discuss practical applications for our everyday faith and life.

Parents provided excellent support for the group in every aspect of the operation. When their help was needed they were only a phone call away.

St. James Presbyterian Church, Dauphin, Manitoba, with twenty-four active families was a tremendous support during every stage. Many donated and brought talents. Some supplied necessary items for the play. Chris Gregg spent many hours cross-stitching crests for the sweat shirts. The Watt family re-

quested that donations in memory of Alex Watt go to SonLife because of his support of youth ministry.

As the production dates in Dauphin approached, rehearsal time doubled to twice weekly. Two successful production nights in Dauphin put enough money in the bank to get us on the road.

Everywhere we visited we had the opportunity to meet new people. People who went out of their way to make our jobs easier: clearing the stage ahead of time, helping with setup, removing rails and building platforms, feeding us and even making sure we showered. Many generously gave donations above the requested fee.

A challenge each time

Our week together was a learning experience in itself, living and working together twenty-four hours a day. Despite low moments as well as high, many people commented on what a close group we were and how well we worked together.

Everyone had a job to do during setup and takedown each day. In an hour the chancel area would be transformed into the living room-dining room area of a 1930's home. Adjusting to the stage area available challenged us each time. The performers never missed a beat whether they had to accommodate a small stage, fewer chairs, a step in the middle of the stage or a squeaky stage. Their performances just kept getting better.

Everywhere we went young and old stayed behind to visit. As the last of the audience left, the cast and leaders turned their attention to props, sets and makeup, checking everything off to make sure it would be ready for the next stop. An hour later everything was packed in the trailer and the sanctuary was returned to its original state. Someone arriving then would not have realized anything had happened that evening. Not true, however, after the people who came and watched, who laughed and cried, they will never again be the same. Neither will we! □

Mr. McMillan is the minister of the Dauphin-Winnipeg Pastoral Charge in Manitoba.



On stage in *The Carpenter*.

Why I Didn't make it to General Assembly

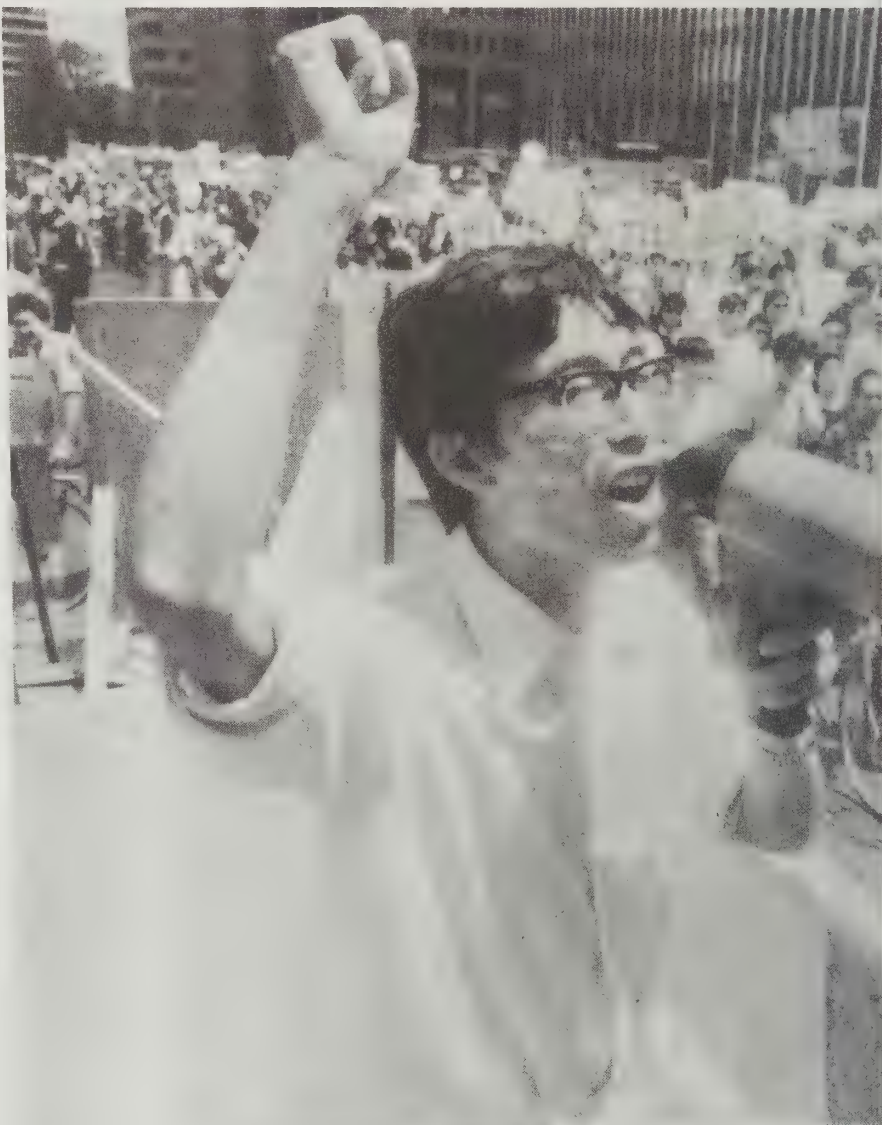
by Roberta Clare

From June 4th to June 9th, Presbyterians from around the country gathered in Montreal to attend the Church's 115th General Assembly. Although I live in downtown Montreal, an undemanding 30-minute drive to the suburb where the Assembly was held, I did not join them.

Many colleagues have since asked why, with the outwardly courteous but sharply inquisitive tone that implies the answer jolly well better be good. Voicing an answer requires charting a hazardous and diplomatic course between apologetic stammering and proud declamation. The dilemma might bear comparison with the visit of Ralph Waldo Emerson to Henry David Thoreau while the latter was serving a jail sentence for withholding taxes in protest of the Mexican War. "Why are you here, Henry," Emerson is supposed to have said. "Why aren't you here, Ralph," was the reply.

You will remember that as commissioners and observers of the 115th General Assembly were unpacking their bags on June 4th, Chinese Government tanks were rolling into Beijing's Tiananmen Square.

Here on the McGill campus grief, anger and fear for their families overwhelmed the Chinese student community. Telephone and telex communications with China were almost impossible to establish. Students listened to television and radio reports for hourly updates on the crisis back home. Unlike most students, Mary Chung (not her real name) reached her family in Shanghai within 24 hours of the first satellite pictures of violence in Beijing. When she asked



Dazhong Li exhorts the Montreal crowd during a June demonstration by Chinese students and community against events in China.

Zhejiang University students march
in the City of Hangzhou, China.
The banner says,
"Come shoot at me."



— Montreal Gazette photo, Richard Arless Jr.

what was happening out in the Shanghai streets, the operator cut the line.

The McGill students organized quickly. On Wednesday, more than 2,000 Chinese students and Canadian supporters marched from Dominion Square to Chinatown. McGill students invited me as their chaplain to participate in the demonstration and perhaps make a short address. Among the speakers calling for the Canadian government to denounce the Chinese government for its actions was Montreal Mayor Jean Dore.

As I marched beside one of the Chinese students — a champion athlete in her home country — a television crew caught up with us and asked (us) for an interview. This petite, soft-spoken student was suddenly transformed before the camera. Forcing back her tears, her words grew sharp and strong. Throughout the interview she held my hand with such a grip that I wondered whether she thought I was her source of strength. I now believe her strength came from the suffering Christ standing by the Chinese students, on the streets of Montreal and in Tiananmen Square.

McGill's involvement in the crisis was not limited to demonstrations at home. Twenty-nine McGill students were studying at Zhejiang University in the City of Hangzhou. The residence across the street from the Canadians housed the Zhejiang Univer-

sity student leaders. Jeffrey de Fourestier, co-ordinator for the McGill University group, remembers being awakened from his sleep when news of the Beijing massacre a thousand miles away reached the campus through the student underground. "The noise was incredible. Bottles were being thrown out of windows and smashed on the ground below." De Fourestier explains it was a symbolic gesture: the name of the Chinese leader Den Ping means "little bottle."

In Canada, the press carried no reports about the city of Hangzhou. University officials couldn't get a line through to de Fourestier until Monday afternoon. Spouses and parents waited anxiously for news. Although de Fourestier's first report, that there were demonstrations but no rioting, quelled initial fears, the matter of getting the students out of China was still problematic. University officials spent three days in contact with de Fourestier and External Affairs in Ottawa organizing flights out of China.

De Fourestier described the departure scene of the Canadians on Thursday as "madness." When word arrived that flights had been booked, the students had one hour to pack their bags. "Nobody had time even to say goodbye," recalls de Fourestier. Only five seats were available on a direct flight from Hangzhou to Hong Kong. The other 23 students boarded a bus draped in

Red Cross and Canadian flags and made the five-hour trek overland to the Shanghai airport to catch a flight to Hong Kong.

De Fourestier stayed behind at Zhejiang University to tie up loose ends and help a group of West Germans leave the country. By the time he left Hangzhou on Friday, the situation had worsened. Although Hangzhou had never officially been under military occupation, the strong arm of martial law was visibly tightening its grip. The first few days following the Beijing massacre, there was no change in the military presence, reported de Fourestier. But from the time the first McGill students left on Thursday to his departure on Friday, armed soldiers had been posted at the airport, all luggage was now routinely searched and the public was noticeably jittery.

By Friday evening, all McGill students were out of China, and here at home the last "i" had been dotted and the last "t" had been crossed on the General Assembly business. Was there a connection? Should there have been?

The General Assembly overture "protesting in the strongest terms the massacre of unarmed civilians by government forces" was vital. It strengthened the morale of churchgoers watching the terror unfold. It served as a witness to Christ in the world: "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." (Matthew 10:9)

It also told Presbyterians that General Assembly need not be exclusively a housekeeping exercise; that the world's suffering is also very much central to the business of the church. In this case, we didn't need to go to China to witness the suffering of the world. It was here at home, in Montreal, and in other Canadian cities.

Dr. George Tattrie, the Presbyterian Chaplain at Brock University, advises chaplains that they should always make time for the unexpected. I



Here the Zhejiang students carry funeral wreaths. The banner on left says, "Fight for democracy to the death."



Barricades in the streets.

was on the McGill campus the week that General Assembly met — listening, counselling and waiting.

The University is a powder keg of news that is about to happen. Listen to what people are talking about on campus in the fields of research, politics, ethics and you can feel the pulse of society. One Sunday after attending a Protestant church service just off the Zhejiang University campus, Canadian students became engaged in a conversation about the celebrated third chapter of Ecclesiastes, "There is a time for everything and a season for every activity under heaven, a time to be born and a time to die . . . a time to kill and a time to heal." De Fourestier recalls the students asking:

"Was this a time to die or a time to kill? How can we tell?"

It is my hope that the Church will always have time to provide an answer, however pressing its business at home. □



Ms. Clare is the Presbyterian-United Church Chaplain at McGill University in Montreal, P.Q.

FROM THE MODERATOR

Harrold Morris

"The way of PEACE"



Some say that forgetfulness signals old age. I don't think that's true, especially in the month of November. Those of us of the older generation — and statisticians tell us that includes a lot of Presbyterians — find that the eleventh of November holds special meaning, connected with our memories of wartime, and our hopes for Peace. Some of you remember the First War, 1914-1918; many of us have memories of the Second War, 1939-1945. Memories of people directly and tragically involved in those conflicts and others since such as the Korean War, remain precious and worthy of remembrance.

Our memories of past wars, terrible in their own way but largely limited to the geographic areas directly affected, can fool us into thinking that the same would be true of future conflicts. Nothing could be further from the truth. The world has changed in the last forty-five years. Not changed, unfortunately, in that nations disagree less, but in armaments both possessed and planned. If a major conflict should happen, civilization as we know it would likely be destroyed. This planet might well become uninhabitable.

Our concern for Peace should not be motivated primarily by our own self-interest and the hope of saving our own skins. Rather, the tragic situation of millions of people who lack the necessities of food, shelter, health care and education, with which to make a reasonable life possible, should drive us forward in a quest for Peace. The so-called "defence spending" of many nations, including our own, I find obscene, especially when we consider the particular needs of individuals for the basic essentials of life. Admittedly, many of the problems of the disadvantaged will not be solved by simply "throwing money" at them, but financial resources will be a part of finding the answer. More financial assistance for housing, health care (including research), education, and other social needs could be available if less were channelled to defence projects.

Easy answers are unavailable in our search for Peace. In whatever ways possible, Christians need to work for Peace. Find the ways that

"sit best" with you personally. Some will prefer to write letters to Members of Parliament, while others will gladly march in Peace demonstrations. In the absence of immediate results we must persevere to try to make Peace a reality for both the present and future generations.



You will have noticed that I've capitalized the word "Peace" in this column. I wanted to emphasize that God desires Peace for us and all humanity. The Prophet said that one of the names of the Messiah would be "The Prince of Peace." When the Messiah, our Lord Jesus Christ, came, he promised, "Blessed are the Peace-makers, for they shall be called the children of God." As responsible children of God we strive for Peace. May we be diligent and active in our search for Peace, in all places, with all people.

And may the Peace of Christ be with you. ☐

Harrold Morris

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Row at Auschwitz

FOR SEVERAL MONTHS newspapers have carried reports of a dispute at Auschwitz. In 1984, an old theatre building directly adjacent to the Auschwitz death camp was sold by the Polish Government for use as a convent by Carmelite nuns. Its presence along with a conspicuous cross at the entrance to the convent offended many Jews.

In 1987 a group of Roman Catholic and Jewish officials met in Geneva and agreed that the convent should be moved. However, the agreed-upon deadline for the move of February 22, 1989, was not met. Protests ensued. In September the Vatican announced that indeed the convent would be moved and new facilities built elsewhere.

Dr. Heather Johnston, well known in the Presbyterian Church for her work within both the World Council and Canadian Council of Churches, visited the Carmelite convent in July of this year. Her father had been a member of the anti-Nazi Confessional Church in Germany during the Second World War. Heather describes the experience of being taken through Auschwitz as "one that I will never forget until the day I die." After seeing Auschwitz she "then wanted to visit the convent, to talk to a sister, woman-to-woman, hoping for a sharing of feelings."

What follows is Dr. Johnston's own account of that memorable experience.

Controversy swirls around this convent, located near the Auschwitz death camp.



OSWSIECIM, POLAND

“*Arbeit Macht Frei*” (work brings freedom): this diabolical slogan cast in iron hangs above the gate through which over four million people, most of them Jews, entered - never to leave alive.

On a lovely summer Sabbath my husband and I visited Auschwitz. The horror, disgust and shame evoked in that hellish place will remain for ever etched into our very beings. Auschwitz-Birkenau was the prime centre of destruction, a major part of Hitler's “Final Solution.”

Leaving through the same gate and driving some 500 metres just outside the barbed wire, we arrive at an imposing, somewhat dilapidated building surrounded by a high cast-iron fence. A theatre to entertain German troops, then a storehouse for Zyklon B gas (used for mass murder) — here fourteen Carmelite nuns reside. There are obvious signs of renovation: frontsteps and cornices of columns at the entrance are being fixed up, piles of sand and bricks at the ready. I ring the bell and eventually a young nun comes to the gate. A journalist from a Polish TV-network waits along with me. He tells me that the previous day (July 14) seven American Jews had climbed over this fence and demonstrated, banging on the door, singing “We shall overcome.” The young nun appears nervous; she does not open the gate. I explain my mission: a face to face encounter, desiring

a. to try and understand the Carmelites' position;

b. to share a perception which reflects a deep commitment to Christian/Jewish dialogue and relations.

She takes my calling card. After considerable time she returns. I am to find an interpreter. One of the guides at the camp, teacher of economics at the University of Oswiecim, is most helpful. He was completely unaware of the “notoriety” of this little convent.

Finally, we are admitted. My translator and I sit in a tiny room in front of a confessional screen. Sister Maria Teresa Magiera, a woman with

a twinkle in her eye, appears behind the iron grille. First we establish some facts:

— there are fourteen nuns; *three* of them live in seclusion;

— in 1984 the city of Oswiecim offered them this building for 99 years;

— the property touches the barbed wire of the camp compound;

— a large wooden cross is free-standing beside the building, surrounded by what I perceived to be Stations of the Cross.

“... Sister Maria simply did not understand why their presence causes concern,”

Then follows a lively exchange of perceptions. Though aware of the fact that their presence so close to what many regard as a uniquely Jewish shrine, Sister Maria repeated several times that they themselves had *not received one single official communication*. It would appear that none of the actors in this drama — be they representatives from Rome, Geneva (World Council of Churches, World Jewish Congress), or Heppenheim (International Council of Christians and Jews) — has personally or through correspondence approached the Carmelite sisters! While world leaders discuss the sensitive issue of a small Carmelite convent bordering the Auschwitz Concentration Camp, the people directly involved are not party to such discussions.

At no time did Sister Maria indicate that *they had agreed to move*, as stated in letters by the Superior General, Father Sainz de Baranda (February 9, 1989 and by Cardinal Decourtray, France (February 16, 1989). (I was not aware of these until after my return from Poland.)

In spite of repeated efforts to make her aware, Sister Maria simply did not understand why their presence causes concern, indeed deep anguish. “Long before Jews arrived, many Poles (half a million) died here.” She spoke of Maximilian Kolbe, a Ro-

man Catholic priest who offered his life in exchange for that of a young father, who is still alive today. Half of all priests murdered by the Nazis were Poles. Auschwitz has particular meaning for Polish people. “Why don't Jews erect a synagogue or monument of their own?”

In response to my question if Pope John Paul II were to exercise his authority and ask them to move she says, “Our Pope will not tell us to move; he comes from here!” Though aware of plans to build a centre further away from the camp, a centre of which they would become a part — Sister Maria forcefully states, “Nobody can force us out of here; we live here legally, we have many letters asking us to stay.”

During the 90-minute discussion I endeavour, again and again, to share deeply-felt views and sentiments of the holocaust and about this very place, but did not sense an echo at all.

I ask Sister Maria: “Surely the essence of our common Christian faith is love. Couldn't the convent, out of concern and love for the Jewish people, move?” Adamantly, she replied: “I don't see why we should.”

I sadly *conclude* that more than the confessional screen separates us. The nuns do not intend to move. Arguments in support of a move seemed to fall on deaf ears.

I believe it is vital that the Carmelite sisters themselves become involved in the planning for relocation. While Auschwitz-Birkenau is the symbol of the Shoah, there is strong identification of Polish people with Auschwitz.

With hardly any Jews left in Poland and obvious signs of a powerful Roman Catholic Church, where do we go from here? □



Dr. Johnston is a member of MacNab Presbyterian Church in Hamilton, Ontario, and President of the Canadian Christian Jewish Consultation.

Gregor Reid

1989 Proclaimers



Sitting in a restaurant listening to Pat Methany's inspirational *Last Train Home*, I couldn't help but think of the songs that have uplifted me in 1989. The early summer brought us *The Living Years* from Genesis' Mike Rutherford (Atlantic Records). This magnificent song deserved the endless airplay and must have touched many souls with "Say it loud, say it clear . . . don't give up and don't give in." He expresses sadness at not showing love when his father was alive. "I wasn't there that morning when my father passed away, I didn't get to tell him all the things I had to say . . . I just wish I could have told him in the living years." A very moving song.

The summer concert scene provided an exciting duo of Howard Jones with Midge Ure. The latter is noted for his success with Ultravox and Live Aid. His single *Dear God* from *Answers to Nothing* (Chrysalis) has a brilliant guitar solo and lyrics that have depth and meaning, "I'm a simple man with simple words to say . . . and we need to know there's something good . . . Dear God, is there somebody out there, is there someone to hear my prayer."

My top three late summer hits were ex-Eagle Don Henley's Bruce Hornsby song *The End of the Innocence*, a catchy, romantic story of growing up in the modern world. Secondly, Split Enz founder Tim Finn's ballad *How'm I Gonna Sleep*, ironically given morning airtime in Toronto. The third pick is by ex-Smiths Morrissey, *Suedehead*, a dance song with an uncharacteristically uplifting tone. However, my choices for 1989 are perhaps more like proclamations.

I must confess to thinking how awful the single *Letter from America* by the Proclaimers ("This is the Story"; Chrysalis; Craig Reid on vocals, Charlie Reid on vocals and guitar) was when I heard it over a year ago. Their dreadful Scottish accents and silly lyrics about a railtrack from Miami to Canada and sailing from Wester Ross to Nova Scotia did nothing for me. Alas, listening more proved me wrong. Their music is a tribute to their roots. Proud and conscious of their accents "I've been so sad since you said my accent was bad," they show that national pride

still has its place, especially on their brilliant new album *Sunshine on Leith*.

Amidst the shouts and sing along chants, their music is often bluesy, always pure, crisp and clear and their message strong. They express concern for the minority, a "hot" topic in the UK, USSR, Canada and elsewhere. "What do you do when democracy fails you . . . time is running out. What do you do when minority means you." They are unashamed to profess their faith — "Sean, I sat awhile on clouds to ask God if he's living, I should have spent the time on knees in thanks for what he's giving." "Thought that God had failed me, thought that prayers were useless . . . then I met you." But the best of all, "My heart was broken . . . sorrow, sorrow . . . you saw it, you claimed it, you touched it, you saved it . . . my tears are drying . . . while I'm worth my room on this earth, I will be with you. While the Chief, puts sunshine on Leith, I'll thank him for his work and your birth and my birth." The Proclaimers will grow on you.

As for Van Morrison's latest album, *Avalon Sunset* (Polygram) — buy it and enjoy. The music is excellent, evangelical lyrics first class and the spirit is warm. "There's a love that's divine and it's yours and it's mine . . . He'll lift you up and turn you around . . . When will I ever learn to live in God . . . He gives me everything I need and more." □

Dr. Reid is Assistant Professor of Surgery and Microbiology at the University of Toronto, carrying out research at Toronto General Hospital.



GO ...
AND
TELL ...

A LIVELY STORY:

Historical Sketches of the Women's Missionary Society (Western Division), 1864-1989. Produced by the WMS(W.D.). Toronto, Ontario, 1989. \$10.00.

A Lively Story was off the press just in time for the WMS anniversary celebrations in London, Ontario, May 26-28, 1989, celebrating 125 years since the formation of the first Presbyterian women's group in Montreal in 1864, and 75 years since the amalgamation of the three existing societies into one in 1914.

In its 320 pages are reflected 125 years of women's work in The Presbyterian Church in Canada. *A Lively Story* is not just a continuation of the last history book *Call and Response* produced in 1964 but a fresh look at the entire 125 years of service in our church.

A Lively Story lives up to its name. With enthusiasm and a sense of humour, the many tales are told. From every Synodical the stories of local history and service were lovingly compiled and edited by Jean G. Campbell of Winnipeg. Included in the many contributors were Mary Whale who wrote the "Overseas" chapter and June Stevenson who wrote the story of "Our Publications."

This substantial book moves across our great country from the pioneer servants who helped to open up the west, to today's women active in towns and cities, studying, praying, and making mission happen through their financial contributions, and the gifts of their time and talents. The women who formed in 1864 to help meet the needs of French-speaking women and children had the same spirit of dedication as their sisters who went to the Klondike in 1889, who opened hospitals and schools on the prairies and, who today are meet-

ing the challenging issues of our time.

The history of women's work in The Presbyterian Church in Canada is the story of proclaiming the Gospel in Asia, the Caribbean, Africa, Taiwan (Formosa), India, China, Korea, Japan, Nigeria and Guyana. It is the story of men and women who brought, not only the Gospel but medicine and education and who today work in many places under the difficult conditions of civil war and under non-Christian governments.

It is a story of people. If any name has been left out of this story, it is purely accidental. Details have been painstakingly researched (to the point of discovering errors in earlier historical material). Those who are interested in the history of mission must read the story themselves and relive the exciting history.

Paddle a canoe across the Saskatchewan River with Lucy Baker, relive the invasion of Manchuria with Mildred Gehman, teach with Ted Sivers in Beirut and you will experience mission in the truest sense.

A Lively Story with its striking red, white and blue cover contains over sixty photographs dating back to the late 1800s. The production was assisted by a grant from the Canadian Anniversaries Program, Department of the Secretary of State of Canada. Get your copy now.

L. June Stevenson

Ms. Stevenson is the editor of the *GLAD TIDINGS* magazine.

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

Neighbors: Muslims in North America

by *Elias D. Mallon*. Friendship Press, 1989. \$6.55

The average Canadian, on hearing the word "Muslim," probably equates it with Arab, terrorist, or camel driver, not neighbour. This little book forms a collection of interviews between the author, who is active in interfaith relations in New York City, and people of Muslim

faith, who presently live in North America. This cross-section of Muslims including a professor, a student, an engineer and a homemaker, each describes what it is like to live as a practising Muslim in North American society. Most were born into Muslim families but some chose the way of Islam as adults. All express the opinion that many misconceptions and misunderstandings about their religion prevail on this continent. They see themselves as middle-of-the-road, ordinary citizens who want to contribute their best to society.

For those who do not know Muslims personally, or are interested in befriending people of Muslim faith, this book will serve as an excellent introduction. Nearly three million North Americans practise Islam. Christians may find much to admire in their devotion, and their desire to submit to the will of God, as Muslims understand it.

Muriel Barrington

Mrs. Barrington is active in the Women's Missionary Society and a member of St. Paul's Church, Ottawa.

continued

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God is One: The Way of Islam

by R. Marston Speight. Friendship Press, 1989. \$6.50

The author, who works in Christian-Muslim Relations in the U.S.A., lived many years in North Africa, and often participates in international conferences for dialogue between Muslims and Christians. He supports the premise that the two faiths have much in common. In this book, he strives to outline the foundations of Islam, its patterns and themes. He describes the background to much of the fear that the resurgence of Islam produces in many North Americans. Christians are encouraged to listen to Muslims and "join them in a contest

of good works, showing sincere honor to them and to their works of righteousness." In this way, the author believes we will avoid the strife of religious antagonism.

He explains why it is important to know about Islam, the religion of about a billion people. Going on, he then describes the historical setting in which the founder, Muhammad, "received" the writings of the Qur'an over a period of 23 years. Islam, he contends, concentrates on the duties of its believers more than doctrine. The duties of worship include the five pillars of Islam, the best known to outsiders being the daily ritual of required prayer. The description of the duties of human relationships is

admirable.

Speight summarizes the great themes of Islamic life and describes the difference between the Sunni and Shi'a groups, as well as the cultural diversity and overall unity of the faith. The themes of Islam include a strong sense of community, peace, obedience to divine law, and God's mercy.

The latter part of the book points to similarities and differences between Islam and Christianity and urges understanding and respect on the part of Christians, to whom he is writing.

The book is readable and informative. Some readers may find it difficult to reconcile the author's positive interpretation of what the Qur'an teaches, with what is currently happening in countries with Islamic governments. Also, the author places little emphasis on the uniqueness of the Christian gospel. Nevertheless, he succeeds in stressing the importance of learning and listening, and showing Christ's love to those with whom we differ.

Muriel Barrington

Prometheus Rebound: The Irony of Atheism (Editions SR, Volume 10)

by Joseph C. McLelland. Wilfrid Laurier University Press, Waterloo, Ont., 1988. \$16.95

In a work of mature scholarship, Professor McLelland addresses the central intellectual issue implied in the term "theology," which is also a prevailing concern in most of Western philosophy. He reviews and analyzes key engagements in the perennial strife between theism and atheism, or atheism.

The discussion is shaped through a motif suggested by the classical Greek myth of Prometheus. Assigned a creative role in the origin of human beings, Prometheus ascended the heavens to steal fire from the sun, affording therewith a gift of superiority to the human creature. In anger over the apparent threat to his supreme authority, Zeus has the Titan chained to a rock, the prey of vultures until finally unbound by the heroic Hercules.

After reviewing development of this mythical theme in Greek drama, McLelland depicts a continuing contest between the two protagonists as expressed in western intellectual his-

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tory. The interpretive power of the myth is reflected in a Promethean will to power and freedom which continually challenges the classical view of the divine being as unqualified, absolute power. Typically, the contest has been so focused as to demand absolute submission or total defiance

In the major section of this book the author calls to witness an impressive range of thinkers drawn from both systemic and literary modes of philosophical discourse, demonstrating a growing Promethean assertion of the human spirit. The appropriateness of his motif is evidenced by its recurrence, in explicit literary themes, in such disparate writers as Goethe, Shelley, and Marx.

The irony in this development, from the point of view of Christian theology, is that central Trinitarian and Christological doctrines had not been interpreted and upheld with an authority which might have provided alternatives to the popular simplistic view of divine being. McLelland implicates Reformation theology likewise in this failure. In reaction to the humanistic turn of the Enlightenment and the rise of scientific consciousness, the first major Christian response was a deistic concept of God that placed the divine out of reach of human experience.

The irony of atheism, which is the book's central thesis, is that, in the last few decades in particular, the unqualified assertion of the death, or eclipse, of God by such writers as Nietzsche, Freud, Camus, or Sartre has amounted to a hollow victory for the Promethean spirit. In fact, Prometheus has been rebound. We have seen the rise of a humanism which has passed over into becoming Zeus, adopting the absolutist claims of the latter. The now deified human being has been left lonely and bereft of the otherness needed for self-definition.

McLelland deplores the fact that Christian theology in the main has allowed itself to become boxed-in to a theism perceived as inverted omnipotence. Instead, a relational view of God is implicit in an incarnational theology which highlights the theology of the Cross — a suffering God. It is implied too in the concept of covenant

SUGGESTION BOX

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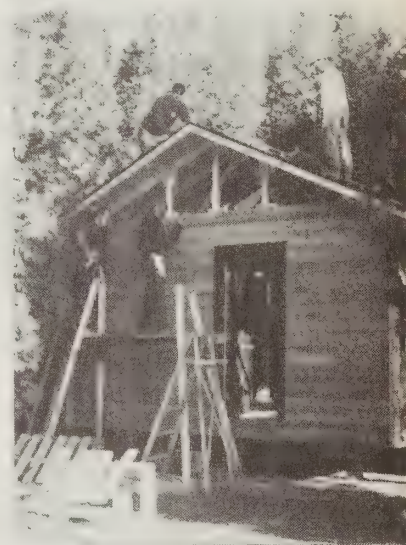
The Men's Fellowship Club of Elmwood Presbyterian Church in London, Ontario, decided at its first breakfast meeting in September, 1988, that it would build and donate a sleeping cabin to Kintail Camp. The cabins that have served since the beginning, sixty years ago, were in urgent need of replacement. Also, the additional use of the camp by adult groups begs for more accommodation.

Camp Kintail provided us with working plans. The cabin was to be 16 x 24 feet. We have two or three men who are familiar with carpentry. So with their expertise and the willingness of the rest of us, we laid out our plan. The framework was done in sections during the winter in members' garages by various teams. Before we knew it, the work was finished. Much good fellowship was enjoyed along with the not so enjoyable odd mistake that had to be re-done.

We took the frame to Kintail the last week-end in May, 1989. We arrived there about noon on the Friday and had the cabin completed and ready for the presentation to the Camp Board at 3:00 p.m. Sunday. At that time it was dedicated by the Rev. Rick Horst, chairman of the Camp Board, and Scott Sinclair, the camp director. A bus-load of church members from London gathered with some local folk for the ceremony.

The materials for the cabin cost approximately \$7,000. This included the sleeping bunks. Cash donations from church members helped pay for it, although we have not completely paid it off as yet. It gives us something to work for this winter. Besides, we are in debt to a fund in our own church, where the interest rate is very reasonable — nothing!

Someone said, "the greatest satisfaction in life is the completion of a job well done." This is doubly so when the job is to assist in Christian living. The thirty regulars who make



up our Club plus all of the members at Elmwood Avenue Church have felt that satisfaction.

Camp life provides an exceptionally fine environment to experience the pleasures of Christian living, especially for children and youth. Let's make sure our Presbyterian Camps, wherever located, have the facilities and personnel to do the job. We must grasp the opportunity to be good stewards of all that God has given us.

Submitted by M. W. Chalmers on behalf of the Men's Fellowship Club of Elmwood Avenue Presbyterian Church, London, Ontario.

This is a book which begs a sequel. The historical review is a valuable and necessary exposé of the destructive clash between a heteronomous (alien) view of God and an autonomous (atheistic) humanism.

What the thesis proposes in effect is a restatement of the divine-human relation more faithful to the experience of Israel and the Church. Professor McLelland offers only a brief
continued

GLEANINGS

Peace is not the product of terror or fear. Peace is not the silence of cemeteries. Peace is not the silent result of violent repression. Peace is the generous, tranquil contribution of all to the good of all. Peace is dynamic. Peace is generosity.

— **Oscar Romero**

Question: In what sense do you pray that this Kingdom might come?

Answer: That day by day the Lord may increasingly bestow His grace upon them until He has filled them completely; moreover, that He cause His truth to shine more and more and manifest His justice, so that Satan and the powers of darkness may be put to confusion, and all unquity be destroyed and abolished.

— **Geneva Catechism**

"Prayer is not a tack-on to the rest of our lives. It is not a duty or an obligation . . . Prayer is the expression of the intimacy of the relationship we have with God . . . It is a cry of our hearts in response to God."

— **Roberta Hestenes**

"There is good news, even for those who have to accept the label 'One of God's Minority Churches.' That should not traumatize or terrorize us. Sometimes the Lord will replace the multitude with a special obedient minority."

— **James Forbes**, pastor of Riverside Church, New York City, speaking to the General Assembly, Presbyterian Church, U.S.A.

I could have made better use of my life, but I did try hard to do one thing. That was to persuade white South Africa to share its power, for reasons of justice and survival. My efforts do not appear outwardly to have been successful. There are two things to be said about that. The first is that one does not uphold love, justice, and mercy in order to be successful, but because it has to be done. The second is that one has no means of measuring. One is no more than a worker in a kind of apostolic succession. All one can say is that one has had some noble predecessors, contemporaries, and successors.

— **Alan Paton**, in his autobiography, *Journey Continued*

Books

continued from previous page

glimpse of how he himself might proceed.

Prometheus Rebound is not an easy read. Those who are not versed in the history of ideas in the West may find the allusive and summary characterizations of complex philosophical concepts difficult to follow. It could be sufficient, however, for an individual reader to concentrate on parts of the review in which he or she is better versed, most likely finding there a sufficient demonstration of the underlying thesis.

James Farris

Dr. Farris is Professor of History and Philosophy of Religion and Christian Ethics at Knox College, Toronto.

"Letters to Marc about Jesus"

by *Henri J. M. Nouwen*. Harper and Row, San Francisco, 1987, 1988, 85 pages. \$17.50

This book consists of a series of letters in which Nouwen shares his personal search for Jesus with his 19 year old nephew Marc, a young man, who has been raised in a milieu of secularism and materialistic prosperity. Throughout its pages the author maintains a tone of openness, vulnerability and piercing honesty. It should be noted, however, that as Marc has already indicated a growing interest in knowing Jesus more deeply, the letters are not so much a defence of the Christian faith as nourishment offered to help sustain Marc—and the reader—on the spiritual journey.

Father Nouwen offers us food which has been gathered from his personal journey. We find the author's deep insights into the nature of the spiritual life, issues of social justice and the Eucharist. In fact, each chapter contains excellent meditations on the Eucharist that are useful, either for one's own personal devotions or to help form the basis of a Communion sermon.

In one sampling Nouwen writes of the spiritual life in the following way:

"Spiritual life is life lived in the spirit of Jesus. I've spoken of the Eucharist as being the centre of that life. Jesus is more, much more, than an

important historical figure who can still inspire us today. In the Eucharist he sets us free from constraint and compulsion, unites our suffering with his, forms a fellowship in shared vulnerability, offers us a love that forgives even our enemies, and helps us to see God in the seclusion of the human heart. Where the Eucharist is, there Jesus is really present; there too the church really is a body, and there we really do share, even now in eternal life." (p. 82)

Finally, Nouwen states near the end of his book, perhaps prophetically, "Nevertheless I'm deeply convinced that the greatest spiritual danger for our times is the separation of Jesus from the church . . . I've yet to meet anyone who has come closer to Jesus by forsaking the church."

This book will amply reward the one who takes the time to read it carefully and unhurriedly.

Gunar Kravalis

Mr. Kravalis is minister of St. Andrew's Presbyterian Church in Aurora, Ontario



Entering the World of the Small Church: A Guide for Leaders

by *Anthony G. Pappas*. The Alban Institute, Inc. publication, 1988. \$11.50 U.S.

Anthony G. Pappas has done more than write a book about "Entering the World of the Small Church." What he has done is explore a model of church that functions within the context of a folk society. He envisions a radically different type of church to the dominant model. It would be future controlling, governed by planned goals and objectives, and following the model of modern society.

With his obvious love of the small church, he gives insights and helpful practical information for pastors ministering in small congregations. I read the whole book, however, without finding any mention of the numerical size or geographical location of the folk church. As it turns out, I think he meant a church in a commu-

nity of 600 that "gathers about two dozen for a business meeting, three dozen for worship, and four dozen for covered dish suppers." In the final analysis it did not matter that he neglected to specify the size and location because the dynamics of which he writes, in my experience, exist in larger churches and larger communities as well. For example, the following description could apply to many churches: more motivated by heritage than the future; relationships than abstract realities; learn from experience more than analyzing; respond to immediate rather than distant needs.

I would recommend this book to anyone who is involved in the renewal of our church, serving on committees dealing with troubled congregations, or trying to make sense of what happens in many of our congregations large and small. It is a particularly helpful book at this time in our church's life when we are in the process of strategic planning. As a small denomination, do we sometimes behave like a small church?

Jean Armstrong

Mrs. Armstrong is the minister of Glebe Presbyterian Church, Toronto, Ontario.

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Letters

continued from page 4

The purpose of the Church

I think that most Christians could agree that the primary concern of the Church should be the salvation of souls. Salvation begets moral behaviour and although the maintenance of moral standards in and of itself does not necessarily beget salvation, the Church has rightfully stressed moral teaching. No one would quarrel with the Church (as a secondary goal), attempting to better the human condition in a material way. However, the Church is *uniquely* suited to effect salvation while it is only one of many institutions able to improve the world from a political, and/or economic perspective In my opinion the traditional Protestant churches have inappropriately emphasized secular concerns at the expense of the profession of and the creation of faith

Much of the Church's activity is concerned with the material and the overtly political. What is more, some

of the more important moral issues are not addressed. I am concerned that my church (unlike many evangelical churches) has not taken a more active position in the abortion debate.

What possible Christian argument may be put forward for failing to vigorously oppose the massive slaughter of innocent beings for the sake of convenience (the true "indication" for most abortions performed in this country)? One wonders without any way of knowing, if this inertia stems from a reluctance to attack a position that is so closely identified with the "liberal" political agenda

This is most certainly not a suggestion that the Church abandon its role as a force for good in the material world. Paul tells us that good works are important. But he also tells us that good works result from faith and they are meaningless without faith. By adopting trendy political views at the expense of ignoring faith as a goal in itself, and by avoiding one of the great moral issues of our time, the

Church enhances its position with no one but the faithless.

Many of the points I have raised are perhaps less applicable to The Presbyterian Church in Canada than to some of the other "traditional" Protestant churches but I do not feel that our church's record differs substantially from that of many others. I feel that it should

Ian Malcolm,
Montreal, Quebec




Children at Communion

The issue of whether children may be given the elements at Communion is currently the subject of some debate. May I offer a personal view?

The significance of young adults entering into full membership of the Church upon completion of a course of instruction followed by a Service of Reception is considerably reduced if the procedure is robbed of its one tangible symbol — the right to partake thereafter at The Lord's Table. If, as children, these young persons have already eaten the bread and drunk the "wine," then there is no actual change in terms of a symbol of their graduation to full membership. I think this is a great pity. I remember very well the anticipation I felt all through my childhood years and the expectation with which I looked forward to attaining full adult membership in the Church in which I was raised, when I would be able to join with the adults in my family in receiving the bread and "wine." To advocate letting children partake is to include them in a rite of which they can have as yet little grasp of the full significance.

In those denominations where it is the custom for communicants to walk forward to the Communion rail, an admirable compromise is possible. The minister can bless the children by laying a hand on their heads, saving the administration of the elements until such time as the young persons assume full church membership. This compromise is not available to Pres-

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byterians, but it should be possible to put into the liturgy a prayer for the blessing of the children who are present.

Do not let us contribute to the current trend of denying to children the experience of childhood. They have instant gratification — as have we all! — on so many levels that it is well for them to dwell for a few years on what church membership means before attaining it. Perhaps they will then make its acceptance something more of an act of personal will and choice.

Alan Cowle,
Toronto, Ontario

Imbalance of Photos

Is there really life after Ontario?

When I was growing up on the shores of Lake Ontario I struggled with this conundrum. Praise the Lord, I've been saved! My testimonial comes from the land where it's our responsibility to put the Sun to rest each night. Actually, from the shores of a tiny B.C. lake, not too far from the ocean.

But every time I look at the pictures in the *Record* that question haunts me one more time.

The September issue was no exception. Of eighteen pictured current events seventeen took place in Upper Canada and there was one from just beyond Lower Canada. For the benefit of any new Canadian readers my reference is to original names of Ontario and Quebec.

We love you, and we certainly can't say enough about the fantastic financial support received from the Board of World Mission back East.

But you get the "picture?"

George R. Roberts,
Vancouver Island, B.C.

Editor's note: We can't print what we don't get!

In 1988, 112 of the 1,168 or 9.6 per cent of the ministers of The Presbyterian Church in Canada were women. In the same year, 51 of 155 or 32.9 per cent of the students studying at our three theological colleges were women.

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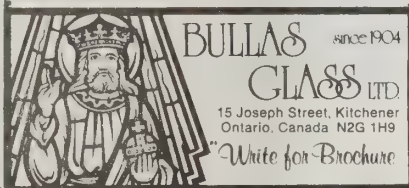
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— Mark A. Noll

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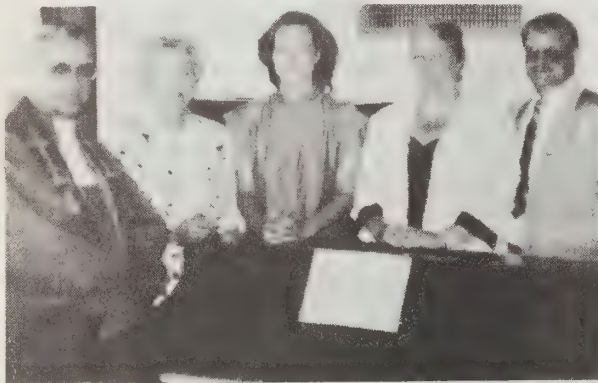
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PEOPLE AND PLACES



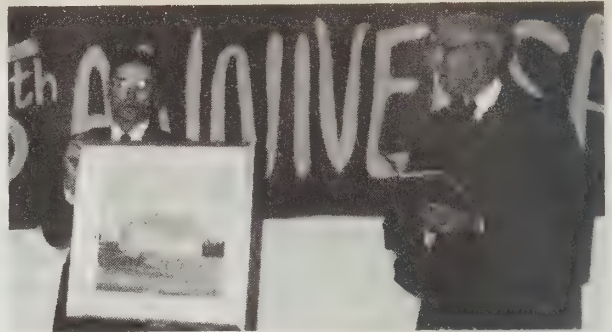
PICTURED, Fred Dubinsky, on behalf of Trinity Church, Victoria, B.C., presents a cheque for more than \$1,000 to Bob Gartshore, clerk of session, while the Rev. Wm. Campbell Smyth looks on. The money is to be used toward the purchase of a new aircraft for medical work in Angola. The provincial and federal governments contributed a four-times-matching grant for this "Mission Aircraft Project."



A PIANO WAS DEDICATED at St. Andrew's Church, Tisdale, Sask., the gift of Mrs. Bernice Neil and her family in memory of her son, Oscar Edgar Hanneson. Pictured taking part in the dedication are (left to right): the Rev. Harvey Reichelt; Mrs. Neil, and her daughters, Ida-Jean McIntyre and Karen Saunderson, and her son, Kenneth Hanneson.



MORE THAN 250 PEOPLE gathered for a pot-luck supper, Sept. 8, to honour the Rev. Wallace Whyte and his wife, Grace, who have served Melville Church, West Hill, Ont., for over 20 years. The evening took the form of a "roast, toast, and boast". A number of presentations were made, including a stuffed dog (an 'in-joke' among the congregation), a mounted thermostat from the board of managers so that Mr. Whyte won't play with the church's thermostat, a Viennese chiming wall clock, and a dozen roses for Mrs. Whyte.



TO CELEBRATE THE 75th Anniversary of St. Andrew's Church, Valley Centre, Alta., the congregation held "an evening of praise and thanksgiving" Saturday, June 10. During the worship service the following morning, a water-colour painting of the church was dedicated by Bill MacKenzie, lay missionary at St. Andrew's.



FOR THE SECOND straight year the "Cement Heads", won the Sock-ball Championship of the Knox College Floor Hockey League, defeating "The Deformers" in the playoff. Principal of Knox College Donald Corbett dropped the ball for the opening face-off, while Catharine Calkin served as referee. The final game was videotaped by Michael Farris. Pictured victorious are: back row, from left; Carolyn McAvoy, Charles Cook and Allison Lupton; and front row; Dave Whitecross, Darrick Thomson and Joshua Jong.



THE REV. DR. A. O. AND EVA MacLEAN recently celebrated their 50th wedding anniversary. The 50th anniversary of Dr. MacLean's ordination was also recently celebrated at Calvin Church, Halifax, where he is minister emeritus. His first charge after graduating from The Presbyterian College was Knox Church, Harvey Station, N.B. From 1942-45 he served as a chaplain in the Royal Canadian Navy. He was minister at St. Andrew's, Moncton, N.B., for 10 years and St. Andrew's Cobourg, Ont. for five. He came to Halifax in 1957 at the request of the Board of World Mission to organize a congregation in the city's west end, and served as minister of Calvin until his retirement in 1982. Mrs. MacLean was W.M.S. hospital visitor for 22 years.



PICTURED are the worship leaders at the 20th Anniversary Service at Huron Feathers Church, Sauble Beach, Ont., August 5. They are (left to right): Kate Ballash, Ted Creen, Donald Scott (minister of Huron Feathers), Doug Lennox and Fred Miller.

A luncheon and reception were held by the congregation of *Westminster Church, Smiths Falls, Ont.*, to honour the Rev. John McGurrin and family at the conclusion of Mr. McGurrin's farewell worship service on August 20. After session member Hal Botham welcomed those present, a standing ovation was accorded Mr. McGurrin. It was also made known that it was his birthday the previous day and a cake was

served and "Happy Birthday" was sung. Gordon MacKay, representative elder, commended Mr. McGurrin for his many hours of devotion and care to the congregation during his eight years as minister of Westminster. Gifts were presented to him by Mr. MacKay; to Mrs. McGurrin by Eileen Porter, elder; and to the McGurrin children, Timothy and Melodie, by Ardell McIntyre, Sunday school superintendent and elder.



THE CONGREGATION of Huron Feathers Church, Sauble Beach, Ont., honoured Donadine Wright with a presentation recognizing her 14 years of service to the board of managers.

Correction: A *People and Places* item in the September issue (page 40) incorrectly identified St. Andrew's Church, Welland, Ont., as St. Andrew's, Windsor. Furthermore, Mrs. Ellen Bailey was pictured on the left in the photo and Mrs. Shirley Barnhart on the right, and not the reverse, as the caption had it. *The Record* apologizes for the errors.



THE CONGREGATION OF Orillia Church, Orillia, Ont., celebrated the 100th anniversary of the opening and dedication of the sanctuary on July 1-2. The weekend included a Homecoming Banquet attended by over 400 members, former members and friends. Two special services were held on Sunday. The morning service involved former members of the congregation who have entered the service of the Presbyterian Church (there have been 34), and had as its guest preacher the Rev. Dr. J. A. Thomson, a former associate minister of the church. A commemorative Rededication Service was held in the afternoon. The Rev. Barry Luxon, moderator of presbytery and the Rev. Harry McWilliams, moderator of synod, participated in the service, and the Rev. Dr. Kenneth McMillan was guest preacher. A history of the sanctuary has been published. Pictured, centre, are Dr. Eric Beggs (light coloured gown), minister of Orillia church, and the Rev. Dr. J. A. Thomson. They are flanked by the Rev. Prof. Arthur Cochrane, a "son" of the congregation, and the Rev. J. F. Czegledi, associate minister. Also shown are the ushers of the day, in suitable attire.



PICTURED ON THE OCCASION of her 90th birthday, August 6, is Mrs. Jannette Jamieson of Strathroy, Ont. With her is the Rev. Deane Cassidy, minister of St. Andrew's Church, Strathroy, where Mrs. Jamieson has been an active member for over 75 years. Many friends and relatives joined her in celebrating at a tea held in her honour at the church.



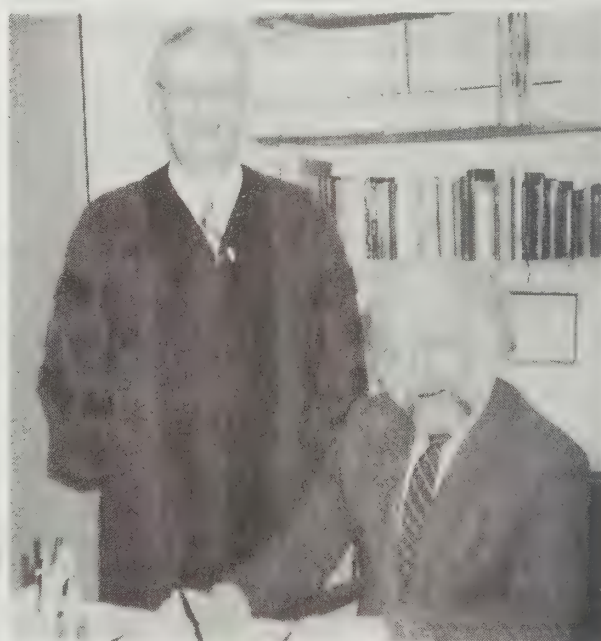
MISS LILLIAN ROSS, the oldest communicant member of St. John's Church, Cornwall, Ont., and possibly the oldest living Canadian, celebrated her 110th birthday on August 24. Miss Ross was present at the opening of the present church building in 1889 and St. John's has always been her home church. She is pictured with the Rev. Patricia Hanna, assistant minister at St. John's, who served Miss Ross Holy Communion on the occasion in her room at St. Joseph's Villa.



A STAINED-GLASS WINDOW was dedicated to the glory of God in memory of Roland Roebuck at St. Stephen's Church, Creston, B.C., May 28. The window depicts Jesus as a boy at work in a carpentry shop, which is of particular significance in that Mr. Roebuck was a skilled designer and carpenter. He was a member of both the board of managers and the session of St. Stephen's. Pictured, from left, are: the Rev. Bob Garvin, Superintendent of Missions for B.C.; Mrs. Ruby Roebuck, widow of Roland; the Rev. Charles McNeil, minister of St. Stephen's; Dr. Edward Bragg, a former minister of the congregation.



VOLUNTEERS FROM CHEDOKE Presbyterian Church, Hamilton, Ontario, are pictured helping to load used goods and medical supplies into a 20-foot container bound for the Kalukembe Mission Hospital in south-west Angola. About two-thirds of the container was filled with donations from the congregation of Chedoke, which got involved with aid for Angola through Dr. Stephen Foster, a surgeon at the hospital. Chedoke has also provided financial assistance to Dr. Foster and his family and towards the work in Angola in general. The congregation is also planning to adopt a sister congregation there.

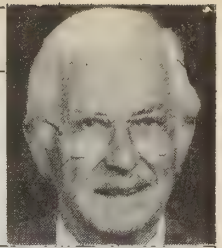


THE 21ST ANNIVERSARY of Westmount Church, London, Ont. was celebrated in May. Guest speaker for the Anniversary Service was the Rev. Dr. Terence Fretheim, Professor of Old Testament at Luther-Northwestern Theological Seminary, St. Paul, Minnesota, pictured (seated) with the Rev. Robert R. Robinson, minister of Westmount. To honour the founders and charter members of the congregation, the flowers in the sanctuary were dedicated to the glory of God by the Westmount Church Women. The W.C.W. also served as hosts for a time of fellowship and refreshments after the service.

GROWING PAINS

by Burdett McNeel

A remedy for guilt



I was brought up in a Christian home and have gone to church all my life. I have tried my best to live a good life and cannot understand why I feel guilty so much of the time. What is wrong, and what can I do about it?

You will understand that I cannot be specific about what is wrong without knowing much more about you, your background, life experiences, attitudes, health, etc. However, here are some possibilities.

The answer may be found in your basic personality, your early experience, or in actual guilt or unresolved interpersonal conflicts such as those discussed in my last column — or in your theology. You may need to consult a qualified counsellor to help you in your exploration.

Common practice treats emotional disorders by exploring traumatic events or conflict situations that have occurred earlier in life that may have caused or contributed to the emotional disturbance. Anxiety in some form turns out to be the common factor in these disturbances. Guilt feelings can be thought of as a kind of anxiety in which the person feels some sense of responsibility for the situation.

Some writers have written of "existential anxiety" which is a basic, but often unrecognized, condition of being a human being. Others have postulated a primary anxiety caused by the process of being born and separated from the mother. John Bowlby wrote a classic on *Maternal Deprivation* in which he reported the results of studies on the effect on infants deprived of maternal care during World War II. These studies all indicate a relationship between anxiety and separation. If we feel responsible for it we feel guilty, but also the uneasiness caused by the separation itself may cause us to feel guilty.

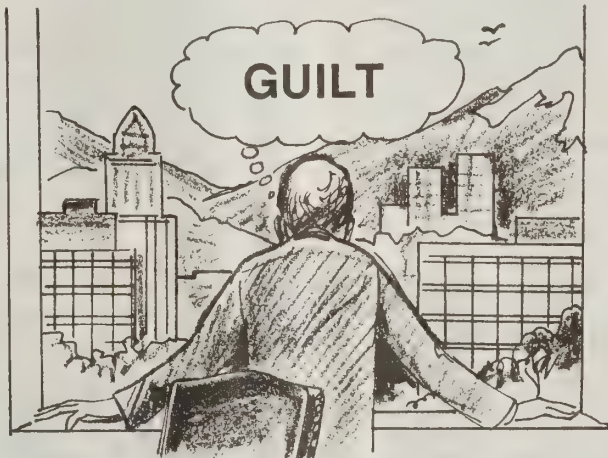
I turn now to the spiritual implications of guilt. If you depend on your own efforts to live a good life to rid you of your guilt feelings, you will

be disappointed — particularly if you are a perfectionist. Perfectionists frequently feel that they will not be accepted unless they are perfect. Perfectionistic Christians need to shift from an emphasis on their own performance to a focus on the Person who invites them into a new relationship. Performance will follow, and will involve relationships with like-minded people. Having said this, I should add that none of us is fully aware of God's presence, and probably need some sense of emptiness, or inadequacy, or guilt to keep us humble and trying to be better.

A general malaise pervades human experience that only theology and mythology have attempted to explain. The Genesis story provides a classical description of guilt, denial

tion of God altogether. (Eccl. 7:29 states: "God made Man upright but he has sought out many inventions." Some of the "inventions" are the spontaneous defenses that the psyche employs against anxiety.)

If alienation is the source of guilt-feelings which persist either in consciousness or in the Unconscious (which is said to include the collective memory of the human race), the remedy is reconciliation. The Gospel proclaims that reconciliation has already been made possible. The alienated need only respond by accepting that fact. Strangely, many of us find it difficult to give up the discomfort of our guilt feelings. I am reminded of the patient who said to me, "If I didn't worry something might happen."



of guilt, guilt-feelings, separation, alienation, and all that results. Adam and Eve aspired to be as "gods" and rejected the rule of God. This initiated the alienation and they felt guilty in the presence of God. Separation resulted plus a progressive loss of a natural ability to understand God and the divine order, i.e. existence as it was intended to be (see Romans 1:28). However, mankind has never been able to shake off the shadow of God in the background. In their anxiety and guilt they created substitute gods or tried to wipe out the recollec-

In a perverse way perhaps we fail to give up our distress because it represents the only claim that we have to complete autonomy. Kierkegaard said that despair is a kind of defiance. We remain unwilling to be entirely dependent on God and on His grace. For what happens when we let go see the last few verses of chapter seven and the first verses of chapter eight of the Epistle to the Romans. □

You are invited to send questions you would like Dr. McNeel to address, to him c/o the Presbyterian Record, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in "Strict Confidence."

WCC grants \$635,000(US) to combat racism

The World Council of Churches has announced grants to 59 groups worth a total of \$635,000(US) from its Special Fund to Combat Racism.

The bulk of the money — \$352,000 — goes to four groups fighting white-minority rule in South Africa and Namibia — the African National Congress (\$100,000), Pan Africanist Congress of Azania (\$67,000), South African Congress of Trade Unions (\$20,000) and South West Africa People's Organization (\$165,000).

The rest of the money goes to groups in 14 countries. Twenty-nine groups, including the Tsawout Band in Canada, which received \$5,000, were first-time recipients of the special-fund grants.

Grant criteria specify that the money is for "humanitarian activities" of organizations with purposes "not . . . in conflict with the general purposes of the WCC. Grants are awarded 'without control of the manner in which they are spent.'"

Money for the fund comes from designated contributions by WCC members, individual congregations, ecumenical councils, church agencies, anti-racism groups and governments. (EPS)

Not attributing material called problem in the church

An article by the US-based Religious News Service cites a "common practice by . . . evangelicals who frequently use material from other sources without giving attribution." They may "say they don't remember where they got the ideas, and in other instances they fail to footnote the references because they use the material in works for popular rather than scholarly audiences."

RNS was reporting on the third recent case of US Baptist pastors reported to have used material by other people in their works without having attributed the material. In one case, the pastor said he had not read the book from which the material seemed



Queen Mother unveils plaque honouring Healey Willan

After attending Morning Service at the Church of St. Mary Magdalene, Toronto, the church where Healey Willan served as organist and precentor for 47 years, Queen Elizabeth the Queen Mother unveiled a plaque honouring his life and his connection with the church.

Willan's compositions, both sacred and secular, are performed throughout North America, Europe, Australia and South Africa. His hymn tunes are found in the hymnaries of most major Christian denominations.

The plaque reads, in part: "As a composer, organist, choir master and teacher, Healey Willan waged constant war on mediocre church music. In the process he elevated the position of Church Organist and set the standard for his profession."

to come; in another, the pastor said the question of giving credit never crossed his mind; in the third the pastor said he should have acknowledged the source.

Paul Achtemeir, professor of biblical interpretation at Union Seminary, Richmond, Virginia, noted that pastors may be exposed to many points at conferences they attend, and when they later use them in sermons and books, "they honestly don't know where they got the ideas to begin with."

Stan Gundry, general manager for Zondervan Publishers, referred to a "whole oral tradition . . . that would be very complicated to try to trace down. So when pastors-writers draw on it, 'it is not plagiarism in the normally accepted sense.'" (EPS)

Hungarian moderator visits church offices

Dr. Elemer Kocsis, Ministerial President (Moderator) of the General Synod of the Reformed Church in Hungary, visited church offices at 50 Wynford Drive on September 22nd. The purpose of his trip to North America is to strengthen the relations of his church with churches in the Reformed tradition in North America.

The Reformed Church in Hungary was founded in 1566 and by the end of the Reformation 95 per cent of the population belonged to that church. Today the Reformed Church numbers about two million members, composing about one-third of the population of Hungary. The church

has 1200 congregations, served by 800 ministers plus 600 retired ministers who serve part-time. The church operates two seminaries and hopes to reclaim a third which was taken over in the communist revolution.

The Moderator described the past 40 years in Hungary as more difficult for the church than the Counter-Reformation. Not only did the church lose much of its property, but more importantly it lost two or three generations to the communist party.

The last couple of years have been more hopeful. The church feels like the Jews after they had spent 40 years in the wilderness. "Our main task," declared the Moderator, "is to rebuild our missionary work, especially among children and youth." Also critical is work among refugees, particularly those persecuted under the regressive regime in Romania.

When asked what effect "glasnost" had had on Hungary, the Moderator replied that Hungary had "glasnost" before Russia. He expects that Hungary will soon experience free elections.



Dr. Harrold Morris, Moderator of the 115th General Assembly, greets Dr. Elemer Kocsis on behalf of The Presbyterian Church in Canada, while the Rev. Edmund Seress, minister of First Hungarian Presbyterian Church, Toronto, looks on.

WARC Council stresses human rights

The 22nd General Council of the Geneva-based World Alliance of Reformed Churches (meeting in Seoul, August 15-27) voted overwhelmingly to re-elect its president, South African theologian Allan Boesak.

Boesak said his re-election by the delegates of the 175 WARC mem-

continued on page 47



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Tony Plomp

Ex officio members

What are *ex officio* members of a committee and what are their rights and duties?

I am no Latin scholar, much to my regret, but I gather the words "*ex officio*" mean, "by virtue of office" or "by virtue of official position." Thus an "*ex officio*" member of a committee has not been elected to such membership but sits on the committee because of the official position to which that person was elected by the larger constituency. Thus, for example, the Moderator of our General Assembly is a member, *ex officio*, of the Administrative Council. He was not directly elected to that Council but its Constitution, agreed upon by General Assembly, has made provision for the Moderator to be a member of it, "by virtue of office."

An *ex officio* member thus appointed sits on a committee with full rights. This includes the right to vote.

My view on this was questioned when I posed it recently to a number of my friends. Their almost instantaneous reaction, when I asked them, "Does an *ex officio* member have the right to vote?" was "No, of course not!" The problem, we discovered as we pursued our conversation, seems to be that the term "*ex officio*" is often used rather loosely and is inadequately defined. For instance, sometimes employees are placed on governing boards and, inappropriately, called "*ex officio*" members. They cannot hold such membership. There is no reason, of course, why such employees should not be placed on committees as consultants, but they are ineligible for voting membership because they do not hold an elected position. In my view, and it seems to be borne out by Roberts' *Rules of Order*, is that "*ex officio*" membership properly describes the membership of a person who has been elected to a major office by the larger constituency and for that reason, providing the constitution of the body allows it,

is also a member, with full rights, of that constituency's committee structure. The operative words are "elected to office."

Is it proper or legal for members of a Church Court to ask to have their dissent recorded when the voting was by secret ballot? Does not announcing aloud the request for dissent to be recorded destroy the purpose of a secret ballot?

You raise an interesting point. On the surface your question seems to me to have an obvious answer. The method chosen to vote on any issue has no bearing on whether or not dissent may be recorded. If, after a secret ballot has been taken, you wish

moderator may ask members to vote by rising to their feet." If one-third of the members present request it, "the vote shall be by ballot." (Section 57). As a Presbytery Clerk for almost two decades I can recall the latter happening only once within the Court I serve. I think that this is how it should be. Secret ballots should only be used in extremely delicate situations in which individual members may feel threatened, for whatever reasons, by taking a public stand. I think that constant recourse to a secret ballot in a Court of the church would signify a profound malaise in that Court.

As I reflected further on this I realized that secrecy is not absolute. Section 57 goes on to say, "At the final



to declare your personal position publicly, you are obviously free to do so. Indeed, it may well be that you need to do so because you feel the Court has taken a decision unworthy of the Gospel or one that may become subject to censure by a higher Court. Section 91 of the *Book of Forms* makes it clear that anyone may have their dissent recorded so that individuals may be "relieved from responsibility for the decision" and be saved "from censure on account of it."

As I reflected on your question it raised for me the related issue of secrecy in the voting process. The *Book of Forms* notes that the Court itself determines the method of voting. It is "ordinarily by show of hands but the

vote on the main motion, the roll may be called, if required by two members of the court." I interpret this to mean that members may be forced to declare themselves publicly as to where they stand on the issue under consideration. Those of you who are avid watchers of the Parliamentary TV network will have noted that the vote is so taken in the Federal Parliament. It was by the roll being called that Parliament, for instance, in recent years dealt with such significant issues as capital punishment and abortion. □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.

bers from approximately 80 countries reflected a "fundamental choice for participation in the people's struggle for justice and human dignity and human rights all over the world."

The theme of the meeting was "Who Do You Say That I Am," an echo of the question Jesus asks his disciples in the Gospel of Matthew.

During the 13-day council, a great variety of themes and issues surfaced — mission, common testimony, Reformed divisions, ecumenical dialogue, "status confessionals," the "community of men and women," gospel and culture. But most prominent were issues of human rights, justice, peace and creation.

A special council sub-group presented nine human rights issues for plenary action.

The host country itself was one about which human-rights questions were asked. Delegates voted to make the reunification of Korea a priority. The council also discussed situations in Romania, Sri Lanka, the Pacific region, Sudan, southern Africa, Namibia and China, and the issue of capital punishment. It also approved a statement on peace. (EPS)

Memorial to early Scottish pioneers



The dedication service of an Early Scottish Pioneer Memorial was held at Stornoway, Quebec, the afternoon of September 3. The Rev. Kenneth

continued

From the past RECORD

November, 1939

IN HONOR OF JOHN PENMAN

On Tuesday, Sept. 26th, 1939, honor was paid to the late John Penman, former distinguished resident of Paris, Ont., in the unveiling of a portrait and bronze plaque at his former home, Penmarvian, Paris, Ont. The event expressed the long-felt wish of the officials of The Presbyterian Church in Canada to record in some tangible form appreciation of Mr. Penman's munificent gift of his house and grounds for the benefit of retired ministers and missionaries.

The ceremony was preceded by a buffet luncheon and the guests were received by Rev. Chas. S. Oke, Chairman of the House Committee and Mrs. Oke, and Miss Ferguson. . . .

Mr. and Mrs. Penman were always deeply interested in the missionary work of the Church, ministers and missionaries being always welcome guests at their home. Mr. Penman kept in close personal touch with our workers in the Foreign Field. Men like the late Dr. Wilkie, Dr. Goforth, our veteran missionary Dr. John Buchanan, and many others, found here sympathy, encouragement and financial support for their work. . . .

But on arrival at Montreal she found the opposite to be the case and was demanded \$28.00 for excess of baggage. She tells me she came to you for advice, and says you greatly assisted her by getting her baggage for \$8.00 instead of \$28.00, for which I thank you very much. . . .

My intentions were to get married at Grouard, but they had not a marriage license there, so we had to travel to Peace River Crossing, which is about ninety miles, by trail, and were married there, afterwards coming to Grande Prairie, another four days' trip.

The trail was very good, so I thought, but after the English roads my wife thought it was awfully rough. But she likes the country up here very much and we are very happy and comfortable. From when she left England, until she got to Grande Prairie, she was travelling thirty-one days, which is quite a long trip for a woman. . . .

CONTRIBUTION ENVELOPES FOR 1916

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R. DOUGLAS FRASER, Presbyterian Publications, Church and Gerrard Streets, TORONTO

November, 1889

. . . Presbyterianism *ought* to be the most beneficially aggressive form of faith in the world. It ought to be the people's Church, wherever freedom is linked with law and order. In any enlightened and self-governing community, one would rightly expect the church to be Presbyterian. Why do we find it otherwise? Mainly, no doubt, because we have not been as earnest and faithful as we ought to have been. We have trusted, perhaps, too much to the excellence of our polity and the purity of our doctrine.

. . . To develop the evangelistic spirit, to give full, free scope to evangelistic effort, seems to be the great need of our church. It is true that every pastor is to some extent an evangelist, but in countries where much pioneer work has to be done, evangelistic effort must break ground in advance of the exercise of the pastoral office.

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November, 1914

A LONG WEDDING TRIP

The following is from a letter received by Rev. John Chisholm, our immigration chaplain at Montreal.

Grande Prairie, Alberta
September 20th, 1914

Rev. John Chisholm.

Dear Sir: — I am writing to thank you for your kindness to my intended wife, Miss —, on her arrival at Montreal from England. She was led to believe before she left England, that if she took a first-class ticket she would have better travelling facilities for baggage, etc.

DEATHS

MacDONALD, THE REV. DONALD CROCKETT, B.A., D.D., 73, who was Moderator of the 109th General Assembly in 1983 died suddenly in Willowdale, Ontario, on Saturday, September 16, 1989.

He was born in Sylvester, Pictou County, Nova Scotia and was graduated from Pictou Academy, Acadia University, N.S., and The Presbyterian College in Montreal.

Ordained in 1942, he served pastorates in Gairloch, N.S., Chatham and Newcastle, N.B., Avonmore pastoral charge and St. Paul's, Simcoe in Ontario. Dr. MacDonald was Secretary of the Administrative Council from 1970-1982 and a Clerk of the General Assembly from 1971-1985. In 1970 The Presbyterian College honoured him with a Doctor of Divinity degree (*honoris causa*).

It was Dr. MacDonald who introduced the system of organized study groups to the first two days of General Assembly, a system still in use. The commissioners thus are better informed before they debate the reports of boards and committees in the official business sessions.

For some years Dr. MacDonald represented our church on the World Alliance of Reformed Churches with its headquarters in Geneva, Switzerland, and for a time was the sole Canadian representative on the executive of the WARC. At the time of his death he was the church's representative on the WARC's Caribbean and North American Area Council.

Dr. MacDonald was well known for his dry humour and his talents as a storyteller. During his retirement years, up to the time of his death, he continued to receive invitations to preach in churches throughout central and eastern Ontario.

He is survived by his widow, Elizabeth (nee Oliver); a daughter, Ruth Anne (and her husband Barrie Hayward); two sons, Ritchie and Sandy (and his wife, Jos); brothers, Henry of Pictou, Dr. Allister of Wolfville, N.S., and the Rev. Joseph of Warren, Michigan. He is also survived by four grandchildren. Dr. MacDonald was predeceased by a son, John; and two brothers, William and James.

BEGG, WILLIAM STANLEY, 82, member of St. Andrew's Church, New Liskeard, Ont., Sept. 4

DOUGHERTY, BARBARA, longtime member of St. Andrew's Church, Melbourne, Que., member of the board of managers for many years, life member of WMS (WD), member of Presbyterian Women, Aug. 27.

FERGUSON, LEVERNE ("FERGIE"), elder, clerk of session for 12 years, member for 59 years of Knox Church, St. Thomas, Ont., Sunday school superintendent for many years, June 24.

FRENCH, CECIL, 86, elder and former clerk of session and Sunday school superintendent of Elmvale Presbyterian Church, Ont., Sept. 21.

GORDON, WALTER SCOTT, elder of long standing at Knox Church, Guelph, Ont., July 26.

HAMMOND, REGINALD J., longtime elder at Oakridge Presbyterian Church, London, Ont., Aug. 25.

HORNE, ROBERT H., 49, elder for 20 years at Alberton Presbyterian Church, P.E.I., Sept. 19.

HOWARD, MRS. FLORENCE, longtime member of Rogers Memorial Presbyterian Church, Toronto, Ont., May 5.

HUMPHRIES, JOHN E., 103, longtime member of Knox Church, West Lorne, Ont., former trustee and member of the board of managers, May 19.

MacDONALD, NORMAN, elder for 9 years and member for 30 years of Westminster Presbyterian Church, Toronto, Ont., member of the choir for 30 years and auditor for 13 years, Aug. 26.

MACDONNELL, DANIEL JAMES, 81, elder for many years and longtime member of St. Andrew's Church, Ottawa, Ont., gave long service as a member and chairman of the Temporal Committee; brother of the Rev. Scarth Macdonnell of Montreal and grandson of the late Rev. Daniel James Macdonnell, minister of St. Andrew's Church, Toronto, from 1870-1896; died in Ottawa on June 11.

MAITLAND, CYNTHIA, 52, elder at St. Paul's Church, Bramalea, Ont. former elder at Norval Presbyterian Church in Ontario, Aug. 27.

MAHOOD, MRS. JOY, wife of the Rev. Denis H. Mahood of Parksville, B.C., life member of the W.M.S., and all her life an active participant in the life and work of The Presbyterian Church in Canada, Aug. 30.

McGREGOR, A. KEITH, 78, longtime elder and member for 63 years of Knox Church, West Lorne, Ont., former clerk of session, Sunday school superintendent and choir member, and as a young man was very active in PYPS and Christian Endeavour, Aug. 28.

McLARTY, DR. DUNCAN, 76, long-standing elder and member of New St. James Church, London, Ont., member of Knox College senate, active in church extension and session leadership.

MILLER, DOROTHY, 76, member of St. Andrew's Church, New Liskeard, Ont., Sept. 12.

MOORE, MANSELL W., 77, elder for 43 years of St. Andrew's Church, Prescott, Ont., member of the board of managers for many years, former treasurer and representative to the Cemetery Board, Aug. 31.

PEARSALL, GEORGE WILLIAM, 84, longtime elder of Essa Road Presbyterian Church, Barrie, Ont., representative elder to the Presbytery of Barrie and commissioner to General Assemblies in Vancouver and Ottawa; former choir member, Sunday school superintendent, youth leader, and member of the national committee of Presbyterian Men, July 2.

RANDALL, HELEN, 76, member of Knox Church, Windsor, Ont., Aug. 23.

SLOAN, HILLIARD EDGAR STEVENSON (JOE), 82, longtime member of St. Andrew's Church, New Liskeard, Ont., July 13.

STRACHAN, MRS. GLADYS, longtime member of Rogers Memorial Presbyterian Church, Toronto, Ont., June 13.

VESSIE, JAMES, 65, elder for 27 years and longtime member of Durham Presbyterian Church, Durham, Ont., former secretary of the church school.

WALKER, ERNEST, Sr., elder for many years and lifelong member of Summerside Presbyterian Church, Summerside, P.E.I. The land on which the present church stands was donated by Mr. Walker and his wife from their farmland. He died on July 31st.

YUNGBLUT, WILFORD, 83, elder for 36 years and lifelong member of First Presbyterian Church, North Pelham, Ont., session clerk for 14 years, and a member of the board of managers for several years and representative elder, Jan. 22.

News

continued from page 47

McDonald, a Presbyterian minister from Willowdale, Ontario, unveiled the memorial, assisted by the Rev. Robert MacAskill of Carlisle, Pennsylvania. Both men are grandsons of pioneers.

About 275 descendants and

friends, some dressed in clan tartans, attended the colourful trilingual service, which was accompanied by the skirl of bagpipes.

The inscription on the ten-foot-high granite memorial pictured above, pays tribute to the thousands of Gaelic-speaking people who came to the Eastern Townships area from the Hebridean Islands in the 19th century and to the "heritage of Christian Faith, Integrity and Culture

handed down from our forefathers." Revelations 14:13, "They rest from their labours; and their works do follow them.", was also inscribed in Gaelic.

Descendants were present from British Columbia to Newfoundland, and from California to Maine.

One of the earliest ministers in the Eastern Townships was Daniel Gordon, father of well-known author Ralph Connor. □

ORDINATIONS

Kim, Yeon Wha., Toronto Rosedale Presbyterian Church, Ont., Oct. 29.
McVeigh, Rev. James T., Kirkfield, St. Andrew's, and Bolsover, St. Andrews, Ont., June 29.
Swanson, Rev. Douglas, Salmon Arm, St. Andrew's Church, B.C., June 2.
Timbers, Rev. Karen, London, Elmwood Avenue Presbyterian Church, Ont., Sept. 10.

INDUCTIONS

Boyce, Rev. Douglas C., Brantford, Knox Church/Mount Pleasant Presbyterian Church, Ont., Nov. 3.
Choi, Rev. Samuel, Toronto, Logos Korean Presbyterian Church, Ont., Sept. 24.
Croll, Rev. Shawn, Milton, Boston-Omagh pastoral charge, Ont., Sept. 5.
Gedke, Rev. Mark, London, St. Lawrence Presbyterian Church, Ont., Sept. 17.
Kuhn, Rev. Clayton, Tatamagouche and Wallace pastoral charge, N.S., Sept. 26.
McMillan, Rev. Reginald, Peterborough, St. Stephen's Church, Ont., Oct. 19.
McVeigh, Rev. James T., Kirkfield, St. Andrew's, and Bolsover, St. Andrews, Ont., June 29.
Self, Rev. Stanley, Trenton, St. Andrew's Church, Ont., Sept. 7.
Sutherland, Rev. Angus, Cambridge, Central Presbyterian Church, Ont., Sept. 7.
Swanson, Rev. Douglas, Salmon Arm, St. Andrew's Church, B.C., June 2.
Timbers, Rev. Karen, London, Elmwood Avenue Presbyterian Church, Ont., Sept. 10.
Victor, Rev. Ian, Vancouver, West Vancouver Presbyterian Church, B.C., Aug. 31.

RECOGNITION

Milne, Miss Ann, of the Order of Diaconal Ministries, Newmarket, St. Andrew's Church, Ont., recognized as Christian Educator, Sept. 17.

VACANCIES & INTERIM MODERATORS

Synod of Atlantic Provinces

Lower Sackville, First Sackville Presbyterian Church, N.S., Rev. P.A. McDonald, 4 Pinehill Road, Dartmouth, N.S., B3A 2E6.
Riverview, Bethel Presbyterian Church, N.B., Rev. Kent Burdett, Site 5, Comp. 28, R.R. 2, Hampton, N.B., E0G 1Z0.
Sherwood, St. Mark's, and Marshfield, St. Columba's Presbyterian Church, P.E.I., Rev. Gordon J. Matheson, P.O. Box 103, Charlottetown, P.E.I., C1A 7K2.
St. Andrews, Greenock Presbyterian Church, Pennfield, The Kirk, N.B. Rev. D.A. Dewar, Harvey Station, N.B., E0H 1H0.
Stellarton, First Presbyterian Church, N.S., Rev. J.M. Grant, Box 1078, Westville, N.S., B0K 2A0.
Sunny Corner pastoral charge, N.B., Rev. Bill McKaig, 206 Wellington St., Chatham, N.B., E1N 1M7.
Thorburn, Union Church, Sutherland's River Presbyterian Church, N.S., Rev. H. Kenneth Stright, P.O. Box 254, Pictou, N.S., B0K 1H0.

Synod of Quebec and Eastern Ontario

Finch, St. Luke's-Knox Church, Ont., Rev. R. Martin, Box 41, Vankleek Hill, Ont., K0B 1R0.
Kars, St. Andrew's Church, and Vernon, Osgoode Church, Ont., Rev. Dr. Calvin Chambers, 290G Dalehurst Drive, Nepean, Ont., K2G 4E4.
Montreal, Korean Presbyterian Church, Que., Rev. Dr. Don Neil, 6225 Godfrey Ave., Montreal, Que., H4B 1K3. (Any candidate must speak Korean and English.)
Montreal, Maisonneuve-St. Cuthbert's Presbyterian Church, Que., Rev. S.M. Priestley, Jr., 496 Birch Ave., St. Lambert, Que., J4P 2M8.
Montreal, Maplewood Presbyterian Church, Chateauguay, Que. Rev. W. Hong, First Presbyterian Church, 501 Fifth Ave., Verdun, Que., H4G 2Z2.
Ormsdown/Rockburn pastoral charge, Que., Interim Moderator Designate, Rev. Lance Weisser, Box 775, Huntingdon, Que. J0S 1H0.
Ste. Foy, Eglise Ste. Marc, Que.; Apply to the Presbytery Commission: Rev. Blake Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.
Westport, Knox Church, Ont. Rev. Nicholas Vanderney, Box 94, Prescott, Ont., K0E 1T0.

Synod of Toronto and Kingston

Baden, Livingston Presbyterian Church, Ont., Rev. Wm. G. Johnston, 54 Queen St. North, Kitchener, Ont., N2H 2H2.
Cambridge (Galt) St. Andrew's Church Ont. Rev. Harry Klassen, 248 Westmount Rd. E., Kitchener, Ont. N2M 4Z1.
Cannington, Knox Church, Ont. Rev. William Fairley, Cameron, Ont., K0M 1G0.
Huntsville, St. Andrew's Church, Ont., Rev. Dr. James A. Thomson, Box 1264, Bracebridge, Ont., P0B 1C0.
Midland, Knox Church, Ont., Rev. Malcolm D. Summers, 222 Lillian Crescent, Barrie, Ont., L4N 5Y6.
Nobleton, St. Paul's Church, Ont., Rev. John Allison, 3819 Bloor St. West, Islington, Ont., M9B 1K7.
Norval and Union pastoral charge, Ont., Rev. Ed. Dowdles, 47 Sparklett Cresc., Brampton, Ont., L6Z 1M7.
Scarborough, Bridlewood Presbyterian Church, Ont., Rev. Dr. George C. Vais. c/o Leaside Presbyterian Church, 670 Eglington Ave. East, Toronto, Ont., M4G 2K4.
Scarborough Malvern Presbyterian Church, Ont., Rev. Noel Gordon, 79 Merkley Square, Scarborough, Ont., M1G 2Y5.
South Monaghan, Centreville Church, and Millbrook, Grace Church, Ont., Rev. J. Morrison Campbell, Campbellford, Ont., K0L 1L0.
Sutton West, St. Andrew's, Ont., Rev. Harry Waite, Box 316, Uxbridge, Ont., L0C 1K0.
Thornhill Presbyterian Church, Thornhill, Ont., Dr. J. Charles Hay, 1610-65 Spring Garden Ave., Willowdale, Ont., M2N 6H9.
Timmins, MacKay Presbyterian Church, Ont., Rev. Lillian J. Wilton, Box 1394, Cochran, Ont., P0L 1C0.

Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.
Toronto, Coldstream Presbyterian Church, Ont., Dr. Brian Ross, 1579 Royal York Road, Weston, Ont., M9P 3C5.
Toronto, East Toronto Korean Church, Ont., Rev. Andrew Lee, 42 Digbate Blvd. Scarborough, Ont., M1S 2W8.
Toronto, Fairbank Presbyterian Church, Ont., Rev. Dr. John Visser, 11 Plaisance Rd., Unit 1, Richmond Hill, Ont., L4C 5H1.
Toronto, Gateway Community Church, Don Mills, Ont., Rev. Dr. Ray Hodgson, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.
Toronto, Melrose Park Presbyterian Church, Ont., Rev. Gordon Beaton, 2737 Bayview Ave., Willowdale, Ont., M2L 1C5.
Toronto, St. Andrew's Church (King Street), Ont., Dr. D.J.M. Corbett, 278 Bloor St. East, Apt. 202, Toronto, Ont., M4W 3M4.
Toronto, Toronto Korean Presbyterian Church, Rev. J.E. Williams, 1183 Dufferin St., Toronto, Ont., M6H 4B7.
Toronto, Westview Presbyterian Church Ont., Dr. Ian Clark, 31 Woodglen Road, Scarborough, Ont., M1N 2V8.
Toronto, Willowdale Presbyterian Church, Ont., Rev. Dr. Ed. McKinlay, 43 Broadbridge Drive, Scarborough, Ont., M1C 3K5.

Synod of Hamilton and London

Brantford, Greenbrier Presbyterian Church, Ont., Rev. Gabe Rienks, 32 Tutela Heights Road, Brantford, Ont., N3T 1A1.
Criman, Argyle Presbyterian Church, and Largie, Duff's Presbyterian Church, Ont., Dr. David Clements, Box 292, Rodney, Ont., N0L 1C0.
Corunna, St. Andrew's Church, Ont., Rev. Ernest Herron, 10 Derby Lane, Apt. 508, Sarnia, Ont., N7T 4S4.
Hamilton, Chedoke Church, Ont., Dr. R.G. MacMillan, Suite 401, 2055 Upper Middle Road, Burlington, Ont., L7P 3P4. (Effective November 30, 1989)
Hamilton, Southgate Presbyterian Church, Ont., Rev. W.K. Pottinger, 70 St. James St. S., Hamilton, Ont., L8P 2Y8.
Ingersoll, St. Paul's Church, Ont., Rev. George Dobie, 162 Light Street, Woodstock, Ont., N4S 6H4.
London, Knollwood Park Presbyterian Church, Ont., Rev. Leslie Files, 760 Wellington St. London, Ont., N6A 3S3.
Lucknow Presbyterian Church and South Kinloss Presbyterian Church, Ont., Rev. John P. Vaudry, Box 466, Wingham, Ont., N0G 2W0.
Petrolia, St. Andrew's, and Dawn, Knox Church, Ont., Rev. Christine O'Reilly, Box 56, Thedford, Ont., N0M 2N0.
Sarnia, St. Andrew's Church, Rev. Shirley Herman, P.O. Box 219, Forest, Ont. N0N 1J0.
Seaford, First Presbyterian Church, and Clinton, St. Andrew's Church, Ont., Rev. J.R. Dickey, 46 Church St., Stratford, Ont., N5A 2R1.
Woodstock, Knox Church, Ont., Rev. Don McCallum, Box 99, Innerkip, Ont., N0J 1M0.

continued

Transition

continued from previous page

Synod of Manitoba and Northwestern Ontario

Kenora, First Presbyterian Church, Ont., Rev. Mabel Henderson, 923 - 11th Ave. North, Kenora, Ont., P9N 3K7.

Selkirk, Knox Church, Man., Rev. John Oldenkamp, 709 St. Mary's Road, Winnipeg, Man., R2M 3M8.

Thunder Bay, First Presbyterian Church, Ont., Rev. Joanne Stoskopf, 301 - 3rd Avenue, Box 342, Geraldton, Ont., P0T 1M0.

Thunder Bay, Lakeview Presbyterian Church, Ont., Rev. Keith Boyer, 327 Harvard St., Thunder Bay, Ont., P7E 1X1.

Winnipeg, Calvin Church and Stonewall, Knox Church, Man. Rev. Ian Shaw, 197 Browning Blvd., Winnipeg, Manitoba, R3K 0L1.

Synod of Saskatchewan

Saskatoon, Calvin-Goforth Presbyterian Church, Sask. Rev. Jim McKay, 436 Spadina Crescent East, Saskatoon, Sask., S7K 3G6.

Synod of Alberta

Calgary, Korean Presbyterian Church, Alta., Rev. M.J. Morris, 703 Heritage Drive S.W., Calgary, Alta., T2V 2W4.

Edmonton, Mill Woods Presbyterian Church, Alta., (Extension Charge), Rev. George Johnston, 10423 - 37th Avenue, Edmonton, Alta., T6J 2H9 (or contact Board of World Mission).

Medicine Hat, Riverside Presbyterian Church, Alberta, Rev. Hector W. Rose, Box 221, Bassano, Alberta, T0J 0B0.

Synod of British Columbia

Armstrong, St. Andrew's Church, B.C., Rev. Douglas Swanson, 1971 Third Avenue S.E., Salmon Arm, B.C., V1E 1L2.

Bradner, Bradner Presbyterian Church, B.C., Rev. R.C. Garvin, 20080 - 48th Ave., Langley, B.C., V3A 5M5.

Cranbrook, Knox Church, B.C., Rev. Charles McNeil, Box 255, Creston, B.C., V0B 1G0.

Surrey, St. Andrew's Newton Presbyterian Church, B.C., Dr. Brian J. Fraser, 6040 Iona Drive, Vancouver, B.C., V6T 1J6.

Victoria, Knox Church, B.C., Rev. Peter Coutts, 2031 Northbrook Drive, Sidney, B.C., V8L 4J3.

Board of World Mission

Ordained Minister needed for St. Andrew's Church, Thompson, Manitoba. Opportunity for a challenging ministry. For information, contact the Rev. Florence Palmer, 67 Morningside Drive, Winnipeg, Manitoba, R3T 4A2.

Lay Missionary is needed for Leggett's Point, Gaspe Region, Presbytery of Quebec. For information, contact: Senior Administrator for Mission Personnel, Board of World Mission, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

OVERSEAS PERSONNEL NEEDS

Central Asia	— Orthopaedic Surgeon
Nepal	— Primary School Teacher
	— Nursing Educator
	— Teacher Trainer
Africa	— Nurse Midwives

Those interested should contact the Rev. Peter Ruddell, General Secretary, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

VOLUNTEER OPPORTUNITIES FOR YOUTH

Currently, Youth in Mission has requests for volunteer help, as follows:

• Youth groups, young adults and adults who are interested in mission projects in other countries. Date for programme — Spring/Summer, 1990; duration — approximately one month.

Youth in Mission is always looking for quality projects to attract young volunteers between the ages of 16 and 29. Projects can be part time in order to allow the volunteer to hold a part-time paying job as well.

If you would like to know more about the **Youth in Mission** programme, please contact:

Linda Ashfield, Co-ordinator, **Youth in Mission**, 49 Margaret Avenue South, Waterloo, Ontario, N2J 2C8. Telephone: (519) 749-2883.

Clerk of Presbytery

Presbytery of Superior:

The Rev. Joanne Stoskopf,
Box 342,
301 - 3rd Avenue,
GERALDTON, Ontario,
P0T 1M0.

ST. MARYS PRESBYTERIAN CHURCH, ST. MARYS, ONTARIO

requires a Director of Music to assume duties on January 1st, 1990. The applicant must be a competent Organist and Choir Director familiar with sacred repertoire.

Two-manual Keates organ, volunteer senior choir, some junior choir accompaniment.

Send résumé, including references, to: Music Committee, St. Marys Presbyterian Church, Box 247, St. Marys, Ontario, N0M 2V0. (519) 284-3172.

DIRECTOR OF CONGREGATIONAL PROGRAMS

We need a person or persons to generate and co-ordinate congregational programming in the areas of Church School, Youth, Adult and Out-reach ministries.

If you are a member of the Laity, the Order of Diaconal Ministries, or a minister of Word and Sacrament with gifts which meet our needs, on a full or part-time basis, please contact:

The Chairperson of the Search Committee, Director of Congregational Programs, Knox Presbyterian Church, 89 Dunn St., Oakville, Ontario L6J 3C8. (416-844-3472)

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ST. ANDREW'S PRESBYTERIAN CHURCH, VICTORIA, B.C.

is going to be celebrating the Centennial of its present Sanctuary, which was dedicated on January 12, 1890. There will be a special service on Sunday, January 7, 1990, and a dinner on Friday, January 12. Friends and past associates interested in attending, or sending greetings, are cordially invited to write to Allan Arnell, c/o the church, 640 Courtney St., Victoria, B.C. V8W 1C1 for further information.

ORGANIST/CHOIR DIRECTOR

Victoria Royce Presbyterian Church at Annette & Medland Streets, Toronto

requires an Organist/Choir Director. One Sunday morning service and Thursday evening church rehearsal. Casavant two-manual pipe organ which has been recently renovated to tip-top condition. To begin as soon as can be negotiated. Reply in writing to: Worship and Nurture Committee, 190 Medland Street, Toronto M6P 2N7.

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Peggy Kinsman

The Lesson of the Vine



Read John 15:1-8

Recently, we've begun to acknowledge and appreciate the differences between rural and urban congregations. The strong sense of history and family ties in the rural and small town congregations I find especially striking. People, dates, and events are known and recalled frequently in conversations, punctuated with questions like, "Was that one of George's boys or one of Dan's?" The stories of the community are kept alive and passed on to the next generation. Many communities have produced detailed histories of their pioneer days. Using the family unit as a framework for the stories, these books provide insight into the life and times of earlier days. The reader becomes familiar with the history of the community through these family stories.

Of course, with time and marriages the family units became related and bits and pieces of the stories are found in other family stories. These stories reflect similarities and overlaps. Perhaps they'd come from the same background and faced the same situations in their new homes. They had the same hardships to overcome, the same difficulties, the same opportunities and limitations. As well, they all faced their situations with a common spirit, a common goal.

The new land, with all of its opportunities, united the early pioneers with a vision and purpose, united them as one family, the pioneer family. It was through this relationship, through this pioneering spirit, that families found their strength, and the help and caring they needed in difficult times. Through the pioneer spirit they found encouragement and support needed in those early and often hard days as they set out to build a new life for themselves.

Perhaps, it could be said that the common spirit of the pioneer family provided life itself. When one family ran into bad luck, another family would be there to help out, whether it was illness or poor harvest or death. Pioneer families relied upon caring neighbours and became themselves neighbours to others. They worked hard to maintain these relationships. There were strong bonds between the families.



The common vine or pioneer spirit to which they were attached strengthened these bonds. There could be other names for this spirit — the call of the land, the longing for a new and better life, even a sense of adventure. Whatever you wish to call it, a common vision and purpose connected each family. This vine served to nourish and sustain the family branches, and the family in turn produced the fruits of their labours.

Jesus taught about the vine and the branches. Individuals, family members and church members, are the branches connected to the vine of Jesus Christ, the one who sustains and nurtures us in life. God our Creator

fashioned and maintains the vine. When Jesus says, "I am the vine and you are the branches," he describes the intimate bond or relationship between ourselves and the body of Christ, the church in the world. We share a common life source, a common heart beat, the same blood which flows through a common network of arteries and veins. The grace of God we know through Jesus Christ enlivens all the branches.

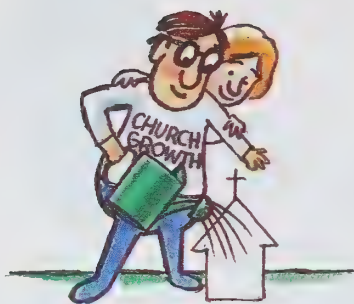
Together, as branches on the same vine, we form an intimate relationship with one another and with our God. There's a mutual dependency in this relationship. It's close and lasting. Just as an actual vine requires food and water, occasional cutting back and pruning, our relationships require the same care and attention. Through honest prayer, the careful study of scripture, and the worship and fellowship in Christian community we receive this care. When each member or each branch shares in this living relationship, giving and receiving, the vine and branches remain firmly connected and healthy.

Through the story of the vine Jesus teaches us about God's promise of sustaining life. The parable also teaches us about our relationships in the church and God's judgment on unfruitful branches. More than all these, the lesson of the vine and the branches brings home God's graciousness to us.

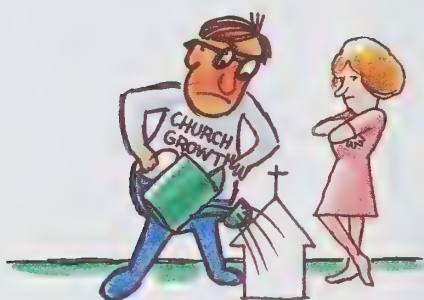
Prayer

Loving God, we thank you for our common vine, vision and purpose. We give thanks that you continue to sustain and nourish the branches of the vine. We pray for wisdom and insight in all we do in our relationships with one another, in all our planning for our churches, in living as branches connected to the vine of Jesus Christ. Amen. □

Ms. Kinsman is a minister of The Presbyterian Church in Canada.



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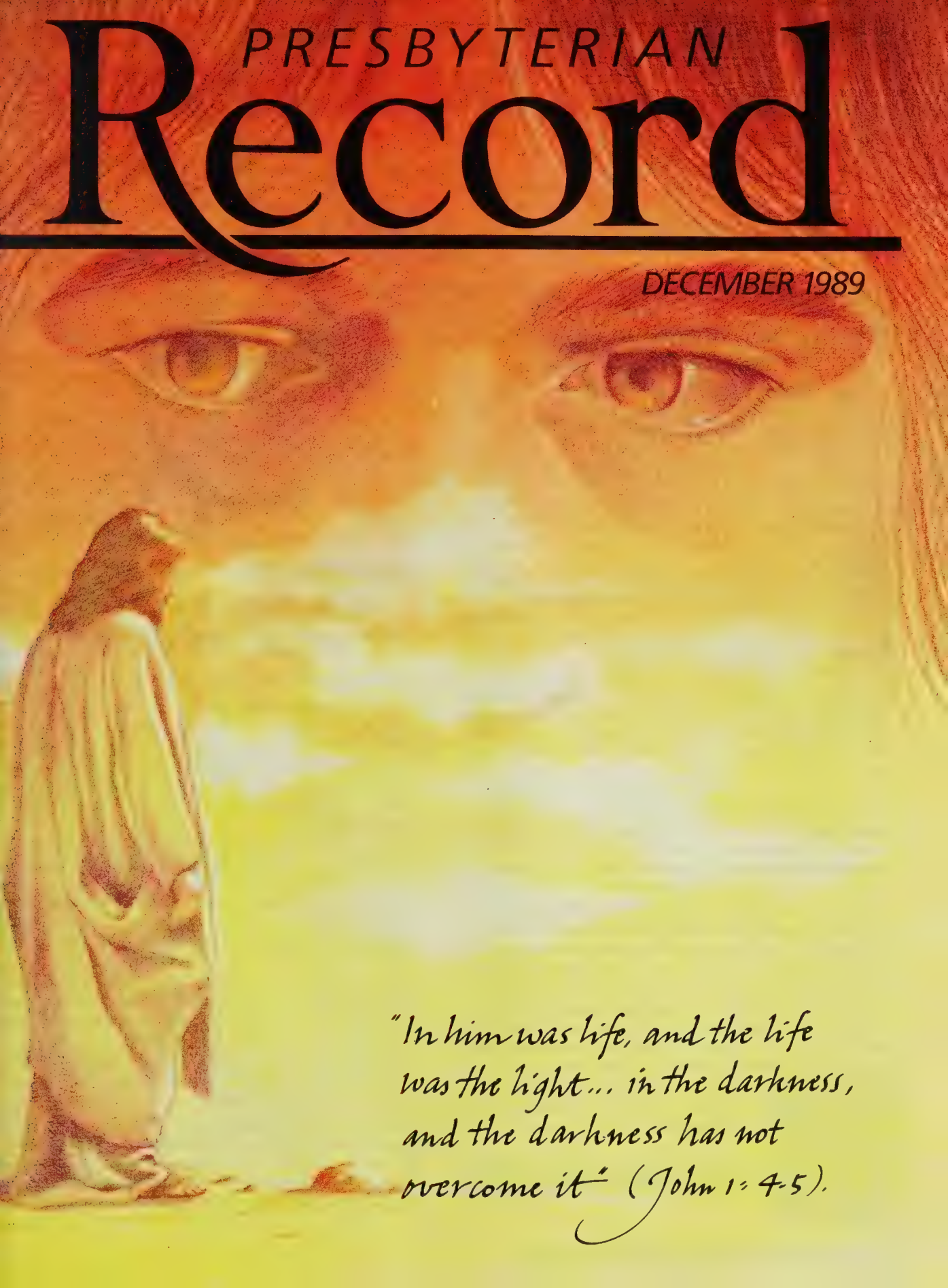
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PRESBYTERIAN Record

DECEMBER 1989

*"In him was life, and the life
was the light... in the darkness,
and the darkness has not
overcome it" (John 1: 4-5).*



GOD THE HOLY SPIRIT

by Wayne A. Smith

The Bridge

"By the Spirit, God is present in the world, . . .

By the Spirit, Christ is with his Church."

— *Living Faith* 4.1.1.

At Rainy River, Windsor, Sarnia, Fort Erie, Cornwall and St. Stephen bridges span the waterways dividing Canada from the United States. As you cross them you might see an immediate change in terrain, or you might not, but you know you have entered a different country.

Chapter Four on "God the Holy Spirit" forms a bridge in *Living Faith* between the early chapters that deal with God and the later ones dealing with our human concerns such as our faith, the church, (which, although it is God's church is still made up of people) and our hope. The *Apostles' Creed* and *Nicene Creed* are, of course, organized in the same way.

"The Acts of the Apostles" (which could readily be regarded as "The Acts of the Holy Spirit") provides a similar bridge between the acts of God in His Son Jesus Christ as recorded in the Gospels, and the acts of the church as reflected in the letters of the apostles.

All this points to the Holy Spirit as our bridge to the Father and our Lord Jesus. Our conversation with God and His with us, the life-changing work God performs in us, the creation and maintenance of the church, all rely on the work of the Holy Spirit.

We need to do better than we have usually done in our church recognizing these things, not just as doctrine to be acknowledged, but as reality to be celebrated and experienced. Now that I am on the brink of becoming a senior citizen, I've been confronted by reality often enough to know that there are a lot of things in life that you cannot attribute to good luck, good management, cleverness or hard work alone.

In the hope that you might be able to relate to some of the things I mention, I offer one man's testimony to the reality of the Holy Spirit.



The Comforter

"God's Spirit is with us, . . . our comfort and our help."

— 4.2.2.

Like many other Christians, I believed for years in the truth of these statements about the Holy Spirit in *Living Faith*. I believed in the Spirit's presence, guidance and power. Much of the time, I admit, these things resided in the background, as convenient add-ons to daily life. Then, through the years, events brought these comfortable words into the forefront. Where no strength had been before, strength appeared.

Love for other people and strong bonds with them began to develop. An assurance of "This is the way; walk in it," sometimes marked times of decision.

This process dawned for me with the recognition of that mentioned in 4.2.1: "When we have turned and repented, we recognize that the Spirit enabled us to believe." It continued as I discovered in the life of the church the marks of faith, hope and love that flowed deep and strong in God's people. It continued further when I faced tasks too big for me. I discovered I had the right words to say or was directed to do the right thing. The Spirit was there!

Most of all, I have met the Holy Spirit as the Comforter. The Spirit indeed becomes the *paracletos*, the One who stands with us to grant us peace.

Spirit, Comforter: What strength you gave to my loved ones that night when I, oblivious, trod death's borderland. When life was almost gone, you touched me and I lived again. Spirit, Enabler, you helped my family to say, "Not our will but yours be done." Creator Spirit: you awakened me from

what I thought was sleep, deep and dreamless, while those who stood nearby saw what they thought was a resurrection, a re-creation of life.

This is my parable, Holy One, of all your patient, invisible work; of what you do in your people, sinful, undeserving, often unaware.

Spirit of Holiness

"Christian life is a pilgrimage: it begins, continues, and ends in God." 4.2.2.

The pilgrimage certainly is exciting, isn't it? You go three steps forward and slip back two, and sometimes the other way around. You go up, down and sideways. It's sometimes slippery, rough, smooth, or pleasant. The things we learn, the discipline we undergo can be bewildering as often as enlightening. The Holy Spirit comes as often in purifying judgment as in blessing.

I learn slowly. It took a long time to discover that when I whine and growl in response to God's "No," it hurts me a lot but God not at all. Also, I find discipline difficult to accept: need to return often to Hebrews 10:10, 11, to find discipline's purpose, "that we may share in his holiness," since "without holiness no one will see the Lord." (verse 14)

Our forebears spoke more about "personal holiness" and "sanctification" than we do today. The subject tends to worry us. It makes us falsely modest. We use the line that runs, "Oh, that isn't for me; I'm just an ordinary, humble person" It is a far cry from the time when people expected "personal holiness" — whatever they meant by it — of themselves and each other.

The Greek words that we translate as "holiness" relate to "sanctity," meaning "godly," or "set apart to God in attitude and affection." They also mean "moral purity." This brings us into the realm of ethical conduct in our private and public lives. Holiness means pure motive and self-denying behaviour. Our faith and practice must be identical.

For any who have tried to live in the way God requires and find they cannot accomplish it themselves, the role of the Holy Spirit becomes critical. Paul speaks eloquently about this in Romans 7:14-25. He found that the Spirit of God performs a series of necessary operations in us: cleansing us by applying the blood of Christ; sanctifying us so that we can meet God and live the life required; disciplining us so that we might grow.

Spirit of holiness, I need you very much. I am smudged, soiled and stained. Yet, by your grace, forbearing mercy and untiring work, I am cleaner than I used to be. The possibility exists that some may even see the Christ in me. As I look back on my journey I see in unsuspected times, the "purifying judgment" as well as blessings administered in patient gentleness. "Moral purity" has been injected into me so that ethical behaviour comes more naturally. The "sanctity of life" becomes, so gradually, a treasured part of living.

Lord, I have yet so far to go. What culture-shock I shall experience when you usher me into heaven.

Spirit of Truth

"The Holy Spirit is the Spirit of truth" 4.3.2.

The Westminster Confession of Faith and Catechism talk about "the inward testimony of the Holy Spirit," without giving much explanation. I suppose that many modern critics would challenge this whole mysterious idea as unscientific and presumptuous. I don't fully understand how it works either, but believe it nonetheless. I share the experience of many Christians who claim the Bible was incomprehensible to them until they became Christians. That does not mean my biblical interpretations are always correct, but it does provide for me a trust in the authority of the Bible.

Likewise, I find a deep well of truth, authenticity if you will, in the life of the church. For me the life of a congregation displays this more vividly than the rarefied levels of denominational structure or ecumenical gatherings. Again, it does not mean the church is perfect, always correct in its judgments, or that the people in the church will always agree, but as in the Bible so in the church there is, in J.B. Phillips' expression, a "Ring of Truth."

Have you noticed, as I have, how a disparate group of Christians can be moulded by the Holy Spirit into a cohesive family of God? Or how the Spirit will come into some tragedy and bind the victims together into a household of faith?

The Spirit of truth manifests its greatest office, by making Jesus Christ known to us. The Spirit testifies to Jesus (John 15:26; 16:14).

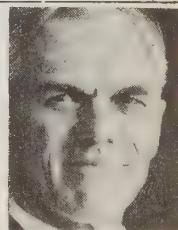
Perhaps you have heard how the late Rev. Tom Allan became a Christian. He had rejected the church and all it stood for until he heard a young man sing, "Were you there when they crucified my Lord?" Allan saw that he indeed had been there, he too was guilty. There and then he surrendered to Christ. That is what the Holy Spirit can accomplish.

Personal Reflection

Section 4.3.3. in *Living Faith* states that the presence of the Holy Spirit is seen in those qualities that are described in Galatians 5:22, 23 as "the fruits of the Spirit." What specific evidence of these can you see in your conduct toward other people during the past month or so?

Group Reflection

Section 4.3.4. in *Living Faith* says that "The Spirit blesses us with various gifts." Lists of these gifts appear in Romans 12:6-8, I Corinthians 12:8-10, Ephesians 4:11-13. Your group probably includes people with different personalities, backgrounds, abilities — and gifts. Others often see gifts in us of which we are unaware. Spend time sharing the gifts of the Spirit you see in each other. □

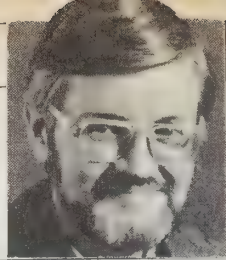


Dr. Smith is a former Moderator of our church, who has retired to Oak Ridges, just north of Toronto, Ontario.

FROM THE EDITOR

John Congram

A CHRISTMAS QUARTET



I

Just Mary and Joseph . . .
two common folk like thousand others,
threading their way that night
to find a place to rest, their home,
counted and registered like cattle.
Mary and Joseph,
common names like Liz and Bill,
with ancestors, familiar names —
David, Rachel, Tamar, Isaac,
and Adam too!
Did you know your name is there among that lineage?
That stretches back but forward too,
encompassing all the world
of Jews and Gentiles, black and white.
Just Mary and Joseph . . .
two common folk?
Ancestors for the race of faith!

III

Just a baby . . .
Yes, I guess he was,
and probably red and wrinkled too,
and maybe bawling.
It happens every day in hospital or hut;
as we have just now spoken
one was born, another died of malnutrition.
Just a baby?
No one who ever pressed soft flesh
or felt a little beating heart
has ever said, "just — a baby".
Nor did his mother Mary
or father Joseph standing there.
Instead they wondered what lay in that creche;
of hopes for nation fettered,
what healing in those hands
or teaching from his lips.
But did they have a clue
of what was now set free upon the earth
of love's explosion?
As once again we look on Mary's baby,
do we yet know the meaning,
or power for our lives to bring us hope,
the revelation that because he loved and died,
there never was, nor will there ever be,
just — a baby.

II.

Just sheep and shepherds . . .
the "no names" of the piece
the working class, illiterate, poor,
dirty, smelly, shivering shepherds.
No understanding of higher mathematics,
the physics of a bomb?
They just kept sheep.
Among them no signs of greatness,
no hope to "make it" someday;
content to sit out on the hills
and make a meagre living minding sheep.
We are the shepherds of our time,
not great people with names to be remembered,
We sit in darkness counting . . .
no, not sheep but what today sheep stand for.
And in our darkness we too await the light
that breaks, and ever leaves its glow.

IV

Just bread and wine . . .
That's right, the simple food of human kind,
the lowest on the scale of Maslow's needs.
Just bread and wine.
How strange of God to choose such common things.
We would have thought champagne and cake
would be more fitting for a king —
on Christmas.
But then, that's God.
He wished that all partake
and understand.
We cannot all repeat the creed,
or deal in doctrine.
Not everyone can spell, or even write
such words as "incarnation".
But all of us can eat, and drink,
and thus receive our Lord
for strength to live and love —
and die.
And so on Christmas eve, it's time
to raise this cup,
to look into our brother's/sister's eye,
to say, "God bless you";
to thank our God in Christ
that we're in love because he died;
a family who can gather at the father's board,
to eat, to drink, to celebrate!

John Congram

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- 29 Giving the Gift that Keeps on Giving,
John Congram

OUR COVER

The drawing by Paul Turnbaugh first appeared in The American Baptist, Nov. Dec. 1988, to illustrate an article, The Voices of Christ.

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PUNGENT AND PERTINENT

David Marshall

Christmas Remembered — *and recovered?*

As my first Christmas in Canada approached, a minister friend said to me: "This is a terrible time of the year." Having experienced the hassles and pressure of the Christmas season, I knew what he meant, and remember what he said.

Among childhood memories few are more vivid than those of Christmas time. The week before Christmas Day always seemed specially exciting. Then, we would hang paper chains, the butcher would deliver the turkey, the carol-singers sang in the streets, and the fairy lights in the stores seemed to say that life was happier than usual. I also remember the crowded local post office where the short-temper of the overworked staff, sometimes contradicted the brimming enthusiasm of the customers.

When Christmas Eve arrived excitement for me had reached fever pitch. How difficult to sleep, with an empty pillowcase at the foot of one's bed, which next morning would certainly be full of valuable and, hopefully, also pleasing presents.

Christmas Day saw the climax of the season with the presents opened, carols at church, turkey at dinner, and family festivity, all tumbling over one another in the flying hours of December 25th.

On Boxing Day a severe reaction set in, with Grandma and aunts departing so soon after arriving and the turkey now cold. In any case I was feeling less than 100 per cent after eating too much, and staying up too late. One doesn't have to inject oneself with chemicals to induce a high, followed by disillusion and depression.

Decades have passed since those days of innocent foolishness. Excitement of one kind or another still seems to haunt, threaten or relieve the annual Christmas season. I remember a time when I resolved not to be caught up in the Christmas rat-race any more. I did this, not desiring to be a tough Spartan, or with a sour wish to be different from others, but simply from the thought that to be true, Christmas must be Christian. Once there was a first Christmas: light came into our darkness; heaven



drew near to earth, and God's own Son lay in a maiden's arms. It was all so astonishing, wonderful, complete, human — and divine. Whatever else we do at Christmas we need a quiet mind to think of this unique mercy, which rings in the beginning of the true Gospel.

These days I hope for different Christmas presents than I once received. I should like to receive four presents this Christmas. But who will give them, even though the cost in dollars would be small?

1. I should prefer that no-one spend money on me at all. I have no need of a Christmas proof that my family love me. Thousands are in need: let the money be given to some of them.

2. I should like to show many children our Saviour's lesson that "it is

more blessed to give than to get."

3. I wish we could provide a church dinner on Christmas Day for those in real need, and keep our family festivities waiting for a little while.

4. And please — a carol service where *Joy to the World* is sung because the Joy of the Lord has returned to the church where the faithful eagerly gather "joyful and triumphant." □

Mr. Marshall is minister of St. Enoch's Church in Hamilton, Ontario.

MacDonald remembered and appreciated

I was in Green Hill, Pictou County, Nova Scotia the day word came of the death of Rev. Dr. Donald C. Mac Donald a former Moderator of the Presbyterian Church. Our homes were only a mile apart in that community and we had known each other since boyhood. My sister taught Donald in the one-roomed school house just a stone's throw from the "Log Church" which commemorates the arrival of our Presbyterian forebears on the ship "Hector." A real sense of loss permeated the community when we learned of his death.

That morning the local United Church minister announced his passing and extended condolences to the family and "our Presbyterian brothers and sisters." It seemed fitting that on that afternoon I was worshipping in the Gairloch Presbyterian Church when they celebrated their one hundred and sixty eighth anniversary. This Church was Donald's first congregation following his ordination.

Donald and I were Moderators of our respective Churches during the year 1983-84. We kept in close touch with each other and supported and encouraged each other in our work. When Donald was elected Moderator of the Presbyterian Church in 1983 at which time I was Moderator of the United Church, the *New Glasgow Evening News* carried an article

We publish as many letters as possible. All are subject to editing, and should not exceed more than 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

which said something like this: "Although Green Hill Pictou County is only 621 feet above sea level this week-end, with two of its native sons as Moderators, it is the spiritual rockies of Canada."

"Donald C." as he was frequently referred to, was a Church executive of insight and a Church leader with vision. He had a passion to see Churches co-operate more in the witness to the Gospel and made this his theme in his address to the General Assembly in Peterborough in 1984. I had invited him to bring greetings to the Executive of the General Council of the United Church in March of that year and he invited me to bring greetings to the General Assembly of the Presbyterian Church in June. I was introduced and welcomed by another friend, Dr. Heather Johnson. After I

spoke Donald moved a vote of thanks. When he finished his remarks we walked toward each other and I reached out to shake hands. But Donald stretched forth both arms and we embraced each other in a strong and meaningful way. I knew Donald was a reserved man and this spontaneous gesture of friendship and sincere expression of our unity in Christ moved me deeply. Add to all of this his dour, engaging and sometimes mystifying sense of humour and you have a picture of one whom I regarded highly as a friend and colleague in the Gospel. To his wife Elizabeth, their family and the Presbyterian Church — thanks for sharing a gracious and sensitive spirit with so many of us.

Clarke MacDonald
Toronto, Ontario

A victim of abuse responds

I am responding to your article, "Sexual Abuse of Children," in the July/August edition of the **Presbyterian Record**.

Although the article made many good points, I was insulted by the reference to Finkelhor's (1979) research which suggested that incest does not occur in homes where the mother is educated, has community support and shares equally in decisions and authority. As a mother in a home where incest has taken place. I can tell you that incest/abuse occurs

More letters on page 36

WATSON'S WORLD

Noel Watson



Lloyd Robertson

Following the Strands



Many varied strands of immigration have found their way to this country over the years. They have originated in many corners of the world and all have contributed to building the character and personality of the country we call Canada. Each string has attached to it a colourful volume of myths and anecdotes dealing with stories of personal hardships and long odds overcome. Many of these stories will remain forever untold to anyone but the subject's intimate relations.

Happily this is not the case for members of Canada's Italian community. In a new book released for Christmas and titled *Canadese, A Portrait Of The Italian Canadians*, author Ken Bagnell has written what will probably come to be regarded as the definitive account of Italian immigration to Canada. In his quiet but thorough manner, Bagnell gained remarkable access to the people and historical records he needed. The result is a compelling account of a people who have suffered much and complained little.

The author's interest in the Italian story began when he was young and living in his native Cape Breton. Even in those early times he was aware of certain alleged problems with the Italian population that called for the men to be separated from their families and taken into custody for long periods of time during the Second World War. The fascination with their ordeal never left him. His curiosity about Italians and their Canadian condition heightened further when he moved to Toronto in 1961. Here he saw how the masses of immigration from Italy contributed to the extraordinary changes taking place in the face and character of Canada's largest city.

It took eight years to research *Canadese* while the author continued his work as editor of a national magazine. Throughout that period he made three trips to Italy and several to various parts of Canada to uncover his findings.

He begins his story in Montreal during the hot summer of 1904, where a prominent justice from Toronto, John Winchester, is conducting a Royal Commission into the immigration of Italian labourers to the

city. The city fathers had become concerned about the questionable dealings that had brought thousands of these men to Montreal where they found no work and were left in idleness on the streets. There was a great uproar over this "clutter" of foreigners and what it was doing to the image of the city. The fact that no one seemed concerned about the devastating effects such inactivity and poverty might have had on the men themselves reflected the social attitudes of the times. It didn't take long for the one-man commission to uncover the dark activities of Antonio Cordasco. He described himself as a

banker, steamship company agent and operator of an agency that provided work for immigrant labourers. Through advertisements in newspapers in Italy Cordasco's agency lured hundreds of men to Canada. Most of them put down their life savings for a ticket on a steamship to Montreal. They arrived with only a pittance in their pockets and no skills. They went directly to Cordasco's office where they would hand over everything they had, usually three or four dollars, for the promise of work that seldom, if ever, materialized. The author provides plenty of examples of how Cordasco and his men intimidated or beat those among the immigrants who dared to get angry and demand their money back from the self-styled "King of the Workers," as Cordasco called himself.

While the outcome of the commission imposed strict limits on the activity of entrepreneurs who dabbled



Italians working on the Railway, Thunder Bay, 1927. Courtesy Multicultural History Society of Ont. From *Canadese*, Macmillan of Canada, \$27.95.

in immigration, it didn't alter the future for the thousands of Italians who were yet to come to all parts of Canada. Exploitation and discrimination continued from the coal pits of Nova Scotia to the construction yards of Toronto. It included vicious verbal taunts from fellow workers and some surprisingly mean-spirited editorials in the press. The practice of paying money for work became all too common as Italian labourers greased the palms of their Anglo Saxon bosses on the big construction jobs in Toronto for the privilege of digging a trench or hauling a wheelbarrow.

Of all the humiliations administered to the Italian community in Canada none was greater than the cycle of events that began in the summer of 1940 just after Mussolini took Italy into the war on the side of Germany. Within hours the RCMP, operating under an order-in-council granted by MacKenzie King's government, was busily knocking on the doors of Italian Canadians and taking the men of the households off to internment camps. Bagnell catalogues some of the grim scenarios played out across the land, including the case of Luigi Pancaro of Sudbury, Ontario. This mild-mannered family doctor was in the midst of talking to a patient and his wife when the police barged in, ransacked his files, tore up a print of the Virgin Mary that was hanging on the office wall and hauled Pancaro off in a van. Ironically, years later this physician operated on a patient with a ruptured appendix, who turned out to be the same policeman who had destroyed the picture. The operation went routinely. Pancaro admitted afterward that, through the physician's prayer, he had asked God to guide his hand.

Canadese is filled with touching anecdotes. It sweeps across the vast landscape of a century and follows the strands of the thousands of Italian Canadians who putting past miseries behind and proudly proclaiming their Canadian identity have moved from the shadows of Canadian life into the centre of our society. Several compelling real-life dramas are rolled into one, touching the chords of togetherness and forgiveness that mark this special season.

Have a wonderful Christmas. ☐

Pick A Winner



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Costa Rica



Rathi Chemmalai
India



Muteti Nzioki
Kenya



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Nicol Reyes R.
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JOSEPH'S CAROL

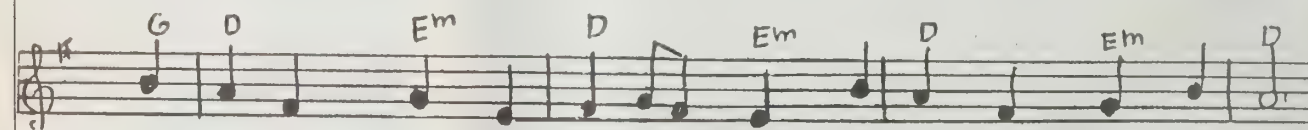
by Daniel R. Bechtel



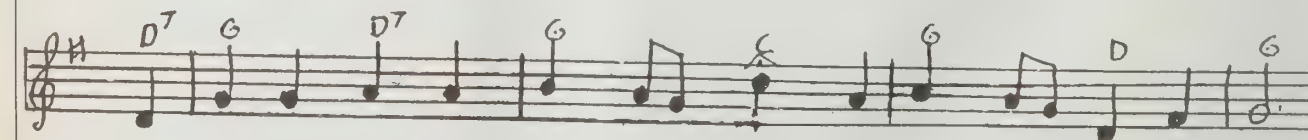
Young Ma — ry was to be my wife, the mo — ther of my sons.
De — spite my shame and shat-tered hopes, I took the ang — el's word.
Al — though he was too young to speak, the bless-ing which he gave



But when I heard she was with child, I would not take her home.
An — oth — er's love lay in my arms, I loved her as my own.
Was word in — car — nate in the flesh, a pres-ence which will save.



No oth-er's love would be my bride; no oth — er's child, my son.
With joy and pain she bore a son, I thought, "no son of mine."
In this child's birth we hear God's word to all who have no home,



Then in a dream I heard God's voice, "Go love her as your own."
Yet when she laid him in my arms, I loved him as my own.
"You are no oth — er's love or child. I love you as my own."

Joseph's Carol was composed in 1986 for the annual Dickinson College Candlelight Christmas Vespers. This carol may be reproduced for congregational singing. Publication in a hymn book or collection of hymns requires permission of the author.

Daniel R. Bechtel,
Professor of Religion,
Dickinson College, Carlisle, PA.

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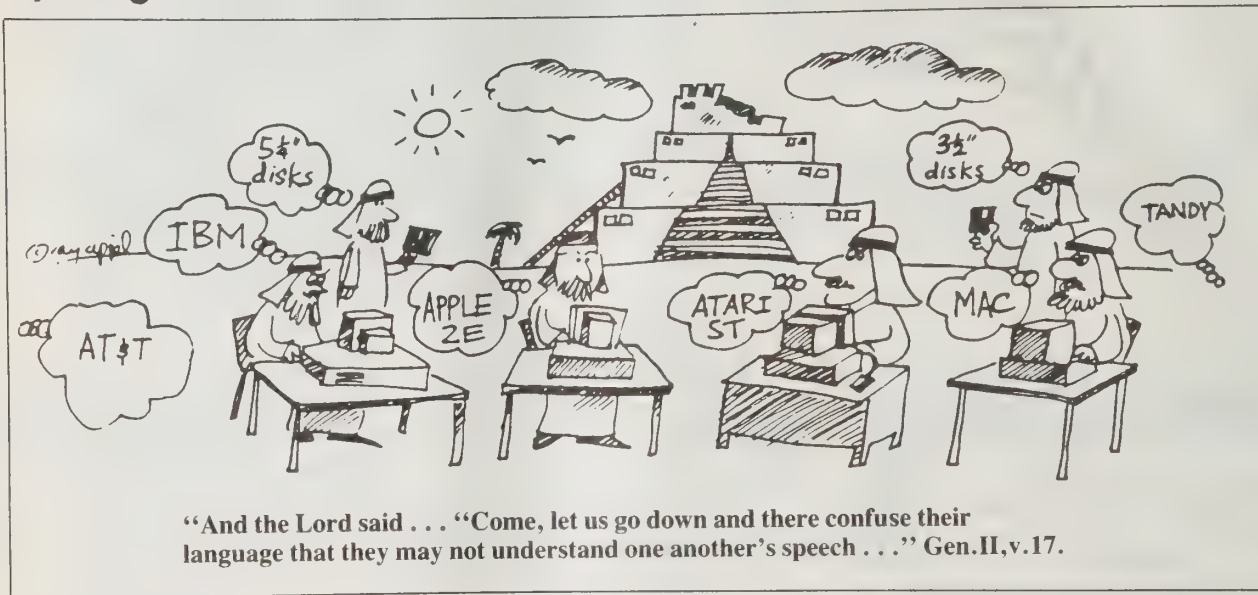
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Advertisement

Choosing A Computer

A don't-take-it-as-gospel-but-here-are-a-few-quick-ideas Guide

by Doug Tindal



“And the Lord said . . . “Come, let us go down and there confuse their language that they may not understand one another’s speech . . .” Gen.II,v.17.

IN THIS SEASON of gift-giving you might like to consider something for your local church. If it's a computer you decide to give, you will need all the help you can get. Buying a computer for your church is something like buying clothes for your teenage children. Here is an article that may help you through the maze of choices.

HARDWARE

1/ It used to be said that you had to establish your software needs first, then look at hardware second. Technically this is still true. But IBM (and compatible) computers now so dominate the field that it's almost assured you'll end up in this particular hardware camp — so we might as well start there.

2/ Micro-computers in the IBM world are run by an operating system called MS-DOS. MS-DOS became the industry standard almost overnight when IBM introduced its first micro-computer in 1981. Computers that will operate under MS-DOS are said to be “IBM compatible.”

3/ I bought my first computer in 1980. It came with 16 Kilobytes of Random Access Memory (the memory size — commonly described as

16K RAM) and cost me a little over \$700. My second computer, in 1983, was an IBM clone that had 128K (at the time, I couldn't imagine ever wanting more) and two floppy disk drives. It cost me \$3,500.

Today's standard business computer comes with 640K RAM, a floppy drive, and a 30-Megabyte hard drive, and it may cost as little as \$1,500. This system will be described as an *XT compatible*, and I regard it as the entry level for a church computer system.

4/ The next level up is described as an *AT compatible*. It's still an MS-DOS computer, but it's based on a more powerful microprocessor (the 80286, in comparison to the XT's 8086 or 8088). It will operate faster and give you better performance on the same software. It will add about \$1,200 to your cost. If you can afford

it, go for it; if not, stick with the XT.

5/ The next level is the new IBM system, known as PS/2. It's based on the 80386 microprocessor and so clones are usually described as “386 compatible.”

Don't buy it. It's too soon. The extra cost of the system (another \$2,000 to \$2,500 beyond the AT level) cannot yet be justified by increased performance. (There are some specialized exceptions to this principle, but they are few.)

6/ Some of the people you ask to quote on supplying a system may try to sell you on a multi-user or Local Area Network system. As a rule, don't go for it. A network system is one in which two or more computers are connected to each other and have the ability to share files with each other.

Few churches have a genuine need to establish a network. They may have a need for more than one computer, but do they need to be working on the same files at the same time? If

not, my feeling is that you're better off without a network, for two reasons:

First, the network adds \$2,000 to \$3,000 to your total costs.

Second, the network software adds an extra level of complexity to your system, which makes it easier for things to go wrong and increases your need for support. At the present stage of development, networks often don't work very well. I advise people to stay away unless they have a skilled user *on staff* who can keep the thing running. (Office Automation magazine recently estimated that it takes a minimum of 15 hours a week to support a network system.)

7/ Even without a network, two (or more) workstations can still share a printer through a mechanical switch-box. As long as the printer and the computers are within a reasonable distance (100 to 200 feet), this works well. It's slightly less convenient, because the operator has to get up from the computer, go to the printer, and manually set the switch for his or her position (instead of connecting to the printer automatically through the network), but it makes it much harder for things to go wrong.

8/ Printers: You're going to have to make some decisions about your printer needs. There are several trade-offs involved.

A laser is the best for quality, speed, and graphics; and is the only option that allows entry into the world of "desktop publishing". But it is costly, at \$2,500 to \$4,000, and the operating (per-page) costs are relatively high.

A 24-pin dot-matrix will do everything — letters, graphics, labels — at less cost, but also at lower quality. The quality difference is especially sharp in graphic applications, but is also noticeable in text. Some people consider the type produced by a 24-pin dot-matrix to be perfectly adequate; others say it's not good enough. It's really a matter of your judgement. Total cost of this option: \$1,500 to \$2,000.

A daisy wheel printer will provide letter-quality correspondence, so it meets your most important needs. If you go the daisy wheel route, however, you lose all ability to do graphics

(including, for example, large headline type for your newsletter). The cost is still fairly high at \$2,000-\$3,000, so I don't recommend it.

Note also, in relation to printers, the different paper-handling characteristics. Laser printers feed single sheets. Dot-matrix printers can feed single sheets but work more efficiently with tractor feed. These have implications for your office procedures in terms of letterhead use, etc. A consideration of paper-handling should be part of your decision.

9/ Macintosh is an option, if you can get good support from your dealer. I still think it's preferable to stay with the MS-DOS world, but Macintosh can probably meet many of your needs, especially if we're talking about an individual's computer rather than an office computer. If you go with Macintosh, you'll want an Apple LaserWriter with it, at about \$7,000.



SOFTWARE

(...er ... um, I know it really shouldn't be necessary to say this and, er, please don't take offense, but, um, please *do* pay for your software. That is to say, acquire it legally. What I mean is, don't steal it. It looks bad. Especially for a church, right? So when the helpful computer enthusiast in the third pew on the left says "Oh, hey, I can give you a copy of Lotus 1-2-3," decline graciously.)

1/ Word Processing: Implement this first, because it conveys an immediate benefit, justifies the cost of the computer system all on its own, and helps you learn some basics of computer operation in a relatively friendly environment.

Top word-processing software packages include *Word Perfect*; *MS Word*; *Multimate*. All come with step-by-step tutorials that will lead you through basic operations.

Given time, many people can learn to use the systems themselves. If time to learn is not available, or if the operators are apprehensive, build in training programmes when you computerize. Many provinces, incidentally, have programmes that will help you pay for these.

Every word-processing programme has its champions. There are even those who still like *Wordstar* (shudder). In fact, although there are many differences among word-processing programmes, all of the above — even *Wordstar* — will provide a good level of service for the experienced user. It would make sense to purchase a particular word processor simply because several members of the congregation are already using it, and are willing to help you learn. In the long run, training will be more important than which word-processing programme you select.

2/ Spreadsheet: a tool for budgeting. *Lotus 1-2-3* has the big name; *VPPLANNER* delivers the same features at a third the price.

3/ Congregational-management system: These are software systems of varying degrees of complexity and worthiness. All will attempt to integrate the following: membership roll; offering records and receipts; household records; committee records; talent or skills bank; attendance records; producing custom phone lists or directories; and various other features.

Three that have been around a while and have gained some respect include *Churchware IV* (\$750 to \$1,995, depending on size of congregation); *Power Church Plus*; and *Church Administrative System*.

Churchware IV is available from: Congregational Computer Consultants, Suite 1907, 2045 Lakeshore Blvd., Toronto, ON M8V 2Z6. (416) 255-9035.

Power Church Plus is available from: Simall Computer Systems Ltd., 92 Pottinger Street, Lindsay, ON K9V 3Y3. (705) 324-3565.

Church Administrative System is

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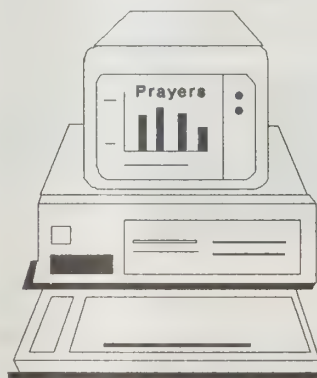
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Choosing a Computer continued

distributed by: United Church Publishing and Supply, (416) 925-5931. Or toll free for orders only: 1-(800) 268-3781.

In assessing church-management software, try to "walk through" the various activities of a whole church year to see how well the software adapts to your style of operation. Pay particular attention to such things as the flexibility with which it records family relationships. Some otherwise well-designed systems are unacceptable because they allow only one surname per household, for example.

Don't be rushed into purchasing a church-management package. Take time to ask lots of questions about how the programme operates. Study the printouts showing what kind of reports it can produce. Ask the dealer to demonstrate any special features you may be interested in.



4/ Data-management software: Many congregations buy a generic database manager, such as *dBase III+*, and attempt to develop their own congregation-management system within it. This is usually a bad idea.

Software development is too complex and time consuming for most congregations, no matter how many wizard programmers you happen to have on the parish roll. You want a system that is fully tested, that comes to you with all the bugs already worked out. Moreover, you want to be sure of continued support for your system in years to come. A profes-

sionally developed congregational management system will best meet these needs. Trying to "grow your own" with a data-management programme is not recommended.

If you do opt not to buy a congregational, management system, but want to use a data base for simple applications such as mailing lists, check out *Rapidfile*, *PC-File*, or other "middle-level" filing systems. *dBase III+* and others like it will deliver more power — and a higher price tag — than you need.

5/ Desktop Publishing: Now we're getting fancy. Basic levels of desktop publishing — pew bulletin layouts, posters, etc. — are possible with a laser printer and any of the word-processing packages mentioned above. For more sophisticated applications — newsletter or magazine layouts, for example — you need a special software package. *Ventura* and *Page-maker* are the best.

They also cost a lot, are complex to learn and operate, and require more hardware (an enhanced graphics card plus a mouse). *First Publisher* has a good range of features. *Byline* works well with a standard XT or AT (no extra hardware required).

6/ Communications: This is the software that, combined with a modem, allows your computer to pass messages and files through the phone lines to other computers. In this field, public domain or "shareware" software is among the best, easily surpassing many commercial packages. Some well thought of packages are *ProComm*; *PC-Talk*; and *Telix*.

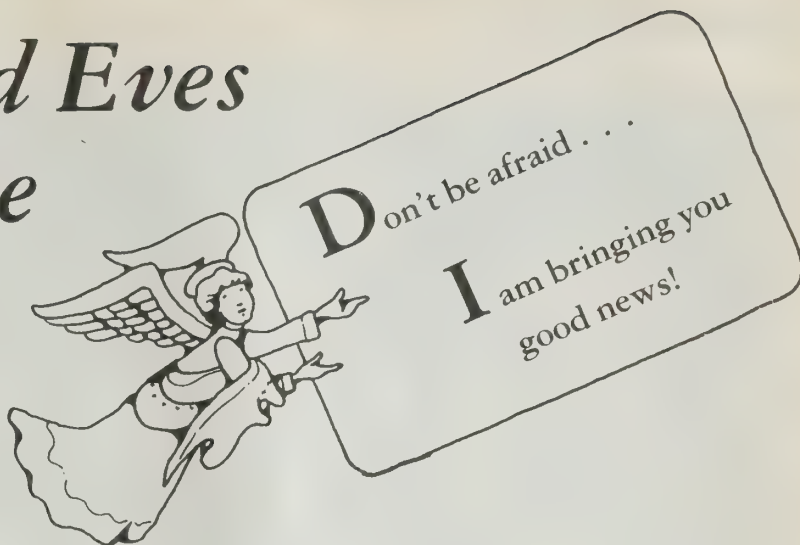
A Caution:

All this "expert advice" is good only as far as it relates to your specific needs. Put all this to as much testing with local experts and common sense as you can, and don't hesitate to overrule anything said in here if some other solution makes more sense for you. ☐

Doug Tindal is Director of Communications for the Anglican Church of Canada. He is co-author (with Mardi Tindal) of *The How-To Computer Workbook for Congregations*. This article first appeared in *The Anglican Magazine* and is reprinted here with their permission.

For all the Adams and Eves Everywhere

by Walter A. Donovan



In the original version of *Paradise Lost*, the lowest point in the story was when Adam and Eve went into hiding. You and I have known the feeling. We continue to know it whenever we try to avoid or evade the truth about ourselves. The truth that “shall make you free” will set me free only as I accept and admit the truth about myself.

False to himself and to his wife, Adam sought to excuse his disobedience by projecting his guilt toward his neighbour — “the woman You gave me for a companion.” When that ploy failed, Adam did not hesitate making a scapegoat of the Creator-God. “You gave her to me.”

My name also is Adam, for I am ready to place the responsibility for my own misdeeds and failures on the shoulders of my spouse, or parents or siblings, yes even my neighbour who lives in another country. I imitate Adam also in placing the blame on the Creator-God. (“I didn’t ask to be born!” “Can I help it if I was born neurotic?”)

In one of his novels, Hugh MacLennan wrote that all hatred is self-hatred. When self fails to be obedient to the truth it knows, it becomes the object of my loathing and contempt. Adam and I must dissipate our unresolved guilt in whatever way possible. Otherwise he and I would commit suicide. Therefore we slough off our anger in any and every direction. But what we do as a means of saving our own life results in an even greater alienation from God and neighbour, and an overpowering loneliness.

That is the bad news.

The Book of Genesis also introduces the primary account of *Paradise Regained*. It commences with the story of Abraham’s call. In Israel’s history we can hear the offer of grace through those prophets who declared that their greatest enemy was not an alien oppressor, but their failure to put their trust in Yahweh. “Why will you die?” was the plea which came from the Lord through His prophet. “What does the Lord require of you but . . . to walk humbly with your God?” Few heard the message.

Christmas provides the story of good news, of great joy for all people. The Creator-God did not abandon Adam and

me to the hell which we made for ourselves by running away. Francis Thompson’s *Hound of Heaven* pursues me, even if I make my bed in hell. God’s word is no longer, “Adam, where are you?” Rather, it is, “Here I am, my son, my daughter, here in the far country of your self-exile. I have come to bring you back with Me, for that is where you belong, a member in My Royal Family.”

Christmas showed — no, shows — the gracious countenance of God in the person of Jesus Christ. God’s grace comes not by the prophets, but through the One who is Very God. In the Christ God reaches our hearts in such a way that we cannot fail to see the depth of His love.

Obviously, Christmas is much more than the record of a divine Infant’s arrival on Planet Earth. The story remains incomplete until a third of a century later, for it must include both the Good Friday/Easter event and Pentecost.

“Effectual calling,” wrote the Westminster divines in the *Shorter Catechism* “is a work of God’s Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.”

Christina Rossetti put it all so beautifully — and correctly — when she wrote, “Love came down at Christmas.” Love came, and comes, down to us — Adams and Eves everywhere, even where we make our bed in hell.

No wonder that the herald angel said,

“Don’t be afraid. Look! I am bringing you good news!”



Mr. Donovan is minister of St. Andrew’s Church in North Battleford, Saskatchewan.

SURVIVING SUCCESS

by John Congram



Russ Jackson, right, presents an award named for him, to Andrew Allison. The prize honours the football player in Canada who, in a particular year, best exemplifies sportsmanship, citizenship and academic achievement.

In the spring of 1989 Andrew Allison graduated from Mount Allison University in Sackville, New Brunswick. During his time there he starred in football, received the Athlete of the Year Award and, in his final year, was given the Russ Jackson Award. This prize is presented to the football player in Canada who that year best exemplifies sportsmanship, citizenship and academic achievement. As to the last category Andrew was on the short list for consideration as a Rhodes Scholar. Chosen by his peers, he gave the valedictorian speech at Mount Allison's spring convocation. Former Prime Minister Pierre Trudeau sat on the same platform, the recipient that day of an honorary degree. At the reception afterwards he was overheard saying that the speech by Andrew was one of the finest that he had ever heard.

It is the same Andrew Allison, sitting now on the couch of his parents' home in west Toronto, who tells me: "It was my second year at university, a year of great difficulty, a losing year for the football team, that God taught me most about myself and my faith. Real growth takes place in the valleys of life."

Andrew's father is the Reverend John Allison, minister of St. Andrew's Church, Islington, Ontario. The Allison family provided a deeply committed home environment in which Andrew always felt surrounded by the love and purpose of God.

In high school in Stoney Creek, just outside Hamilton, Ontario, Andrew starred at football, in football's most glamorous position — quarterback. That despite the fact that in Grade 9 he had been cut from the team. "I accomplished," says Andrew, "what I always wanted to do, be as good as my father had been in football."

Be humble . . . and rest up!

Andrew's parents' contribution to his life is typified by two stories. When he phoned his mother to tell her he had won the Russ Jackson Award, she responded, "Oh Andrew, please be humble." When he

"Once you learn to recognize the source of all your rewards, Christ enables you to even live through success."

broke his collar bone in the first quarter of a crucial game, his father advised, "Son, rest up for the fourth quarter."

On graduation from high school Andrew was widely recruited to play football by many colleges including those in the United States. In the end he decided to attend Mount Allison, mainly because of the strength of their academic programme in the area that interested him.

During his first year at Mount Allison he played back-up to their veteran quarterback. With high expectations Andrew took over the first string quarterback as his second season with the team began. Things did not go well either for Andrew or the team. After losing the first five games the coach decided to bench Andrew and start a local boy at quarterback. In the third quarter he went down with an injury and Andrew was called upon to enter the game. He directed the team to 20 points, the last three coming on a field goal with two seconds remaining to win the game.

Losing made him refocus his life

Many times during that year, Andrew recounts, I cried out to God, "God where are you?" Andrew also believes that this was the year he grew most in his faith. While he had always said that he intended to glorify God in whatever he did, he began to realize that deep down his real purpose was to glorify himself. As Andrew puts it, "Losing made me refocus my life." He learned that it was essential to maintain internal perspective. "Keep your eyes focused on Christ and glorify him. For a

Christian there is no room for a poor attitude in losing or a proud one in winning."

When Andrew began his third year in football, he prayed to God, "Lord, make it fun!"

Andrew did more than participate in football and academics during his time at university. He ran a college and careers Bible study group. During his last summer he served as a pastoral assistant in a local church, visiting parishioners on his mountain bike, working with street kids, and helping convert a barn to a drop-in centre.

What does the Lord require of you . . .

When the time arrived to give the valedictorian speech Andrew wondered what he might say. He eventually decided to base it on the prophet Micah's words. "... what does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God?" In light of the fact that the convocation speaker was to be a Chief Justice, Andrew decided to steer clear of "justice" and concentrate on "kindness" or mercy. "In our society," Andrew contends, "mercy gets rather short shrift." It was this speech that so moved the convocation, including our former Prime Minister.

Andrew graduated with a B.Sc. in physics plus a Bachelor of Education degree. He hoped to get a job teaching in British Columbia. Apparently God had other plans. Cheyne Presbyterian Church in Stoney Creek, where John Allison had once ministered, asked Andrew to consider a position with them. After hesitating, he became convinced that this was where God wanted him to invest the next few years of his life.

But whatever Andrew does he should be all right, that is as long as he remembers the lessons God taught him through football. "Once you learn to recognize the source of all your rewards," says Andrew, "Christ enables you to even live through success!" If anyone knows the truth of that statement from experience it should be Andrew Allison — who has experienced more success in a few short years than the average person encounters in a lifetime.

FOR CHRISTMAS

A Christmas Challenge

by Bill Woodley

The first man to set foot on the moon called that event "One small step for a man . . . one giant leap for mankind."

I challenge everyone who celebrates Christmas to take another small step.

Let's decide, once and for all, to break away from the vicious circle of exchanging Christmas gifts, to use the money instead to help our poverty-stricken brothers and sisters in the Third World and elsewhere.

Remember last Christmas? We searched and searched for gifts. We lined up at the check-outs in crowded stores and supermarkets, our shopping carts full. Remember the piles of garbage on Christmas Day, the empty feeling when it was over?

Does it not bother us that in many parts of the world destitute mothers wait in line for their meagre rations,

and little children search in garbage bins for scraps of rotting food?

We have an opportunity to help change all that . . . to take that "one small step" that could become a "giant leap for mankind."

Let's tell our relatives and friends, young and old, that *our* Christmas gift money will be going to assist those in real need.

Tell them also that we cannot accept Christmas gifts for ourselves.

Many people already give to the needy at Christmastime and during the year: this effort should not replace or reduce such donations, but add to them.

Some people might consider denying Christmas gifts to children a drastic step. It is! But most of our children get far more than they need throughout the year. This will be a splendid opportunity to teach them (and ourselves) an important lesson: we must be prepared to do with less, even do without, so that others might have the bare necessities of life.

We shall need courage to break with the old tradition of giving-and-getting. Will you accept the challenge — take that one small step?

This Christmas, let there be more "Joy to the World" — including the Third World! ☐

Mr. Woodley is a free-lance writer living in St. John's, Newfoundland.



WITH LOVE

Breaking the Law on Christmas

by Frank and Shirley Ford

Eleven normally law-abiding Canadian men and women broke the law on Christmas Day, A.D. 1982.

We were in a country where the festive focus was the New Year. No Christmas there. We couldn't find the Church. The laws of the USSR forbade the Church to advertise. Our guide in Azerbaijan couldn't tell us where or who . . . All of the church buildings were museums.

And so, in a hotel room, disturbed only by cockroaches, with wine from grapes grown in the Caucasian mountains, with bread from the Ukraine, our Lord made his presence known to us in the Eucharist.

Lots of love; lots of tears.

The Eucharist . . . for Queens and Kings at their coronation . . . for the

prisoner condemned to die . . . on battlefields . . . and now for our tourist group in the midst of oil fields on the Caspian Sea.

Our group included denominational allegiances from Lutheran to Pentecostal with levels of Christian commitment from unthinking to a depth arising out of a lifetime of hurt and healing. Ages ranged from young to old. In the midst of this diversity there was real unity in our Lord's gift to us at Christmas.

Christmas Day, A.D. 1982. Memorable. Our Lord made it so. □

Mrs. Ford is in charge of Camping & Outdoor Ministries for The Presbyterian Church in Canada. Her husband is an Anglican clergyman.



GOD'S CORNER



Dr. James and Rebecca Campbell were recently appointed to Kikuyu Hospital, near Nairobi.

by Ivor Williams

They call it God's Corner,

It is a thronging intersection near mid-city Nairobi, shared by Roman Catholic, Lutheran, Church of Christ Scientist, Freemasons, and St. Andrew's Presbyterian Church buildings.

Across the street, when it was only a path, Scottish Presbyterian missionaries established their beach-head of faith in 1906. It was a little tin building, in what one writer described as a "sprawling, squalid, fever-ridden bazaar of hovels and lean-tos, frenetic with 24-hour-a-day activity." Danish author Karen Blixen in her *Out of Africa* referred to the "Scotch Mission . . . a very good hospital" but where they tried to "put the natives into European clothes."

Not far from the modern St. Andrew's, where the sanctuary this August morning is again crowded for its second service, a young man roasts corn over a makeshift barbecue of stones and an old wheel. He finds many buyers for his snack among the throngs that pass by.

Inside St. Andrew's it is an almost traditional Scottish Presbyterian service, but with wonderful African overtones in its music, message and responses. This morning some 30 boys and girls are baptized, and almost as

many are welcomed into the congregation that already numbers 2,000 members.

The last full-time Scottish minister left St. Andrew's in 1972, explains Rev. Kirika Gerishon, one of four Kenyan ministers to the "parish" which supports two other congregations in much less affluent suburbs of the capital.

Fewer Europeans

Africans started to take leadership roles in the nation's presbytery of the Presbyterian Church of Scotland in the 1940s, which marked the start of the African Presbyterian Church.

As the Scottish influence began to fade "we looked out and saw few black faces," says Mr. Gerishon. "Now we see very few white ones." Mine was one of about eight that morning.

The partnership that existed between the Scottish and African branches of Kenyan Presbyterianism became a union, the Presbyterian Church of East Africa (PCEA) in 1955. The trend now is to fewer Europeans in this, and in many other congregations.

"The church must have a role in determining how people eat and sleep, how they get employment and about their morals," says the clergy-

man, his words reflecting his studies in Aberdeen, the University of California and Princeton Seminary.

"We preach the moral and ethical approach to our problems," which include a high birthrate in a country where job creation lags, and where crime increases as population rises and opportunity is unable to keep pace.

"And we have concern about corruption in public and private affairs," (The nation's newspapers frequently have stories about violent crime, family violence, and instances of shoddy or dishonest management in private or state-owned enterprises.)

Out on the edge of the built-up area of the capital, George Loom until recently has been the only missionary of the Canadian church in Kenya. He has been joined by Drs. James and Rebecca Campbell appointed to Kikuyu Hospital, near Nairobi.

Loom, a member of Mount Royal Presbyterian Church in Montreal decided, when in his early 70s, to offer himself for church work. He had visited Kenya, and tiring of retired life after a busy career in management for a large American insurance company, felt his "calling" to work with the Presbyterian Church of East Africa (PCEA).

He went to Kenya for a year, and has stayed for six! The Kikuyu Hospital which he administers is in the midst of an expansion programme, and its renowned eye department and general hospital beds are revered in the area. "I'm very happy here," says Loom.

A positive influence

The lifestyle of Christians (Presbyterians) is having a positive influence on neighbours, many of whom follow a traditional (non-Christian) African religion, especially in rural areas.

It is these areas that Rev. Jamlick Miano and Rev. William Theuri concentrate their efforts.

Now they work from the General Assembly offices of the PCEA, on the edge of Nairobi, not far from the worst slums of the city. "We try to get people self-sufficient through



Kikuyu Christian Hospital grounds.



Hospital administrator.
George Loom.

communication," says Jamlick. They have helped farmers with pitifully small plots to choose the best seed, to work co-operatively, to communicate with each other. One project which started with a handful of farmers now numbers 2,000, concentrating on crops of French beans, and is supplying overseas markets. They have developed their own leadership.

"And there is prayer time before planting, or before doing anything," says the young cleric, who not long ago was invited to New York to use his methods of communication among the almost homeless of the Harlem ghettos.

How could Canadians help, I asked.

The pleading gushed out. "Teach us to be producers. Teach us to use our own initiative. Teach us to farm. Teach us to communicate for transformation." (Canadians through CIDA, UNICEF and many individual church or university projects are providing such aid, often not co-ordinated.)

The office of Dr. Paulson Kuria, general secretary of the PCEA, shares space in the General Assembly building with its print shop, several other offices, and a chapel that often has to be used as a board room.

Kenyan Presbyterianism is growing through evangelism, he says but "we need buildings for congregations, and ministers to teach." The Assembly offices administer for 100 congregations, with 1,600,000 active members.

"Too many boys and girls are school-leavers," says Kuria and church leaders and government are battling against unemployment. They are starting community training centres where the unskilled can learn carpentry, sewing, mechanics, domestic science and farming.

Working hand-in-hand with the one-party government, he says will help to solve Kenya's massive concerns of rising population and unemployment, through provision of education, schooling, health care and improvement in general welfare.

Nearby, a Presbyterian group will soon have a new sewing centre in place, using newly-learned skills to make coats and dresses for local sale.

"Unfortunately," says another church official who asked that his name not be used, "we are forever dealing with the consequences, and not with the problem." Poverty and population increases, he suggests, are too often regarded as individual concerns. He saw a great difference between charitable action and creation of self-reliance. He feared the church was involved mostly in charity.

The "big men" (large property owners) are in the church, and are not interested in supporting the movement of the poor towards increased self reliance, said another churchman. "They will avoid change."

New group forming

But back at St. Andrew's, a new group of professionals who are Presbyterian activists is forming, to bring together their different talents and skills in the interests of the church.

From their fine building at God's Corner, teachers, architects, lawyers and doctors will decide how best to harness their talents for the well-being of the church beyond their congregation.

Keeping "the order," or "protecting the system" has not served the country well in the past.

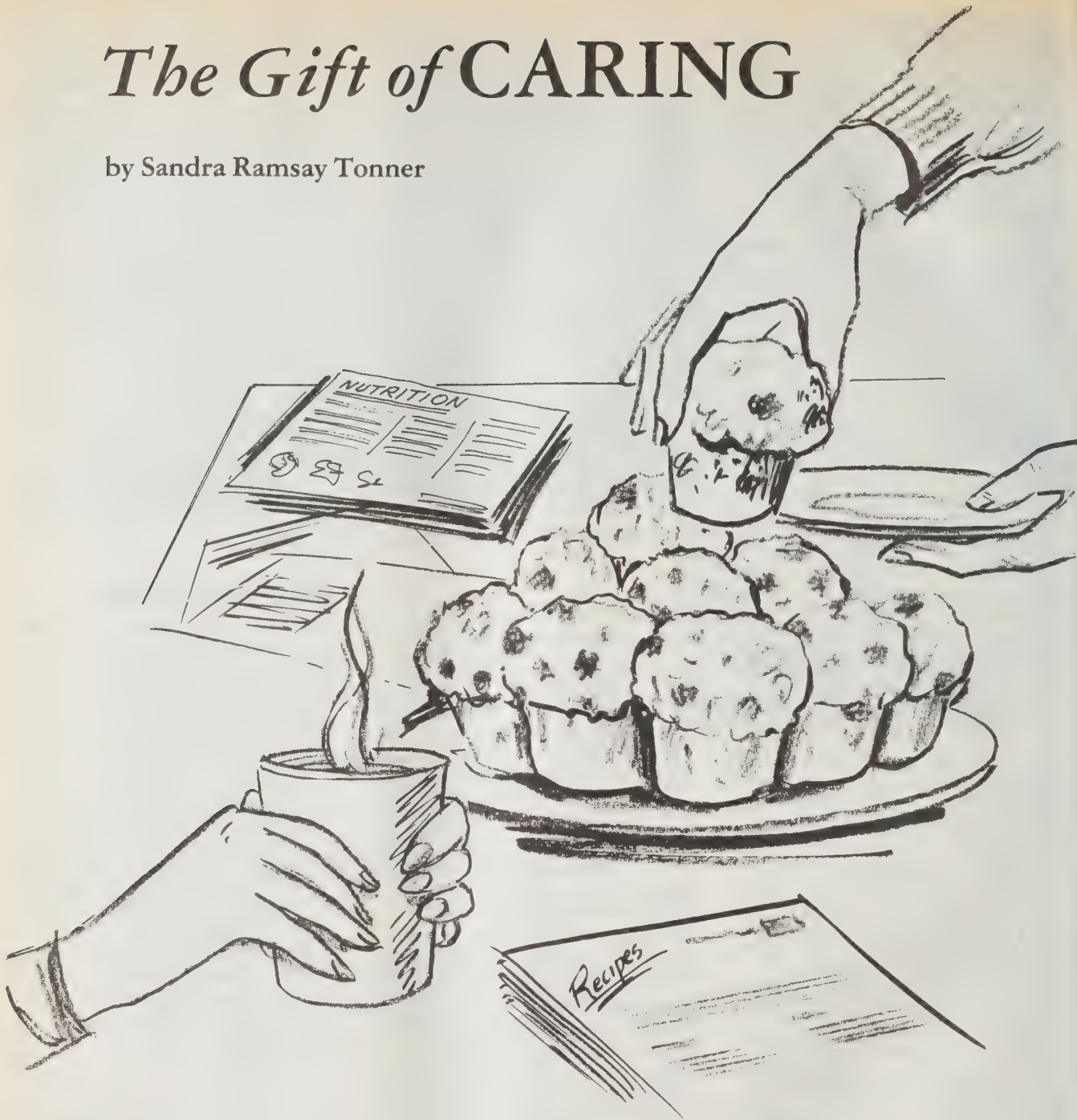
But change is clearly advancing in Kenya, and the Presbyterian Church of East Africa is in a position to continue to lead, with some clearly-targeted assistance. □



Mr. Williams is a former editor of *The Regina Leader-Post* and recently returned from Kenya where he assisted a University of Western Ontario team conducting seminars for Kenyan journalists. He is a member of Westmount Presbyterian Church in London, Ontario.

The Gift of CARING

by Sandra Ramsay Tonner



Sunshine and promise filled the day when the course began. As home economist for the local gas utility, I'd been asked to provide food and nutrition information to a group of "underprivileged mothers" (as the request letter had described them), while their pre-school children attended a once-a-week nursery school run by volunteers from a women's club.

"The emphasis is definitely on the children," said the co-ordinator with a purposeful fervour that failed to erase a condemning tone. "The women are hopeless. They're too lazy to get out of bed to feed their children properly, and the truancy record of their school-age children is dreadful. We must help the children!"

This unexpected outburst took me

aback, but I simply nodded, unsure of what this woman wanted me to say.

The blur of children running and giggling, club members chatting to each other, and the rather forlorn-looking mothers huddling nervously together filled the next few minutes.

Finally, the volunteers whisked away the children, and I found myself facing twenty or so women,

ranging in age from 18 to early 50s. They looked at me suspiciously. I couldn't think of a thing to say. How could I help them? Then the co-ordinator's voice came tumbling back, "lazy," "hopeless." I could feel anger surging inside of me. Suddenly I remembered our minister saying that in the eyes of God we were all his children. All deserved attention and care. At that moment, I became determined to show these women that someone cared about them, too.

Not for the first time, I thought of food as a way to begin. After introducing myself, I tried to inject a friendly calm into my voice when I said, "I've made coffee and tea for us, and one of our new muffin recipes." The hostility eased over steaming cups of coffee and raisin-filled muffins. The mothers began to talk to each other at first and then, thank goodness to me, "I think today we'll just get to know each other and I'll give you an idea of what we'll be discussing in the next few weeks," I said. Some insight had mercifully told me not to "preach" to these women. They were no doubt "gotten after" by all sorts of well-meaning people.

By the end of the session, the women filed out — the weariness had left their eyes. Some said goodbye; others just smiled.

One woman, who watched my every move throughout the afternoon, made her way slowly through the scattered chairs. A pair of crutches hampered her movement. Her name tag read, Lenore.

"Miss?" she said, looking up at me with sparkling black eyes, "I had a good time today and I'm comin' back next week." With that she lifted herself away on the crutches.

To this day, I don't think I've received an encouraging comment that I've appreciated more.

In the weeks that followed, we discussed budgeting, bargain-hunting, nutrition, the importance of breakfast and on and on.

Lenore became my food barometer. "I served that casserole you suggested to my kids and they really

*The wonderful
words of
promise seemed
to flow around
the group.*



liked it" — one week; "My husband says that oatmeal cookie recipe is too dry" — another week.

As the weeks slipped by, our numbers grew. The children enjoyed the nursery school; the mothers blossomed right before our eyes. The truancy rate decreased for their school-age children. The volunteers caught the growing enthusiasm of the mothers. We cared about each other.

Christmas approached and the mothers, without exception, began to worry. Despite having little money, they wanted to make their own Christmas dinners, no matter how simple, and a few gifts for their children. For days, we searched for food ideas to fit their meagre budgets while the volunteers arranged for a skilled craftsman to help create inexpensive gifts.

For the last session before Christmas, I wanted to do something special for "my mothers" (as I often thought of them). The sponsoring group had arranged for entertainment and a Santa Claus for the children — but what could I do?

Finally I decided to make each one a Christmas cookie box. With the help of friends, I made batches of special chocolate squares and brightly-coloured sugar cookies. Then we decorated each box and topped it with a hand-made Christmas corsage.

On the day of the party, everyone came dressed in their best clothes, Lenore included. The volunteers and mothers were interspersed throughout the room, clearly enjoying each other's company. How different from that first day!

To begin, the minister of the church where we met read the Christmas story from St. Luke. Lenore's eyes never left his face. The wonderful words of promise and joy seemed to flow around the group, strengthening the special bond that we had forged through the simple act of caring about each other.

Later, while carols softly filled the room and we sipped punch and nibbled cookies, the children received their gifts from Santa Claus. Then we passed out the cookie boxes to the mothers. The thank-yous poured forth. I'll never forget Lenore's.

"Oh Miss," she said, struggling with her crutches, "Is this really a gift for me? I haven't had a gift for myself in years. Thanks for thinkin' about me, too." Tears choked her voice.

Twenty years later, the Christmas season still reminds me about "my mothers" and, of course, Lenore — as I recall the precious gift of caring about others. It nourishes the soul. □



Sandra Ramsay Tonner is a home economist and freelance writer, living in Oakville, Ont with her husband and two sons. She is a member of Knox Presbyterian Church there.

The Man behind the Mask

by Gregor Reid

It had been four long hours of standing on one spot. I certainly couldn't do this often. Yet for Dr. Andrew W. Bruce, Urological Surgeon, this has been the norm for 40 years. As Chairman of Urology at Queen's, McGill and now Toronto, he has served his profession well. For him, in his retirement year, the O.R. (Operating Room) became a second home, a place to serve and to help those who need his skills.

A second later, he scolds the resident for lack of speed and precision, then continues to take charge, excising the massive kidney tumour, and holding it out to show me its size. Larger than a softball, a red mass with uneven protrusions undulating over the surface. An encapsulated cancer. The encapsulation probably means it hasn't spread, bringing some potentially good news for the awakening patient. I could see the smile underneath Dr. Bruce's mask. His eyes were alight, his tired brow perspiring and frowning. The tension lowered, with a silent sigh, as the assisting nurses and resident relaxed and went about their almost routine business.

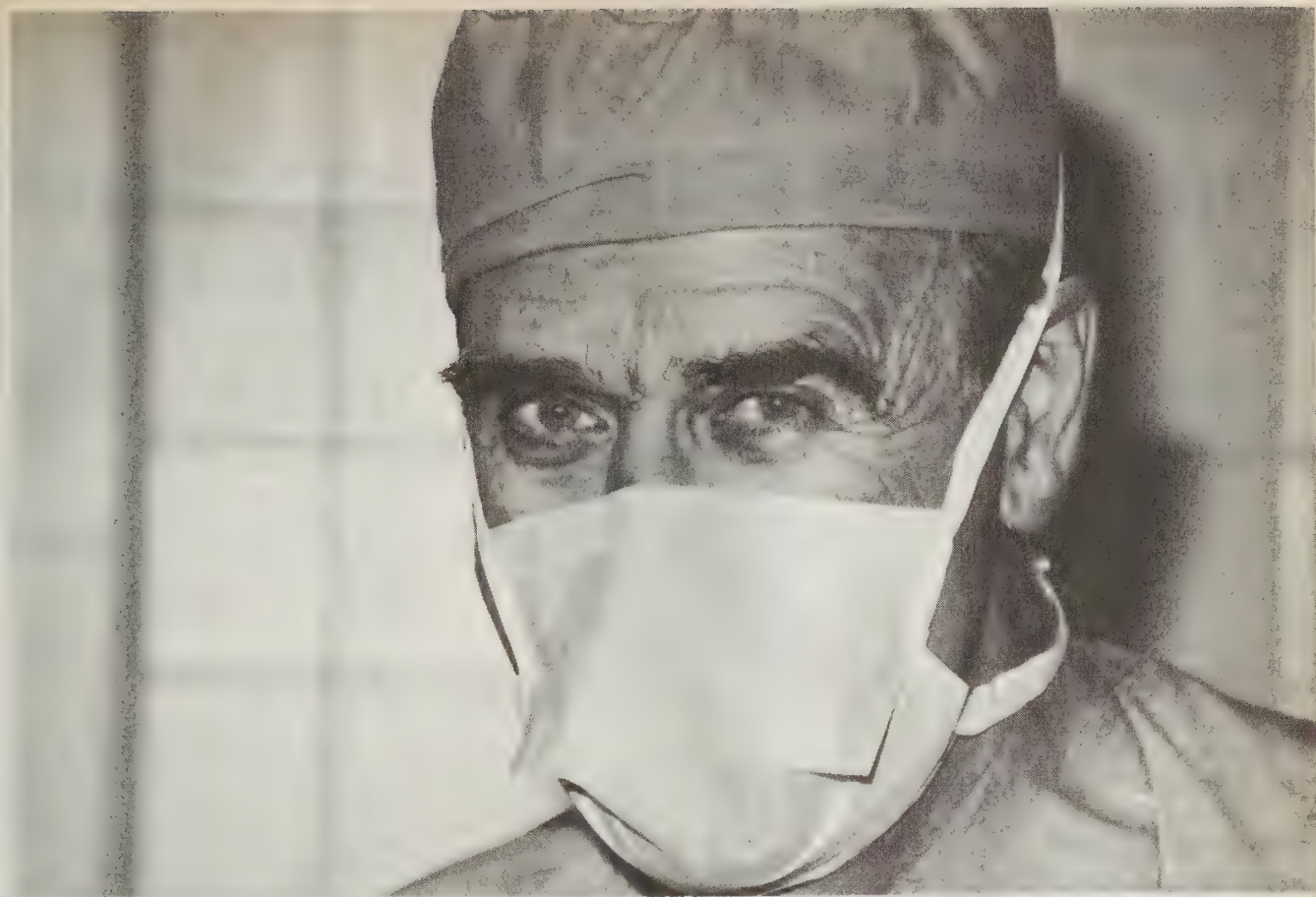
I walked around to see the speci-

men, amazed at how cancer grows, so large, undetected for so long. Another specimen for the pathologist to analyze and grade into dangerous subspecies, predicting the chances of survival with one look down the microscope. Here too was training and cumulated skill to behold. Surely a job for a person with a special character. Pathology: being with the dead when their spirits are in heaven.

A strange moment

I passed by the top of the table, suddenly realizing that the open wound really did belong to a human. Someone's father, son and husband. It was a strange moment that I shall never forget, seeing the anaesthetist controlling the breathing, the pulse, the life. I wondered at the science and technology of nullifying pain through induced sleep. My first trip to the O.R. was clearly affecting me.

Dr. Bruce closed the wound completing another lesson for the hard working young resident. He hummed a familiar Frank Sinatra tune, then whisked me off to meet the relatives. Downstairs, in the waiting room four people rose. They stared in fear, and



Dr. Andrew W. Bruce.

hope, asking questions without speaking. "Good news," said the delighted surgeon, who then explained the operation while being embraced by a tearful wife.

As a scientist, I soon learned the incredible joy that surgery alone can deliver. Bringing messages of happiness, saving another life and giving back to the world something very special. With all the controversy over money and greed with medical profession, the lump in my throat told me that these dedicated people earn every penny they get. We must never take their efforts for granted.

An example

Dr. Bruce's day continued with office phone calls, patients returning to the clinic, chairing a meeting of urology division heads from other hospi-

tals, then home at 7.30 p.m. with some university paperwork. At 64, you'd think he would slow down and reap the benefits of years of hard-work. But not Andrew Bruce. When he does step down, he will have left behind an example that few will be able to equal.

Dr. Bruce and I are friends. I work with him, I respect him. He shares my Presbyterian roots, expressing it in a quiet inward faith. From the heart of Aberdeen with his ever faithful parents, to the churches of Kingston, Montreal, Toronto and the suburbs. With the best wife and friend in the business, Margaret (not to mention the best cook and accountant), along with sons Iain and Andrew (and their families), life and many new challenges await the man behind the O.R. mask. □



Dr. Gregor Reid is an Assistant Professor in the Depts. of Surgery and Microbiology at the University of Toronto, carrying out research at the Toronto General Hospital.

PRAYERS for God's people at CHRISTMAS

by Malcolm Ransom

We greet your coming, Lord, WITH WONDER:

Lord of all worlds and galaxies, on this great day you confront us with a wonder so great that we can hardly understand it. We know that you are always with your people, but it is at Christmas that we find you actually sharing our human condition. Every home, every family, every human life in slum or suburb has new meaning and dignity because of your coming among us at Christmas time.

We greet your coming, Lord, WITH REPENTANCE:

Dear Lord and Father of mankind, forgive our foolish, self-seeking, self-destroying ways. As a race we have strutted arrogantly across the world in the name of progress and civilization, exploiting the weak, defrauding the poor, destroying nature, wasting resources and vaunting our so-called racial superiority. Now that our environment is polluted, our supply of energy exhausted, our economy out of gear, our society corrupted, our streets unsafe and our way of life destroying itself, we cry "Lord! Lord!" and seek your help while blaming others. Help us to get involved as instruments of your justice and builders of peace on earth, goodwill toward all people.



Come to us now, and open our eyes, O Lord, — TO OTHER HUMAN BEINGS,

their needs and hopes. Forbid it, Lord, that we should see them as mere statistics in the GNP, or faces on the street, cogs in a machine or factors in a race problem, but as children of God for whom Christ died — our brothers and sisters with whom we must share the good news of your love for all people. Especially help us to see the plight of the Native Peoples of Canada — "the poorest of the poor" as they have been called, for whom we have special responsibility as Canadians.

Come to us now, and open our eyes, O Lord, — TO OURSELVES,

that we may recognize the glorious freedom wherewith Christ has made us free; that we may see the great hope we have in Him and the coming of God's kingdom; that we may exercise our power as responsible citizens in a democratic nation, power to change things for the better.

Come to us now, Lord Jesus, and open our eyes, above all, — TO YOURSELF,

the Man for Others, the living centre of all life, the one true light to interpret the meaning of life, the one who brings salvation and wholeness to life, who sets us free to live for others and thus fulfil our Christian calling.

O God who watches over us AS A FATHER:

The true colours of Christmas have been overlaid for us by pious legend and pagan festivity, and on top of all this lies time's thick and darkening varnish. Grant that through the record of our Saviour's birth and of the earthly days of Jesus and His friends we may still find you and meet you face to face. So, may we be set on fire for your kingdom and seek to confess afresh in our day that Jesus Christ, who came at Christmas time, who died on the cross and rose again in triumph o'er the grave, the same Jesus Christ is Lord today, and He shall reign for ever and ever. AMEN.

Mr. Ransom, a former missionary in China, is minister emeritus of St. Mark's Church, Don Mills, Ontario. These prayers were first published in 1975 in the *Glad Tidings*.

MISSION UPDATE

*A Publication of the Board of World Mission
The Presbyterian Church in Canada*

Vol. II, No. 4

December, 1989 Issue

Recovering the VISION of the 90s

by Murray L. Garvin

*Secretary, Education for Mission
Board of World Mission*

We stand on the verge of the 1990s -- a new decade. What does it hold for the mission of our Church?

The 115th General Assembly in June of this year endorsed a VISION for our Church in the future. It is a splendid vision of a Church that is warm, inclusive and outreaching in ministry. However, do we possess the will to commit our resources to the ministry and mission called for by the VISION?

One of the things I have learned during my years of working for the Board of World Mission is that our Church has always been a Church with mission at the very core of its being. At the time of the Union of 1875, the various bodies that entered that union were already deeply involved in mission in Canada and in other parts of the

world, and the Church which grew from that union has maintained that commitment. This is evidenced by, among many other things, the fact that we have a Mission Board as an integral part of our structure (unlike many other Churches considered to be "evangelical" or "mission-minded") and that Board administers over 50% of the funds contributed for the work of the national Church.

It is worth looking back a full century to note the vision of The Presbyterian Church in Canada in the 1890s, and the ways in which it vigorously pursued its mission.

The 1890s were exciting years for the Church, in Canada and abroad. In Canada probably the most remarkable work was in the

west. Dr. James Robertson, Superintendent of Missions for Western Canada, worked relentlessly to extend the ministry of the Church to the thousands of people settling in new communities across the prairies, in mining camps, railway towns and ranching centres. In 1897 he reported: "In 1875 there was one presbytery, now there are fourteen, while preaching stations have shot up from 35 to 832. Families increased twenty-two fold, communicants thirty-five, and contributions forty fold."

This expansion placed terrific strain on the resources of the Church, both in personnel and finances. But Dr. Robertson, together with Dr. William Cochrane, Convenor of the Home Missions Committee, worked

continued next page

Recovering the VISION

continued

diligently to recruit able ministers to serve in the west, and also to exhort the congregations to give sacrificially to support the work. And, they did. In 1897 four ministers were sent out to minister to the miners in the Klondike gold fields, and in 1899 two nurses, Miss E. H. Mitchell and Miss Helen Bone were sent to Atlin, B.C. to help relieve the medical needs among the miners. They were sent by the Atlin Nurse Committee, one fore-runner of the Women's Missionary Society (W.D.). St. Andrew's Hospital, which opened in Atlin the next year, was the first of many to be operated by the Society in the west and north.

In 1895, the Board reported to the General Assembly that there were 1007 mission stations across Canada, ministering to 35,779 persons, and expressed its special thanks to "the Eastern Section of our Church" (the Maritime Provinces) for their dedicated support for this work. It also made special note of the work of the Knox College Students' Missionary Society for its work in supplying 29 summer mission fields (some for up to six months) with 98 stations and 783 members, at a cost to the Society of some \$2,000.00.

During this decade, the Church was also deeply involved in mission overseas. The work in the New Hebrides, begun in 1848 by the Rev. John Geddie, under the Synod of Nova Scotia, was reported to the General Assembly in 1895 to have over 30 stations. Work in Trinidad had, by 1900, 53 schools with 4764 pupils, 479 baptisms during the year, and 638 communicants. In Guyana, the

Rev. J. B. Cropper began work with the East Indian people at Better Hope in 1896, and their first building was opened in 1898.

Work in China had started in 1887 in Honan Province, and was unique in that it took its origins from the Student Volunteer Missionary Union and was underwritten by "one or two large-hearted men, and by certain congregations of the Church who have guaranteed considerable sums in addition to their previous contributions to the Foreign Mission Fund." By 1895 "work among women and children was opening up in a wonderful way." That year Dr. J. Dow was appointed, supported by the Montreal Woman's Missionary Society, and two more followed in 1896.

Johnathan and Rosalind Goforth had arrived in China in 1888. On December 5th, 1889, the eve of the new decade, eight new missionary recruits arrived to join them, and that night the first Presbytery of North Honan was convened. Five years later work was opened in Changte, which became the centre for the Goforths' ministry.

Similarly, in India and Formosa (Taiwan), the Church pursued its missionary calling with vigour and commitment. In Korea Canadian Presbyterian mission work was begun in 1888 by James Scarth Gale, supported by the University College Y.M.C.A. In 1893, William John McKenzie of Cape Breton arrived, supported by churches in eastern Canada, but not by the Foreign Mission Board, which, because of financial restraints,

"could not see the possibility of opening a new field." In 1897 the General Assembly formally established the Korean Mission, and in the following year three new missionaries were sent, one of them supported by the students of the Presbyterian College, Halifax.

Yes, the 1890s saw tremendous vitality in the mission work of our Church. What can we expect in the 1990s? It is true that the situations are very different today from those 100 years ago, and our ways of doing mission are also very different.

We have the same Gospel to proclaim, and the opportunities and challenges are as great, or greater.

Will we meet these opportunities and challenges with vision, faith, and the determination to commit our material resources to meet these opportunities? Having spent my lifetime in The Presbyterian Church in Canada, and thirty years in its ministry, I have enough faith in our Church to believe that we do. But before we can do so, we have to come to grips with some realities.

One of these realities is the fact that the funds being made available to the General Assembly, through "Presbyterians Sharing ..." are not adequate for its various agencies adequately to carry out existing responsibilities, let alone grapple with new visions and challenges. All agencies are being fiscally responsible. No deficits

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Youth in Mission Summer Project

Costa Rica and Nicaragua

by Glenn Ball

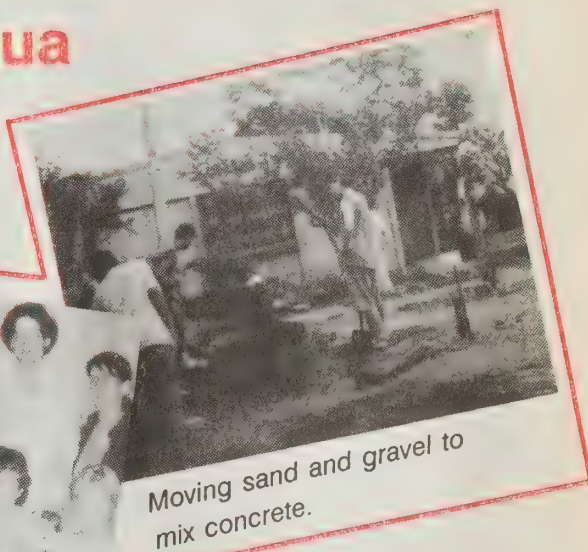
Youth in Mission is a programme through which young people of the church can share in the mission and outreach of the church. This trip to Central America was the first international project undertaken by YIM and we expect it will not be our last.

Our primary task was to work with the "Base Community" of EL Triunfo a half hour drive from the Costa Rican Capital of San Jose. A Base community would look like a squatter settlement or a hobo-town of shacks without much order or foresight. Yet we were working with working class people, who through no fault of their own cannot find any other place to live. Usually a group of people will wander around until they find a vacant piece of land which is not being used and set up their homes. After four years of legal rangling El Triunfo had secured title to their property and were working with the government to erect permanent homes for everyone in the community. Our task was to work with them in the construction of their homes and hopefully even their church. We spent five weeks building kitchens, pouring cement floors, driveways,

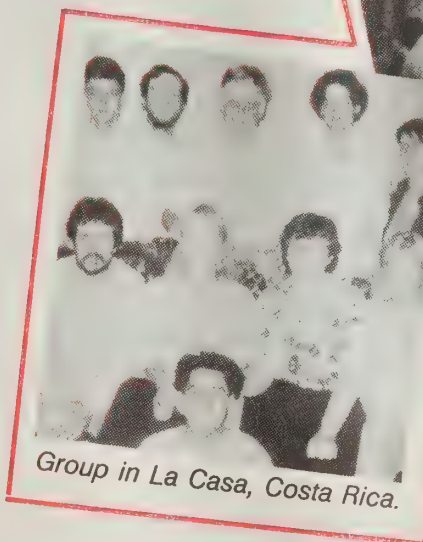
and drainage ditches; and a host of other clean-up activities.

While in the region we were able to view some of the projects undertaken by PWS&D. These included a couple of churches in Los Guidos which offered training in domestic sciences, and childcare for working mothers. In Nicaragua we spent time working at a childcare centre on the co-operative farm at Chaquitillo, again sponsored in part by PWS&D.

Our part was to work with the people and learn about them and the problems which they face and to learn how we may be able to



Moving sand and gravel to mix concrete.



Group in La Casa, Costa Rica.

help in changing the attitudes which cause problems for this part of the world.

For more information on Youth in Mission, contact Rev. Linda Ashfield, 49 Margaret Ave. S., Waterloo, Ont. N2J 2C8 (Res.) (519) 749-2883 or (Ch.) (519) 886-4150.

For information on this project, contact Rev. Glenn Ball, Box 283, Port Carling, Ont. POB 1J0 (705) 775-3797

The Rev. Glenr: Ball, minister of Port Carling and Torrance, Ont., is a member of the YIM Council, and participated in the Central America project.

... But Deliver Us from Evil

by Rev. Bob Faris

I had enjoyed the ten minute ferry crossing from Maputo to Catembe and breakfast with the pastor in his house overlooking the bay and the city. It was refreshing for me to be worshipping outside under the trees and even my preaching in Portuguese had gone fairly well. But now the young people's group was singing and as the translation came to me I was suddenly brought out of my pleasant reflections and into the harsh reality of Mozambique in 1989. Their song was a prayer asking God to bring an end to the war so that they could return to their houses at night and no longer have to sleep in the bush like wild animals. I was once again reminded that violence and fear were never far from the minds and lives of these Christians.

Everything in Mozambique is prefaced by the war. The "bandidos armados" or RENAMO (Mozambique National Resistance) have been waging a campaign of terror against the people of Mozambique and the FRELIMO (Front for the Liberation of Mozambique) government since independence from Portuguese colonial rule in 1975. Support for RENAMO came first from the UDI regime of Ian Smith in Rhodesia but shifted to South Africa after Zimbabwean independence in 1979. Despite the 1984 Nkomati Non-Agression Agreement with South Africa, support continues to

come from that source as well as from other right wing sources in North America, Europe and Asia. RENAMO's political objectives have never been clearly stated and their leadership is rarely seen. Their tactics include murder, abuse and mutilation of men, women and children, burning of houses, schools, clinics and shops (often with people locked inside) and forced labour. Millions have fled the rural areas to become "deslocados" in the cities and towns where the army can provide some protection or to become refugees in neighbouring countries. Those who remain behind live in constant fear of the arrival of the bandits.

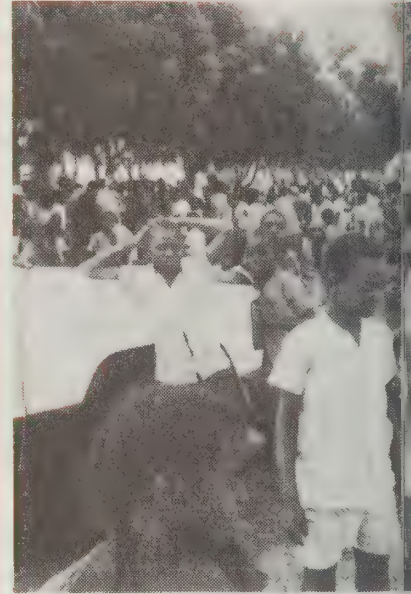
The Churches of Mozambique continue to witness to the good news of Jesus Christ in the midst of this situation which is so often filled with bad news. The Christian Council and individual Churches are involved in many relief and development projects and many courageous pastors and laypeople daily live the gospel in the difficult lives of their communities. The churches have also been instrumental in a peace initiative which holds out the greatest hope for an end to the war in many years.

Mozambiquan Christians value the solidarity of their Canadian sisters and brothers and ask for your continued prayerful and financial support as well as for your continuing work for justice in southern Africa. God will indeed hear the prayers of the people and deliver them from the forces of inhumanity and evil.

The Rev. Bob Faris, appointed to the Presbyterian Church of Mozambique, teaches in the ecumenical seminary near Ricatla, near Maputo.

...Mozambique

by Rev. Peggy Re



Food distribution in Southern Malawi

They come across the border all hours. Some have been walking for days...some weeks. Some stumble into the camps and fall exhausted to the ground not wanting to move again. They are the refugees from Mozambique fleeing a war they did not start and since 1987 over a million of them have crossed the border from Mozambique into Malawi. Unlike many countries most of the border between Malawi and Mozambique is undefended and unmarked. Crossing the border means, crossing the road, crossing the field, climbing the mountain, and more than 700 people a day are making such crossing.

Refugees in Malawi



Clothing distribution in Southern Malawi.

But in a country with a population of 8 million, an extra million people puts a noticeable strain on resources. There is insufficient land and with the floods this year, food supplies for Malawians are limited. And yet, Malawians welcome the refugees. There is no talk of "sending them back", "closing the borders", or "passing legislation to restrict their influx".

They are recognized as individuals who need sanctuary, and though Malawians themselves have little they share what they have. Many refugees are assimilated right into local villages. They live with friends or relatives. They become part of the

community, part of the church, sharing the little that is available. Others stay in refugee camps supported with food and self help projects initiated by the Christian Council of Malawi.

Because of their own limited resources there is little material aid that individual Malawians can contribute to the refugees. That is left up to the international community, including the PWS&D. But what they do provide is an irreplaceable "safe" haven to recover from the horrors of war, a "welcome", regardless of health status, job prospects or "earning potential" in this country, and a recognition that when one part of

the body suffers, all the body suffers. In welcoming Mozambiquan refugees into this country the people of Malawi are suffering with their brothers and sisters from that war-torn land, and showing all of us what it means to belong to the body of Christ.

The Rev. Peggy Reid serves with the Church of Central Africa Presbyterian at the Chigodi Women's Centre near Blantyre, Malawi, where she also ministers to the congregation worshipping at the Centre.

God's Continuous Presence in China

by Susan Raeburn-Gibson

God is wonderful. God is love. I shook my head in bewilderment at such a statement in June. The energy, excitement, determination, inspiration and potential so evident in May, had given way to blood-stained hatred and empty silence.

I left China in June. Leaving when I could not see beyond the human responses: cruelty, irrationality, grief. These responses, along with my confusion, reflect our human limitations. Logically, despair is all we can feel when differences lead to violence and death.

But God is wonderful. God is love. When I returned to China in August, I didn't find answers, but I found a spirit that cannot be crushed. Death was not victorious. I was very surprised to return and be told by a friend, whom I had



English course preparing 7 Seminary students for Canada, USA and England.

left with ripping tears months earlier, that she now believes there must be a God. I expected an even more adamant denial of God. How did such a change occur when pain surrounded her? On September 28th, 1989, the Amity Printing Press printed its one millionth Chinese Bible. Last Sunday I couldn't find a seat in Church even in the overflow chapel, nor could the others swarming around the doors. Today, around the schools, in the streets, and amongst friends, there is a unity and a patient hope in China. There continues to be growth. This amazing spiritual and emotional building, in the midst of death, is not created by some accidental fusion of materials drifting in space. The strength to continue, to love, to hope, is a powerful reflection of

God's continual participation in this world so majestically created by the One Creator.

What next? I stopped predicting long ago, because each time I tried I was drastically wrong and saddened. No one expected the potential or the blood. But I don't need logic to celebrate in God's redemptive power. We cry together when pain bites into life. Yet - amazing grace - we still can rejoice in God's wonder and love.

Susan Raeburn-Gibson teaches in the Nanjing Institute for Chemical Technology, Nanjing, China, under the Amity Foundation, appointed under the Canada-China Programme of the Canadian Council of Churches.



Playing Tia Chi with a colleague and friend.

Resources...

THE WORLD OF ISLAM



GOD IS ONE

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Highlighting the common factors as well as the important issues of faith and life that divide us, *God Is One* confronts barriers to understanding the Islamic way with concern and accuracy. Includes examples of Islam's contributions to science, art, medicine, architecture and literature. 144pp. \$6.50 Cdn.

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Interviews by Elias D. Mallon

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THE PHILIPPINES



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Compiled by Rebecca C. Asedillo and B. David Williams

A richly textured collection of primary source material about the life, culture, history, wit and wisdom of the Philippines. 80 pp. \$5.45 Cdn.

More resources over page

COMINGS & GOINGS

COMINGS

BROWN, Miss Pauline (India)

- Probably returning in early 1990 for three-month furlough.

CALDWELL, Dr. Georgine (Taiwan)

- Doing intensive deputation in Canada.

CROSBY, Rev. Brian & Mrs.

Elizabeth (Mauritius) - Returned in November for two-month furlough with limited deputation.

FEE, Rev. Richard (Nigeria - Africa Liaison)

- Anticipated in January for three-month home assignment with extensive deputation.

KIM, Dr. Myung-gi (Nicaragua)

- Possibly available for deputation in January.

MORRISON, Miss Doreen (India)

- Expected in February for three-month furlough with limited deputation.

GOINGS

APPEL, Mr. Ray & Mrs. Lesley

(Guyana) - Left in October for three-year special appointment doing Christian Education.

CAMPBELL, Dr. James & Dr.

Rebecca (Kenya) - Left in September with son John on new appointment to Kikuyu Hospital, near Nairobi.

DRENNAN, Rev. Ray &

VICKERS, Ms Ann (Mauritius)

- Returned to Mauritius in September following three-month furlough.

duCHARME, Rev. Douglas (Middle East Liaison)

- Returned to Cyprus in November following home assignment with intensive deputation.

EMBREE, Dr. Bernard & Mrs. Ruth

(China Liaison) - Returning to Hong Kong in December following three-month home assignment with intensive deputation.

REED, Rev. Joseph (Central America Area Missionary)

Returning in December following home assignment with limited deputation.

Recovering the VISION continued from page 2

are being incurred. However, the dollar base is shrinking. The Board of World Mission shares in the problems this produces.

Another reality is that in 1989, Canada Operations had no funds available for new congregations, and there will be none available in 1990. At the same time, grants to all the Presbyteries have been cut drastically, which will result in curtailment of work all across the country.

A further reality is that International Ministries is facing the situation that in 1990 there is no funding available for any new personnel. As well, it is unlikely that replacements can be funded for all

those who have left the staff, even though we have people ready and eager to go. At the same time, programme grants to partner churches have been cut seriously.

We are at a critical point in the mission of our church. Financial resources are inadequate. But it has always been thus. How did the Church of a century ago handle the problem? When we read the minutes of the General Assembly and the Mission Boards, we are captivated by the faith that permeated the debates about whether or not to send people. They first determined what obedience required, and then found the funds.

One place for all of us to do the same is when our Annual Congregational Meetings consider their fair share of "Presbyterians Sharing ...". Another place is when we make our personal commitment for 1990. Let's go not only the first mile... but the second also.

I believe we can rise to the challenge. I believe much of the spirit of the 1890s is still with us. The fact that the VISION emerged is evidence of this. What is needed is for all of us to grasp the VISION in faith, dedicate our energies, and commit liberally of our material resources to see it come about. I believe we can do it. Don't you?

RESOURCES

continued

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A PERSONAL PERSPECTIVE:

Home Thoughts from Abroad — West Berlin, August, 1989

by John Nyren Buchanan

In short succession, recently, I went from a meeting of Boston Presbytery of the Presbyterian Church (U.S.A.), to the ordination of a wonderful friend by Montreal Presbytery, to the diverse services of Protestants in West Berlin. A former minister of our church, in Boston, commented on "how small" we are in The Presbyterian Church in Canada. It made me think. In addition, the wonderfully, simple yet moving ordination service in Montreal reminded me of some of the real strengths of my tenth church in which I am the tenth minister in succession from John Morton (of Trinidad).

Above all, there still exists a real and profoundly Christian sense of worship, hymnody, prayers of different kinds, and respect for teaching elders (Ministers) and ruling elders in The Presbyterian Church in Canada. Here we have not thrown out the best of the past in favour of consumerism, so rife in the United States. Consumerism always means constant reassessing, re-electing, and changing ministers. Everything is up for grabs. In Canada, there is a sense of the strength and responsibilities of Canadian Presbyteries, where ministers and elders strive to exercise that episcopal responsibility (oversight) which is essential if the church is to remain Catholic, Christian, Apostolic, and not sectarian — or given over to local clique rule.

I once thought "Executive Presbyters" were a better way than Moderators and clerks without time-limit. No more! How easily such executives become constantly running — to please and to get re-elected — busy

persons, or behind-the-scenes censors and power-brokers. I once wished we Canadians elected new elders, one third every two years, the whole in six years. No more! I'd gladly switch back to the saintly seasoned old-timer and the regular accession of new and younger elders — all engaged in life-time dedication to learning ministry (and usually able to handle the stick-in-the-mud, or curmudgeons who also hang in there). Regular elections and elders retiring mean no one really *learns* eldership. A session too easily becomes a board of directors, leaving the real power to the group in the background who prefer power by proxy.

I wonder whether our Canadian Presbyterians have gone over to that system by rule of balancing coalitions, of scarcely concealed caucuses of "libs," "fundies," "peace people," "justice people," etc., which so marks American churchianity? I've been at work on a book on the distinctive characteristics of American Protestantism. How I long for an end to constant competitiveness and status seeking at every level, and the exaltation of numbers and wealth at the expense of worship, doctrine, and real ministry of *all* the people of

God. I yearn to be among people who are thankful for and respectful of those who give themselves in full-time service to the *whole* body of Christ.

Ecumenism has a bad name in the U.S.A. How sad! For it means the *whole* household or ship of faith. Have Canadians finally got over the United Church people believing they've solved that problem and Presbyterians are heretics? Have Anglicans finally got over coasting on the power of the old imperial/colonial establishment, ignoring the fact that others are fully in "holy orders" and all the people of God means *all* the people of God? And have those secularists who used the Roman Catholics to squeeze the Protestants out of power in government and universities found themselves satisfied with their "success"?

I am intensely committed to One Holy, Catholic and Apostolic Church, without "Roman rule." But do not think it is realized by politicking and wheeling-dealing, but by openness to the Holy Spirit from wherever (beginning with scripture and the history of the Church) the Spirit speaks. I think that is a profoundly Reformed Church view. I



was sad when a U.S. clerk cried "Oh, my God!" when I said I was the 10th minister in my family line.

It is easy to romanticize your mother church when you're away. But I hope I've underlined some of her strengths.

I remember Sister Norah patiently visiting a wealthy congregation 37 times, and finally advising presbytery and the congregation they ought to stand behind their (recently) called minister and get on with it. In *Amerika*, Presbyterians are very different: ministers apologize for their office; elders come and go; and "growth" depends on "programmes" which may or may not have anything to do with Gospel, Grace and Truth. I'm immensely grateful for my experience in the Presbyterian Church (U.S.A.). I've seen new and wonderful things tried and produce the obvious fruit of the Spirit in a short time. But the sense of being bought and sold is also deep and honestly felt. A former colleague in history from Toronto recently wrote from the United States to say, "everything's for sale here." I hope that isn't true of The Presbyterian Church in Canada. For I honour its integrity of worship, ministry (of ministers, elders, and people of both sexes and all ages), and service, which still cheer me on, in these foreign lands of Wotherspoon and Bonhoeffer.

An old curmudgeon told a classmate of mine at his licensing to preach the Gospel, when the young man slithered on "To whom will you be responsible in your preaching?" "You'll be answerable to your Lord and be hanged for it!" he told the young man.

An ex-Presbyterian, playwright-cum-novelist, told a Presbyterian minister in Toronto in 1968: "You are a dangerous man: you mean what you say, and you can't be bought!" I do hope that a now aging, exiled minister is still like that. It is a worthy, Canadian heritage. I visited Bonhoeffer's cell across from the old Gestapo headquarters here recently, and I asked myself again. ☐

Dr. Buchanan is presently a Visiting Scholar at Harvard University in Cambridge, Massachusetts, and formerly served in various congregations in The Presbyterian Church in Canada.

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Giving the Gift that *Keeps on Giving*

by John Congram



For me, one of the most popular gifts both to give and to receive has always been a good book. With that in mind, in September I wrote a letter to a number of people asking them to nominate *one* book (outside of the Bible) they would give to a good friend. In some of their responses you may find an idea for a gift that in my experience often really does keep on giving.

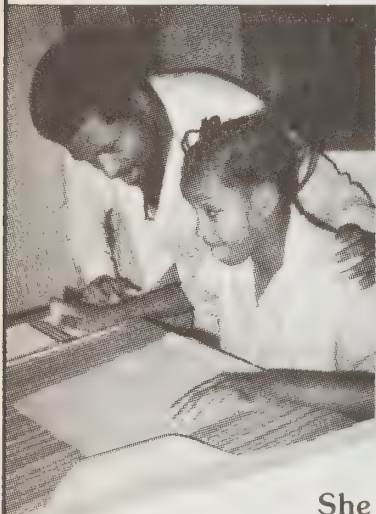
A number of people suggested books of a devotional nature. Wendy Snook, a youth worker in Ottawa, suggests the *Oxford Book of Prayer*, edited by George Appleton. Daniel Forget, one of our French workers in Quebec, recommends *LES SECRETS du Coeur* (Secrets of the Heart) by Khalil Gibran. For a book that he says "... has done a tremendous lot

for me . . ." and combines "... the joy and the sorrow of the Christian pilgrimage . . ." Sheldon MacKenzie from St. John's, Newfoundland, points us to Harry A. William's book, *Some Day I'll Find You*. Adriana Van Duyvendyk, one of the leaders of The Covenant Community on Vancouver Island, would give her friend, *Compassion: A Reflection of the Christian Life*, by Henri Nouwen, because, she says, "... God's compassion is the foundation of our faith, the basis of our hope . . ." Stephen Hayes did not recommend either *Living Faith* or one of his own books. Instead, he suggests Morton Kelsey's book, *Caring*, something he says that we all talk a great deal about but none of us do too well.

continued

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Giving the gift

continued

A number of writers suggested books that have traditionally been considered children's books. Scott Sinclair, Director of Kintail Camp on Lake Huron, would give *The Princess Bride*, by William Goldman, just because it is a lot of fun. Owen Channon, a former newspaperman from Dartmouth, Nova Scotia, recommends *The World of Pooh* by A.A. Milne. He specifies the McClelland and Stewart edition *not* the Disney version. "Most of my friends are very young," writes Channon, "and Milne offers some practical advice in Christian living without becoming preachy." Bob Butler from Saskatoon suggests a favourite of many, *The Narnia Chronicles*, by C.S. Lewis.

Al Clouston, author and humorist, from St. John's, Newfoundland, would give his friend, *I Dared To Call Him Father*, by Belquis Sheikh. Clouston describes the book as a modern-day setting that parallels St. Paul's conversion on the road to Damascus. Jean Vanier's combined volume, *Followers of Jesus/Be Not Afraid* is Audrey Cameron's choice. Audrey, from New Glasgow, Nova Scotia, also provided a creative solution for sneaking in more than one book.

Minnie Kilpatrick of Don Mills, suggests any "good book of poetry." The reason: "You can read poetry aloud for sound and rhythm, read it silently for pleasure in the images evoked, as a stimulus to the imagination . . . for the insights it can yield into all kinds of human emotion and experience." Ritchie Clarke from Montreal would give his friend, *The Gothic Revival*, by Kenneth Clarke. On a more practical level Michael McAteer, Religion Editor of the *Toronto Star* recommends, *The Oxford English Dictionary*.

William Ayers from Winnipeg, Manitoba, would give his friend Owen Barfield's book, *Saving the Appearances: A Study in Idolatry*, which, he says " . . . shows how the basic presuppositions of our Western Society have stagnated to the point of

objectifying God and replacing her with an idol."

Jean Porret, editor of our French counterpart, *La Vie Chretienne*, suggests Scott Peck's popular book, *Le Chemin le moins friquente* (*The Road Less Travelled*). It is a book, he writes, that has helped him live his life as a Christian.



Many of the responses suggested I had given them an impossible task to confine their choice to one book. However, only one refused the challenge and said he must provide his friend with a selection from which to choose. Bob Phillips, former editor of *The Western Producer*, presently living in Saskatoon, listed eleven books. The first five small books, *A Selection of the Works of John Keats*, of *William Shakespeare*, of *Percy Bysshe Shelley*, of *Alfred Tennyson*, and of *William Wordsworth*, were ones, writes Phillips, that "When I went ashore in France with the Canadian Army in the summer of 1944 I carried in my battledress tunic . . . I dug into them often and enjoyed them thoroughly during those trying days on the continent." You will have to wait another time for Phillips' other six selections.

Finally, you might wonder what I might suggest. Those who know me have already guessed. Something by minister novelist Frederick Buechner. Probably, *The Sacred Journey*, which tells of the early years of his life, or maybe *The Book of Bebb*, Buechner's four delightfully humorous novels about The Reverend Leo Bebb, minister of The Church of Holy Love, Inc., head of a religious-diploma mill, and ex-con. But let me stop, I too have broken my own rules. However, by the number of folks who have thanked me for introducing them to Buechner I think one of his books would make an excellent choice.

Now it's your turn. What book would you choose to give to a best friend? Maybe you will take time to find it, and give it this Christmas. ☐

BOOKS

The Wanderer

by Sang-Chul Lee and Erich Weingartner
Wood Lake Books, Inc., Winfield, B.C.,
1989. \$9.95

Dr. Lee was born in Siberia to refugee Korean parents who had fled their native Korea to avoid Japanese repression.

In 1945, with the end of World War II, the Korean people, including young Sang-Chul who had suffered under Japanese colonization, thought that they were finally liberated. But political conflict in and out of Korea resulted in the Korean War and forced many Koreans in the northern part to flee to the South.

Lee, then a primary school teacher in the North, hadn't much choice but to escape to the South for he was already under surveillance by the communists.

Early one morning, in biting cold winter, he managed to hitch a ride on a truck headed towards the South. He didn't have an opportunity to say goodbye to his parents whom he has never seen nor heard about since. "My only possession, apart from the clothes I had worn, was the Bible that I clutched," he reminisced.

In Seoul, God led him to a Seminary where he learned a new meaning of the Christian life and received a new vision. Again, through his theological education at Union College (presently Vancouver School of Theology) in Vancouver, he was able to expand further his world and encountered western culture.

He was shocked to see the difference and said that he was amazed to see professors cooking meals, telling jokes and giggling with the students, which could not be imagined in the authoritarian society of Confucianism from which he came.

While in Vancouver, he once ministered to Japanese immigrants. He dealt with his hostility against the Japanese by saying, "Together, we learned that Christ's love transcends human boundaries."

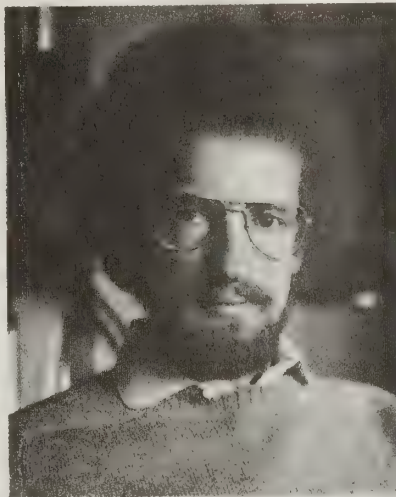
As the title indicates, Lee claims that he was and is a "wanderer" in four different countries (thus far). He believes that God intends the Chris-

tian community to be like the one shown in Acts 2:9-11. He believes God expects the Church to be a diverse and multicultural community. What we need now is "a theology of multiculturalism," he adds. He concludes that Canada has both the challenge and the opportunity to demonstrate the possibilities of such a society.

In the first part of the book, the reader sees how a "wanderer" struggled and overcame the miserable life of his youth to become the moderator of a leading denomination in Canada. The last part of the book will inspire the reader with insights and visions of what God wants us to do to make our world one community.

Young Yoo

Mr. Yoo is a graduate of Knox College, presently pursuing post-graduate studies at the Toronto School of Theology.



Author Philip Yancy

I Was Just Wondering

by Philip Yancey. William B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1989. \$22.05.

A memory of Thanksgiving Days long ago takes me back to High Park in West Toronto where, to the delight of the children of the area, a low-flying airplane would drop cardboard milk bottle tops. Down from the sky would flutter these treasures, many of which were marked for prizes to be claimed later. How exciting it was

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2	Isaiah	60:1-7
3	Isaiah	60:8-14
4	Isaiah	60:15-22
5	Psalms	72:1-19
6	Matthew	2:1-12
7	Matthew	3:13-17
8	Isaiah	42:1-9
9	Isaiah	49:1-13
10	Psalms	40:1-17
11	1 Corinthians	1:1-9
12	Acts	10:1-23
13	Acts	10:24-43
14	John	1:19-34
15	Amos	5:1-24
16	Isaiah	8:21-9:7
17	Psalms	27:1-14
18	Matthew	16:13-20
19	1 Corinthians	1:10-17
20	Amos	3:1-8
21	Matthew	4:12-25
22	Micah	6:1-8
23	Psalms	1:1-6
24	1 Corinthians	1:18-31
25	Acts	9:1-25
26	Psalms	37:1-20
27	Psalms	37:21-40
28	Matthew	5:1-12
29	Matthew	5:13-20
30	Isaiah	58:1-14
31	Psalms	112:1-10

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Books continued from previous page

for us to run and leap and search and find . . .

In some way, that Thanksgiving moment becomes a metaphor for the reading of this book. What treasures Yancey scatters down from his imagination! He keeps "wondering" about the things of faith and life and love. His quest and questioning take him to many places: literature, theology, philosophy, psychology, sociology, history, and, above all, ordinary experience. The result is a "book of many questions and few answers." As we move with him into his thoughts on T. S. Eliot, Hosea, Dostoevsky, Job, and Solzhenitsyn, we begin to sense that the journey is joyous, unpredictable and desperately important. The edge of our awareness is being radically, yet lovingly, relocated.

One treasure from Yancey makes a connection between the universe and his aquarium:

"The arduous demands of aquarium management have taught me a deep appreciation for what is in-

volved in running a universe based on dependable physical laws. To my fish I am deity, and one who does not hesitate to intervene . . . I often long for a way to communicate with those small-brained water-dwellers. Out of ignorance, they perceive me as a constant threat. I cannot convince them of my true concern . . . To change their perceptions would require a form of incarnation."

Another treasure is the reminder of the marriage vow "for better or worse, for richer or poorer, in sickness or in health . . ."

"Faith means believing that God Himself has taken that same vow (with me), and Jesus Christ offers the proof. God does not accept me conditionally, on the basis of my performance. He keeps the vow, and there-in is grace."

"Performance" is indeed an irrelevancy in faith, yet not so in literature. Yancey has performed with zest, imagination and clarity. He earns our grateful recognition.

Douglas Miles

Mr. Miles is a professional teacher and minister in The Presbyterian Church in Canada.

All books reviewed (with an occasional exception) may be purchased through the WM.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

Home for Christmas

by Scott Young. Macmillan, Toronto, 1989. \$14.95 (hard cover).

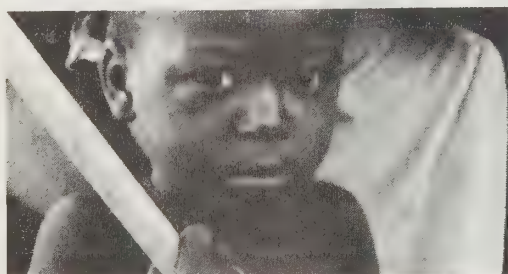
This is a slim volume of 117 pages. In it Scott Young relates 17 stories connected to Christmas. Some happened on the Prairies in the 30s; others during the Second World War; most appear to be first person accounts from Young's own life.

Those who have read Scott Young know that he writes with a good deal of warmth and humour. This book is no exception. And as the flyleaf says, "The best way to polish off Christmas is with a good story . . ."

John Congram

More books on page 33

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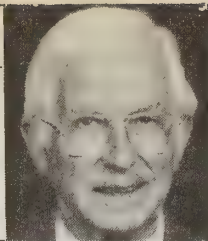
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GROWING PAINS

Burdett McNeel

Jim Bakker



What do you think of Jim Bakker? Is he "mad" or "bad"?

I'm not sure. Certainly he is no role-model. If he is a fraud, he blew it. If he started out as sincere, he must have been seduced by success and the image granted him by enthusiastic supporters. This would be a relatively rare experience for a Presbyterian minister, although it could happen. Of course, people can be sincere and suffer from delusions, including delusions of grandeur, or of righteousness. Scott Peck, in his book *People of the Lie*, describes people in the latter category who are in a position to do a great deal of harm. He gives some examples of prominent persons.

If a person is proven guilty and still denies his guilt, there are three possible conclusions: (1) he is not guilty; (2) he is trying to deceive us, or (3) he is deceiving himself. If it is

(2) we might say that he is "bad;" if it is (3), that he is "mad" (not necessarily psychotic for we do it all the time). Often it is difficult to decide because we cannot be sure to what degree the conduct is intentional or unintentional.

No doubt in Jim Bakker's case many of us, if we have watched his performance, have been biased by a number of things, including a self-assurance that could be interpreted as smugness, Tammy's excessive make-up and self-adornment, and the expansive, almost grandiose nature of their "ministry." Does our interest in this case indicate our concern for "the Kingdom" or manifest our envy of someone who almost "got away with it"? □

You are invited to send questions you would like Dr. McNeel to address, to him c/o the Presbyterian Record, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in "Strict Confidence."

Books

continued from previous page

The Revised English Bible

Oxford University Press, Cambridge, 1989, \$26.95.

In 1970 the *New English Bible* was published to wide acclaim. Many believed that it would replace the King James Version. That did not happen. Part of the reason was that although it contained proper modern English, it did not have the flow and grace of the King James nor the common touch of many other modern translations.

The *Revised English Bible* is a second attempt — a revised version of *The New English Bible* based on a verse-by-verse re-examination of the original manuscripts. The text was then examined by contemporary writers and poets and further changes made for literary style and public reading.

Does this new version succeed where its forerunner failed? I have used it in public worship the last few months and still am not sure.

Let me provide a couple of examples:

Psalm 23:1

Revised Standard Version:

"The Lord is my shepherd, I shall not want."

Revised English Bible:

"The Lord is my shepherd, I lack for nothing."

John 1:1

R.S.V.: "In the beginning was the Word, and the Word was with God, and the Word was God."

R.E.B.: "In the beginning the Word already was. The Word was in God's presence, and what God was, the Word was."

I think it was Luther who said that the Bible was the cradle in which Christ was laid. As such, a Bible makes a most appropriate gift at Christmas. *The Revised English Bible* is worthy of your serious consideration. On the other hand, you may want to hold off your decision until later in 1990, when a new edition of the *Revised Standard Version* will be published, a translation that in my opinion, has a much better chance of becoming the standard in our churches for the 90s.

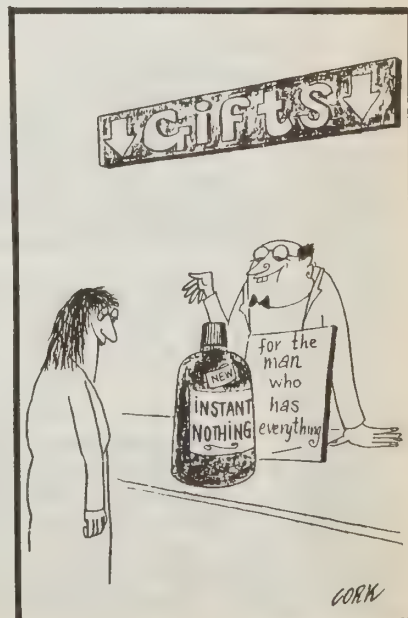
John Congram

From Vision to Reality: a guide to strategic planning in congregations

by Howard E. Gillies. Available from The Resource Distribution Centre, 50 Wynford Drive, Don Mills, Ont., M3C 1J7 (416) 441-1111, Ext. 190. \$5.00 plus 6 per cent handling charge. Order #10/1958/001. Do not send cash; you will be invoiced.

From Vision to Reality has been developed as a result of the process of strategic thinking and planning begun in 1987 in which over 1700 members of our Church in 44 presbyteries across Canada participated. The report that came out of that exercise summarizes the strategic issues identified and the significant changes now having impact on the contemporary church. It outlines what the

continued



Books

continued from previous page

Church, with God's help, wants to become. In officially adopting that report in June, 1989, the 115th General Assembly adopted a new vision to steer its course through the 1990s and perhaps beyond.

One of the report's fifteen recommendations calls for congregations, under presbytery leadership, to engage in a process of prayer and strategic planning over the next year or so.

From Vision to Reality will enable your congregation to create a vision for itself in the next 5 to 10 years. This guide includes the rationale behind the strategic planning process, much background information and the nine-point "Vision." *The Guide for Leaders and Facilitators* gives precise, clear directions for local use, including such essentials as choosing physical facilities, organizing materials and equipment, clarification of roles and tasks, managing group size,

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L. June Stevenson,
Don Mills, Ontario.

BOOK BRIEFS . . .

TRADITION AND INTERPRETATION,

(Essays in honor of E. Earle Ellis), edited by Gerald F. Hawthorne with Otto Betz
Eerdmans, Grand Rapids, 1987, \$45.45.

This book contains a series of articles on various aspects of tradition and interpretation in the New Testament, shedding significant new light on the text. The chapter "Gospel

Traditions in the Church in Corinth" was written by Peter Richardson from the University of Toronto.

A HISTORY OF THE SCOTS BIBLE

(with selected texts), by Graham Tulloch, and **THE PSALMS IN SCOTS**, with an introduction by Graham Tulloch, Aberdeen University Press, Aberdeen, 1989.

This book brings together for the first time the translations of the Bible into the Scots language over the past five centuries.

PARTNERS IN PEACE AND EDUCATION,

edited by Ronald C. White and Eugene J. Fisher, Eerdmans, Grand Rapids, 1988, \$16.85.

A report of the discussions held since 1965 between Presbyterians and Roman Catholics in the United States on such topics as abortion, human rights, women in the church and inter-Christian marriages. ☐

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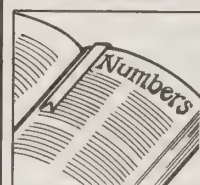
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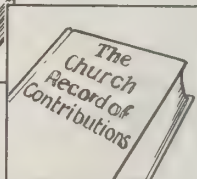


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GLEANINGS

The Herdmans were absolutely the worst kids in the history of the world. They lied and stole and smoked cigars (even the girls) and talked dirty and hit little kids and cussed their teachers and took the name of the Lord in vain. So it surprised just about everybody when they decided to take part in the town's Christmas pageant. The Herdmans had never heard of the Christmas story, but the way they interpreted it, you'd think the story of Jesus came right out of the F.B.I. files. (They called the Wise Men a bunch of dirty spies.) It was a Christmas pageant to remember.

... When we came out of the church that night it was cold and clear, with crunchy snow underfoot and bright, bright stars overhead. And I thought about the Angel of the Lord — Gladys, with her skinny legs and her dirty sneakers sticking out from under her robe, yelling at all of us, everywhere: "Hey! Unto you a child is born!" — from *The Best Christmas Pageant Ever*, by **Barbara Robinson**

The hymnals I like best are those which have little musical directions at the top of the page, indicating how the hymn should be played and sung.

The loveliest one of all is the direction which goes with the Christmas carol "There's a song in the air, There's a star in the sky." The direction reads, "Irregular." I should say so! The whole thing was highly irregular! A baby in a barn. What could be more irregular than that? Shockingly irregular! — from *A Sprig of Holly*, by **Halford E. Luccock**

"We live in a spiritually troubled time in history. Christianity has gone over to the jingle-bell crowd. Everyone is just delighted that Jesus has done all of the sorrowing, all of the suffering, all of the dying".

— **A. W. Tozer**

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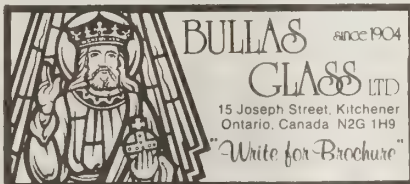
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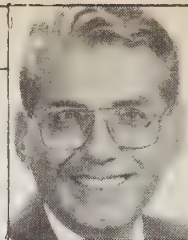
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Tony Plomp

Private baptisms



Is it legal for ministers to conduct baptisms "on their own"? I am really bothered by clergy who do private baptisms. Am I just an old legalist?

I do not believe it is right and proper for ministers to do private baptisms, and I do not think you are "just an old legalist." Others may disagree and, if so, I will stand with you as objects of their wrath.

Sadly enough, however, it seems to be still quite a common practice among some of our clergy. Rather numerous are the ministers I have come across who baptize infants privately, especially the children of friends or relatives, even when their parents never darken the door of the church and do not profess the faith into which the children are to be baptized. I have even had a clergyman borrow a few hymn-books for just such a private ceremony. This never ceases to amaze me. I gather an advertisement appeared in the *Toronto Star* some time ago in which a person of unknown, if any, denomination, offered to baptize children for a reasonable fee! Although none of our clergy would do this, such is the possible end result of the private administration of this sacrament.

There are two issues here that are usually intertwined. One is the administration of the sacrament to the infants of unbelievers and, the other, such administration as a private ceremony.

Whenever a question like this is asked I wish the contents of our General Assembly *Acts and Proceedings* were on computer so that I could access all that past Assemblies have said on this matter. Nevertheless, the *Book of Forms* is quite clear. It affirms the historic position of The Presbyterian Church in Canada, "Baptism is to be administered . . . to infants when at least one parent is a confirmed member of the Christian Church . . . and is fulfilling the cove-

nant engagement of baptism." The 1957 General Assembly noted in this regard that "(this) engagement is repudiated by all of responsible age who wilfully or carelessly disregard the divine ordinance, especially the Lord's Supper." It goes on to say that "Those who . . . repudiate the covenant engagement (of baptism), do thereby, in respect of themselves, bar their children from baptism." (pp.230-231). The 1976 General Assembly reaffirmed this declaration (p.47,p.396).

These are biblically-based decisions and healthy ones. I have found in counselling those who wish "to have their baby done" that a kind but forthright explanation of our church's position is usually appreciated and, in fact, leads some into a new or renewed commitment to Christ and vital participation in the life of the church.



But what if the parents are believers and they still want a private baptism? No minister of our church should consent to it. It is the session which provides for the administration of the sacraments. (*Book of Forms* 110.4, 109.5, 111.1). Unless there are very special and most unusual circumstances, such as the illness of the infant, baptism must be administered in the midst of God's people at worship. This gathered people accepts the infants and children as "a charge from the Lord" and promise to provide Christian nurture along with the parents. As the Board of Congregational Life's book *Word and Sacraments* notes, "Baptism is a gift from God to the whole church. It

Letters

continued from p.7

because the perpetrator wanted it to occur not because of the type of mother. How wrong to put the blame of abuse on the mother!

After incest is discovered the mother's abilities or support systems come into play. The more educated and supported the mother is, the better able she is to make the necessary decisions for herself and family, and to guard against the guilt that statements such as Finkelhor's place on the mother. The mother is a silent victim not only of the perpetrator but of society that needs a scapegoat.

All members of our family have undergone counselling. My husband has pleaded guilty before a judge that believes strongly in rehabilitation (an exception to the rule) and is currently taking therapy to overcome his problems. Our family unit is based on mutual respect and love. We also know that without education, counselling, community support and our faith in a loving and forgiving God the outcome of our situation might well have been something other than a united, loving family.

Name Withheld At
Author's Request

The wedding "Business"

I believe those "who merely wish to use the Church ("It's Time For The Church To Get Out Of The Wedding Business," June, 1989) are worthy of any effort we may expend on their behalf. They, too, need the message of God's redeeming love. I am here reminded of the words,

continued

is not a private occasion. The Reformers insisted that baptism should take place before the face of the congregation . . . (Baptism) is an act of the whole church as Christians give witness to, participate in and pledge their support as members of the one body of Christ into which the baptized person is being initiated." (p.95). I think that is well said. □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.

"there but for the grace of God go I." I am further reminded of the power of the Holy Spirit. He is still able to transform any minute effort on our part for those "who merely wish to use the Church." I believe it is high time we in our Presbyterian Church in Canada spend more time making full use of our opportunities to "reach out" rather than looking for ways to "get out." Jesus Christ had a terrible habit of getting his hands dirty with the lives of men and women. We would do well to follow his example.

*Leo E. Hughes,
Arnprior, Ontario*

Editor inconsistent!

I'm writing to you concerning your September and October editorials in the *Presbyterian Record*. When I put them side by side, a double standard became glaringly apparent to me.

In the September issue you spoke out clearly concerning apartheid and the Palestinian question . . .

I was therefore dismayed to read in the October editorial that the Church had to chart the middle course on the fundamental issue of human life. Considering your bold stand against injustice in the September issue, how can you walk the middle ground on the murder of innocent lives? The death of those young Palestinian children at the hands of Israeli soldiers in the uprisings was appalling. But what of the cruel dismemberment and the slow, agonizing internal and external burning by saline injections which brutally murder thousands of innocent children in the womb every day?

You tell us that we Christians are called upon to choose the "lesser of two evils." Do you think there is such a thing as a "bit of murder" or a "bit of apartheid"?

Perhaps it is easier to make uncompromising statements concerning important issues that are far away than it is to take an uncompromising stand on behalf of the unborn here in our own nation . . . Are you willing John? What an opportunity you have as Editor of our denomination's national magazine to speak out and end the silence of compromise that has engulfed our denomination . . .

continued

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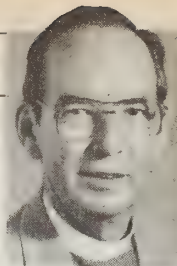
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FROM THE MODERATOR

Harrold Morris

"What Are You Giving for Christmas?"



A title like that almost sounds like the beginning of a sales pitch! Likely someone who wants to sell you an article that you can purchase in quantity to give to everyone on your list!

Most of us get involved in planning for Christmas gifts. The giving and receiving at this season provides considerable joy. Gift-giving at Christmas may go back to the gifts that the Wise Men brought to the Christ-child. These significant gifts held special meaning. Similarly, we try to thoughtfully select particular gifts for members of our family, and our special friends; gifts that they will find both suitable and significant.

Do you ever think, during your preparation for Christmas, that we should remember that the greatest gift on the first Christmas was not a gift to the Christ-child, but the gift of the Christ-child? "God loved the world so much, that he gave his only Son." God did not try to show love by selecting some *thing*, in the hope that we might like it. God loved us so much that he *came*: in Jesus, God gave himself.

If we follow that example in our gift-giving, it might mean some changes. Instead of buying the latest (and most expensive) paraphernalia for our children, parents, grandchildren, or other people on our list, we'll give them a little more of ourselves; our time, our sincere interest, our helpfulness.

It may also mean that we'll give more of ourselves to God, who has given us so much in Jesus Christ, our Saviour and Lord. The season of Advent, the four weeks leading up to Christmas, provides an opportunity to prepare ourselves to receive again the wonderful truth of God's love that came down at Christmas. This means taking time to ponder anew the meaning of Christ for our own lives.

I know that we'll all be busy with the other preparations for Christmas. They have an important place. But surely, as well, we, particularly those of us who are called Christians, should give something of ourselves, our time and our interest, to our relationship with God. This item merits a prominent place on our Christmas agenda.



I hope that each of us will make this time of Advent truly a time of preparation to celebrate the coming of God's love in Jesus, God's Son, our Saviour and Lord. May the celebration of Christmas be a time of holy joy for us, and for all with whom we share ourselves and our love,

May God touch each of you with the blessings of Peace, Hope, Joy and Love, that compose the deep meaning of Christmas. □

Harrold Morris

Letters

continued from page 37

We cannot "afford to be less courageous on this issue, than the small group" of Christians in the Church "who have declared that if Canada continues its present policy towards the unborn, they endanger the soul of their nation."

Mark L. Turner,
Oshawa, Ontario.

Third World Concerns

I must inform you of my joy in reading the last two issues of the *Record*. To me the outstanding articles in the September issue were "Pilgrimage" (duCharme), "When did we see you" (McKee) (which could have been expanded considerably), and Mission Update (Joe Reed). In the October issue I was moved with Jean Davidson's "Thanksgiving" article. We'll miss her on the Presbyterian World Service and Development Committee. As you can see, I hope third world concerns will become more central to Presbyterians. Your articles in the *Record* give us a much required emphasis . . .

John Peters,
Waterloo, Ontario.

Dislikes editor's editorializing

Thank you for your article on the Church's refugee work in Montreal, and especially the ministry of the Rev. Glynis Williams at Tyndale St. George's, in the October issue.

I was disappointed, however, by Mr. Congram's editorializing about Canada's refugee policies at the end of that article. Surely Christians can disagree without thereby failing to respect one another as children of God.

In April of this year, the Hon. Mr. Justice Rouleau of the Federal Court of Canada, granted standing to the Canadian Council of Churches as plaintiff against the Government of Canada to challenge the constitutionality of the sections of the Act relating to refugees.

For years, Canadian churches, and dozens of groups and agencies, have "dialogued" with the Government about our refugee determination process. The Government, in formulat-

ing legislation, chose to ignore this vast national consensus of opinion of those working directly with refugees. Canada has now enshrined in law its disrespect for asylum seekers to this country. Canadian churches are forced into an adversarial stance because legal recourse is now the only means available . . .

We are concerned about a system whose imperfection sends people to torture or death. The Government can modify its legislation to reduce the possibility of this happening. In respecting the rights of the "least" in society, we are all ennobled.

Garth Bulmer,
Director of Social Services,
Anglican Diocese of Montreal.

Was Servetus really nice?

Some very fine points were made in the article by Jeff Kingswood in the October *Record* ("Was Servetus a nice guy?") Sometimes the church really does respond more to "niceness" than to what is right. However . . . by following his logic I came to the conclusion that, anyone who opposed the execution of Miguel Servetus must also be heretical and should also be executed. The tone of the article longs for the return of the days when the Church would, in co-operation with the State — without the slightest regret whatsoever — burn at the stake those who dared to disagree with the current interpretation of orthodox theology. The church of Jesus Christ can never be built up by collusion with the powers of darkness which would execute, torture, and persecute in order to maintain its power. Yes, we should "speak the truth in love" — but, please, let's not burn at the stake those who refuse to see things the way we do — even if they are not "nice guys."

Brooke Ashfield,
Waterloo, Ontario.

I found this article appalling in the views it suggests. Mr. Kingswood claims that even though Servetus was well intentioned in forming his opinions, his sin was that he openly spread his views leading people away from the true gospel. This I found ridiculous. If Servetus was fully con-

victed of his beliefs why should he not have had the freedom to express them . . .

In reality, Mr. Kingswood's need to reassert authoritarian claims is typical of institutions in situations of decline and decay. Under those conditions they often become more authoritarian as people must find ways (e.g. suppression) of keeping institutions viable . . .

Our church is also experiencing a crisis of decline and indifference. Instead of becoming more authoritarian, holding more dearly to some past formulation of our vision, we must wrestle with our scriptures and our tradition as Jacob did with the angel demanding a blessing for our time and place in new visions . . .

Harry Athanasiadis,
Montreal, Quebec.

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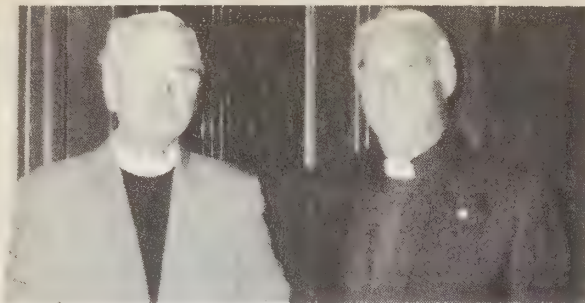
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9KV

PEOPLE AND PLACES



PICTURED ARE two former ministers of Zion Church, Charlotte-town, P.E.I., who were honoured by the session when they were made "ministers emeriti" on Sept. 10. The Rev. Donald Nicholson (left) served all of his active ministry in the Presbytery of P.E.I. and attends Zion regularly. Dr. Donald Campbell was minister of Zion for 18 years prior to his retirement.



THE CONGREGATION of St. Luke's Knox Church, Finch, Ont., and many community members and personal friends gathered together the evening of August 20 to extend their love and best wishes to the Rev. Doug' and Mrs. Marney Henry on the occasion of their retirement. An evening of fellowship, combining music and recognition of their many services within the church and community through the reading of messages and the presentation of gifts, was followed by refreshments.



DUFF'S CHURCH, Puslinch, Ont., received a silver candelabra, given in memory of Howitt and Jeanne Stewart by Paul and Florence Stewart. Pictured are: Gordon Crow, clerk of session; Paul, Florence, Murray, Caitlan and Janice Stewart; and the minister, the Rev. Anne Yee-Hibbs.

Photo: Paul McDonald



THE CONGREGATION OF the Presbyterian church in Snow Road Station, Ont., honoured Hilda Geddes with a presentation recognizing her past (65 years) and continuing service as organist. Pictured are: Elmer Gemmill, elder; the Rev. Linda Bell; Hilda Geddes; Don Roche and William Sargeant, elders.



A NEW CHURCH SIGN was given to Chalmers Church, Calgary, by Mrs. Joyce Morrison and her family, in memory of her husband, Harry Morrison, who served on the board of managers. Pictured with Mrs. Morrison is the Rev. Keith Wilcox.



A NEW SIGN for Westminster Church, Pierrefonds, Quebec, was dedicated by Jim Cooper, student minister of the congregation. The sign was donated and erected by members of the Pitcher family in memory of Art Pitcher, the first clerk of session at Westminster. Pictured are: John Stewart, chairman of the board of managers; Mrs. Marguerite Pitcher; Elias Saikaly, clerk of session; Mr. Cooper.



THE CONGREGATION OF First Church, Stellarton, N.S., honoured the Rev. Murdo Marple, his wife, Marie, and their family on June 25. The Marples' service to the congregation and the community over the past eight years was attested to by the many friends and colleagues present. A handcrafted Westminster Chime Clock, made by session member Arthur MacKay was one of the presentations made to the family. Pictured with Mr. Marple are Mr. MacKay (left) and Robin Campbell, clerk of session. The Marples have moved to Calgary, where Mr. Marple is minister of Knox Church.

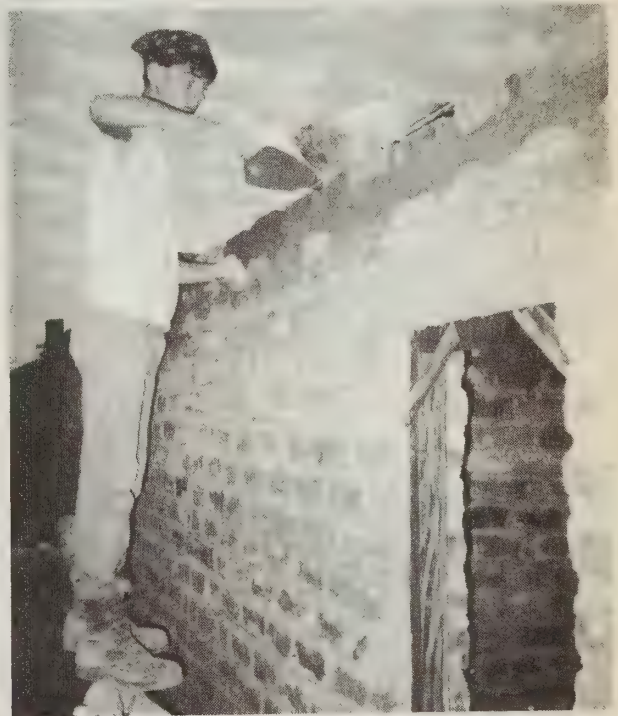
On June 11, the congregation of *Callingwood Road Church, Edmonton, Alberta* held their first service on their future church site. Currently meeting in a local school, the congregation that Sunday extended an open invitation to neighbours around the new church site to join them for an informal outdoor service and a barbecue.



MEMBERS OF the St. Giles Church, Baie D'Urfe, Quebec, and Pincoirt Church, Ile Perrot Presbyterian youth groups are pictured at a spring retreat. They are wearing T-shirts with a logo they designed which takes the shape of a circle comprised of four pieces representing the variety of participants. Inside the circles is a hand of friendship holding a burning twig, a miniature representation of a burning bush. In the back row (l. to r.) are: Richard Morris, Mary Patterson, Robert Cockerton, Mark Jenson, Phillip Cockerton. In the front row are: the Rev. Lynne Donovan, youth group leader, Caroline Ostrowsky, Sara Cockerton, and Brenda Patterson.



SEVERAL GIFTS, including the refurbishing of the sound system in the church tower were presented on July 30 to St. Giles Church, St. Catharines, Ont., in memory of Mrs. Helen Wooding, a charter member. Two of Mrs. Wooding's daughters, Margaret Wilson (right) and Joyce Pollock are pictured with Dr. William McElwain, minister of St. Giles, and the Rev. Murdo Pollock (left), minister of Hamilton Road Church, London, Ont., who assisted Mr. McElwain in the dedication service. In September a tree was planted by Sunday school pupils, replacing one that was given by Mrs. Wooding in 1955 and which, by a strange coincidence, died at the time of her death.



JONATHAN SHERBINO, 15, of St. Andrew's Church, Etobicoke, laying bricks for a new school house in a tiny village in Malawi. Jonathan was one of three young people from St. Andrew's who spent the summer working in mission projects in Africa as part of a team sponsored by Teens Mission International. He spent five weeks in Malawi and another two weeks in Zambia, helping to set up a youth camp. Bruce Hickling also worked at the same project site as Jonathan, while Kira Rowat worked in Tanzania constructing a church. Prior to leaving for Africa a two-week training camp was held in Florida, where both construction and basic ministry skills were developed.

continued

People and Places

continued from previous page

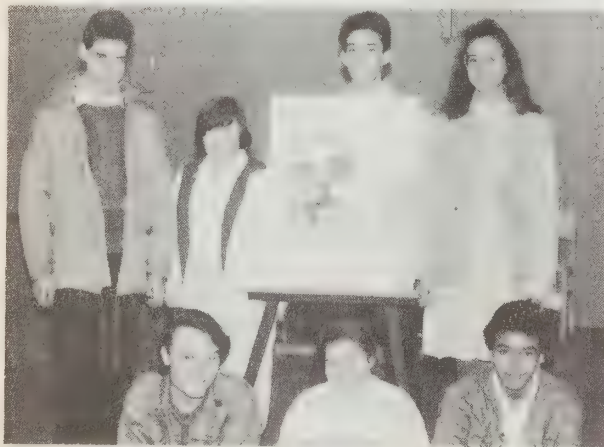


THE CONGREGATION OF Duff's Church, Puslinch, Ont., honoured two elders on their 90th birthdays. Carl Ross and Harold Bell were presented with Sesquicentennial church plates and their wives received corsages. Pictured are: Gordon Crow, clerk of session; Edna and Harold Bell; Bessie and Carl Ross; and the Rev. Anne Yee-Hibbs.

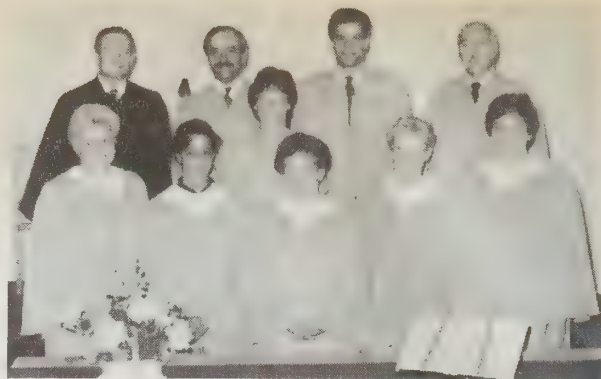
Photo: Paul McDonald



PICTURED PRIOR to their departure for the Youth Triennium held at Purdue University, Lafayette, Indiana, this summer are the representatives from Northwestern Ontario. In the front, from left to right, are: Jody Buie, Kristen Boyer, Mary Lynn Bragg and Tara Cloutier.



PICTURED WITH Denise Hodgson (lower, centre) are young people from Pineland Church, Burlington, Ont., who participated in Youth in Mission Sunday recently.



AT A RECENT SERVICE, the choir, organist and student minister, Jim Cooper, of Westminster Church, Pierrefonds, Québec, were happy to dedicate new gowns which were donated by MacNab Street Church, Hamilton, Ont.



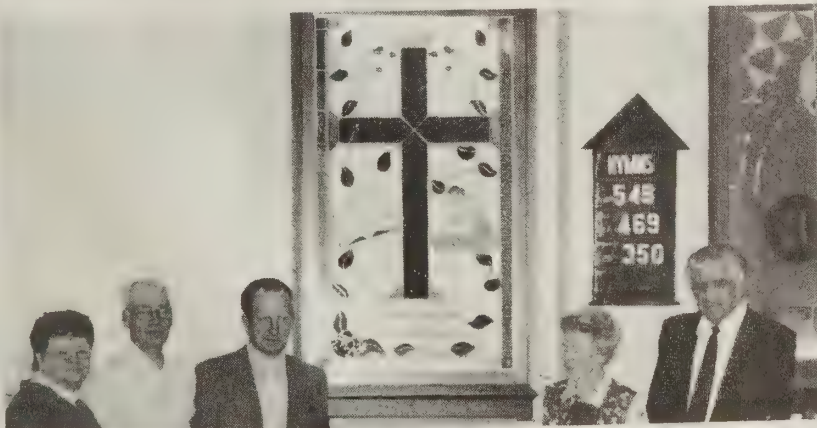
A MEMORIAL WINDOW was dedicated at West Adelaide Church, West Adelaide, Ont., August 20, by the Rev. Andrew Jensen to the glory of God and in memory of Mr. and Mrs. Munroe Fletcher and the Rev. and Mrs. E. S. Clifton. It was presented by the Rev. Lloyd and Evelyn Clifton and their grandchildren, Maj. the Rev. Lloyd and Carol Ann Clifton, the Rev. George and Beth Anne Yando, and Richard and Janet Meesters. Pictured are the Rev. Andrew Jensen and Mrs. Evelyn and the Rev. Lloyd Clifton.



THE CONGREGATION OF Knox Church, Sundridge, Ont., celebrated their 109th anniversary and dedication of a new church addition on August 6. Pictured, clerk of session Ethel Hopcraft (left) addresses the congregation, while the Revs. Freda and Graham MacDonald, ministers of Knox, look on. The addition includes extensive renovations to the sanctuary and an enlarged Fellowship Room with glass doors overlooking Lake Bernard. The photo was taken by Dr. DeCourcy H. Rayner, a one-time student minister at Knox.



MEMBERS OF THE afternoon group of Presbyterian Women at St. Andrew's Church, Scarborough, Ont., are pictured with one of nine afghans they sewed together from squares which were knitted over a period of several months by women of the church and community friends. The group devoted a couple of hours before their monthly study meetings to put the squares together. The nine afghans were given to Tools for Peace, an international agency, for use in Nicaragua.



A BACK-LIT STAINED-GLASS memorial window and a lighted memorial bookcase were dedicated at St. Andrew's Church, Qu'Appelle, Sask. Pictured, left to right, are: the Rev. Joanne N. Slote; Jerry Beatty, designer and builder of the bookcase and a member of the congregation; Jack Allan, designer and creator of the window and a member of Norman Kennedy Presbyterian Church, Regina; Mrs. Rae Devlin, president of the Women's Association, which commissioned the two memorials, and an elder of St. Andrew's; Norman Bunn, clerk of session at St. Andrew's. The dedication read: "To the glory of God and in memory of all those who have served Him in this place."



THE CONGREGATION OF Parkwood Church, Nepean, Ont., celebrated with the Rev. James and Mrs. Greta Crabb on the occasion of their 50th wedding anniversary. The Crabbs are retired and attend Parkwood.

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**ESSA ROAD CHURCH
HISTORY 1992**

Essa Road Church, Barrie, will be pub-
lishing a history of the congregation for
their centennial in 1992, with the assis-
tance of a New Horizons Grant. Items of
interest should be sent to: Essa Road Pres-
byterian Church, 59 Essa Road, Barrie,
Ontario L4N 3K4.

Atlantic synod meets

The 116th meeting of the Synod of the Atlantic Provinces was held October 2-5, at the Church of St. John and St. Stephen, Saint John, N.B. The Rev. Robert Maclean, minister of the Presbyterian congregation at Barney's River, Pictou County, N.S., and a former long-time Naval chaplain, was elected moderator.

Besides the usual business of the synod, features of this year's meeting included: an address by Dr. Harold Morris, Moderator of the 115th General Assembly, who outlined the Vision Statement prepared for General Assembly, to guide future life and growth of the Church; a report by the Rev. Cedric Pettigrew of Halifax on the successful campaign to raise funds for the building of Irwin Lodge at Camp Geddie, Merigomish, N.S. (The lodge will provide a camping facility and conference centre for



Rev. Robert Maclean

congregations in the Atlantic region.); and a report by Clayton Mitchell of Saint John and Julie Barnes of Fredericton, who were two of the 65 young people from the synod who attended the Youth Triennium in La-

fayette, Indiana, this past summer.

Next year's synod meeting will be held at Zion Church, Charlottetown, P.E.I.

Don Posterski addresses Synod of Hamilton/London

The Rev. Mervyn Tubb of Durham, Ontario, was elected Moderator of the Synod of Hamilton and London at its annual meeting, which met October 23-24 at St. Andrew's Church, Windsor.

The main feature of the meeting was two presentations by Don Posterski, an ordained Baptist minister and currently director of InterVarsity in Canada. He is also a well-known author whose most recent book is *Re-*

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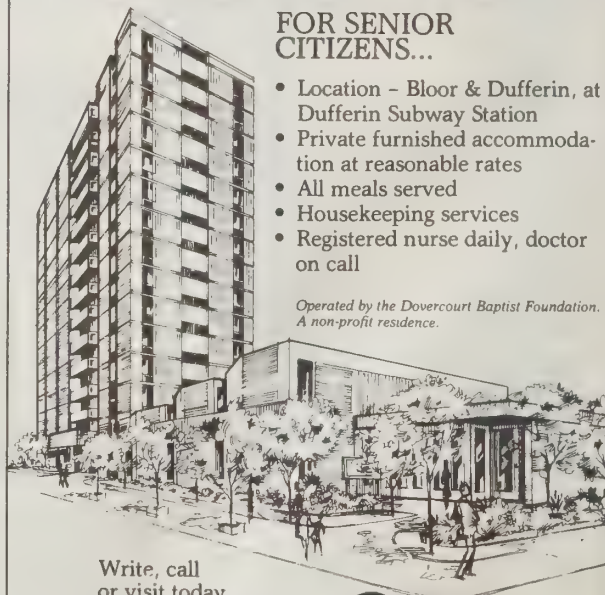
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inventing Evangelism.

"Canadians," Posterski told the commissioners, "have drifted away from the church, but not with hostility. They are inclined to user-friendly religion. They come to church for services." The church, he said, should see this as an opportunity. Pluralism, he argued, can be a door through which the church moves back into our culture.

Posterski predicts that a programme-dependent ministry will attract few young people in the 1990s. Young people today are saying, "we don't care how much you know until we know how much you care." The church, at all levels should invest more time in people and less in institutional structures, he suggests.

Posterski also called on the church to emphasize the "modern marks of Christians," one of the most prominent of which should be generosity. "Modern evangelism," he concluded, "will be built on a process of acceptance and appreciation that leads to influence."

Religious education in schools focus of Toronto/Kingston Synod

The issue of religious education in public schools was the main focus of the Synod of Toronto and Kingston meeting, held October 17-18 at Orillia Presbyterian Church, Orillia, Ontario.

Glenn Watson, chairman of the Ontario Government inquiry into Religious Education in Ontario Public Elementary Schools, had arranged his schedule so that he could speak to the commissioners. Donald Santor, chairman of the Ecumenical Study Commission on Public Education, and George McClintock, president and co-ordinator of the Coalition for Public Education, also addressed the Synod.

The Ecumenical Study Commission, of which the synod is a part, promotes the idea of religious education in the public schools as being rooted in a non-confessional, multi-faith approach.

The Coalition for Public Education was originally formed to challenge the extension of funds to the Separate School system. Its current purpose is

to promote quality education and ensure that public education is funded adequately and fairly, and also that all faiths are treated equally in the schools.

The synod was invited to join the coalition and, after a long debate and a close vote, decided to do so, appointing the Rev. Craig Cribar as the synod representative.

The Rev. James Thomson of Bracebridge was elected moderator.

CGIT 50th annual Vesper Service

During December Canadian Girls in Training groups in churches across Canada will present *Letters to God*, the 50th annual Christmas Vesper

Service of the National CGIT Association. Through letters, music, scripture and candlelighting, the service addresses some of the questions asked by today's youth and finds answers in the meaning of Jesus' birth. In the midst of their concerns about peer pressure, loneliness, family conflict, aging, inequality, injustice and faith in God, the girls will tell God "Thanks for Christmas."

Vespers Service offerings are the major source of income for the National CGIT Association in its work with girls 12-17 in Baptist, Presbyterian and United Churches.

(more news on next page)

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Presbyterians attend WARC assembly

Six Canadian Presbyterians were among the approximately 240 delegates from 82 countries at the 22nd General Council of the World Alliance of Reformed Churches held in Seoul, South Korea, August 15-27. According to the Rev. Linda Bell, one of the six, their flight to Seoul



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Presbyterian delegates to the WARC's 22nd General Council are pictured with Dr. Alan Boesak (front, second from left) who was re-elected as the organization's president. With Dr. Boesak in the front are: Linda Bell (left); Gyeong Jin Kim of Toronto; and Mrs. Beth McIntosh, a mission worker living in Osaka, Japan. In the back, left to right, are: John MacFarlane, a member of the WARC steering committee and an elder of St. Andrew's Church, Ottawa; Dr. Art Van Seters, principal, Vancouver School of Theology; Dr. Stephen Farris of Knox College, Toronto.

Oberammergau 1990

ALPINE ADVENTURER — 17 days

May 8 Rev. Michael Knowles
May 22 Rev. Gordon Fish
May 31 Mr. Eric Mundy
July 3 Rev. John Marshall
July 17 Rev. Margaret Errey
July 19 Mr. Bob Spence
Sept. 1 Rev. G. Shuttleworth
Sept. 6 Rev. Charles Tipp
Sept. 13 Rev. Richard Holliday

EUROPEAN HIGHLIGHTS — 17 days

June 1 Dr. Samuel Baxter
July 20 Dr. John Moore
Sept. 10 Dr. M. Norman

EASTERN EUROPE MOSAIC — 16 days

May 10 Rev. John Tweedie
May 29 Mr. Francis
June 9 Rev. Al Reimers
June 21 Rev. John Horricks
July 12 Rev. John Russell
July 21 Mr. Johnville
Aug. 18 Mrs. M. Harbourne

ISRAEL & OBERAMMERGAU — 16 days

May 12 Rev. Bruce Robertson
Sept 15 Rev. F. Beerman

CLASSICAL EUROPE — 24 days

May 18 Rev. Don McLean

June 10 Mrs. Alan Boesak
July 11 Mr. Allan Veale
Sept. 14 Mrs. Margaret Mundy

SCANDINAVIAN PANORAMA — 20 days

June 20 Rev. I. Kirby-Smith
June 23 Mr. Don Smith
July 7 Rev. John Hooper
July 21 Rev. Norman MacKenzie
July 28 Dr. John Bell
Aug. 11 Mr. E. Homewood
Aug. 13 Rev. G. Burgess
Aug. 18 Rev. John Carbe

PICTORIAL EUROPE — 12 days

July 6 Mr. Wes Mack
Aug. 1 Rev. Canon W. Rainey
Aug. 10 Rev. David Barker
Aug. 17 Dr. Timothy Starr

LEISURELY EUROPE — 17 days

June 19 Rev. John Wood
Aug. 28 Dr. Margery King

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was an endurance test lasting over 24 hours, followed by an additional four hours in the airport. By the time the delegates arrived at their Western style accommodation, by means of an overcrowded shuttle bus, they had little time to rest before the next day's activities. Remarkably, the entire WARC coordinating team was comprised of volunteers, except for about four paid team members.

In a report to the *Record*, Ms. Bell, who is minister of the MacDonald's Corners, Elphin and Snow Road charge, outlined a few of the highlights of the Council.

Each day began with worship and ended with an evening program — all of which were remarkable. The evenings featured presentations which focused on the concerns, dreams, hopes, visions, faith journeys and hardships of different regions or countries. Bible study was also an important component of each day, with a particularly memorable session led by Drs. Elizabeth and Jurgen Moltmann.

The agenda of the General Council was heavy. Each of the PCC delegates served on a committee and a section responsible for creating reports during the first half of Council

and then debating, revising and moving on the reports during the remainder of the event.

The structure of the General Council consisted of three sections: Toward a Common Testimony of Faith; Mission and Unity; Justice, Peace and the Integrity of Creation. Each section was divided into sub-sections which examined their particular issues in more depth.

Two Policy Reference Committees examined a variety of topics, ranging from policy statements to the abuse of human rights in certain areas of the world.

In summing up the delegates' feelings about participating in the Council, Ms. Bell termed it a "refreshing, vital and inspiring experience." The delegates agreed that it is important that The Presbyterian Church in Canada be a member of this world body, "linking us with sisters and brothers around the world, many of whom are facing incredible hardships." The delegates also felt they had received a deeper understanding of our Reformed heritage, while being encouraged and equipped to live the Gospel in today's world.

Christian action group helps resettle native Indians

After 22 years of displacement, the Ingenika and Meslinka Indians are getting a home, thanks to two years of work by Citizens for Public Justice, a Canadian Christian action group. The two Indian bands were removed from their homes in 1967 when the provincial government in British Columbia built a dam and flooded the traditional homelands along the Peace River. They were moved to federal land, but there they were considered squatters and did not qualify for federal assistance. They lived without electricity and running water or other services.

Two years ago CPJ received a grant to get the legal research done on the case and to publicize the plight of these Indians. The bands were recently awarded \$12.8 million to purchase land, build houses, a school and a community centre. (*Calvinist Contact: RES NE*)

continued

From the past RECORD

December, 1964

Definite action proposed

On new church offices

Construction of the new church office building of The Presbyterian Church in Canada will begin next spring with the target for occupancy set for April, 1966, the administrative council was told on October 27 by the Rev. R. G. MacMillan of Oakville, chairman of the building committee.

The architect is now working on the preliminary plans of a building to contain 22,500 square feet of usable space. If a suitable tenant is found a larger building may be constructed.

The site is the one purchased in 1960 at Don Mills Road and Eglinton Avenue East. Mr. MacMillan reported that the committee had investigated four buildings for sale in the city of Toronto, and examined eight alternate sites before deciding to proceed. The new building will contain all the departments of the church, including the Women's Missionary Society, Western Division.

December 1939

... The vulgar, commercial world has no right to exploit Christmas. The thoughtless, avaricious world has no right to put Christmas on the bargain counter. It was intended to bring to our attention the Gift of Gifts. There is no commercial or personal element in Grace. It is the free, unmerited gift of God. Christmas was intended to present and keep ever before the people, from the smallest child to the oldest person, the greatest of all gifts, the perfect manifestation of God's Grace — the free gift, the unmerited gift, the gift that expresses the heart sacrifice and suffering, the gift which reveals the matchless love of God — Christ.

Let us bring Christmas back to the altruistic, unselfish, giving position. Not bargaining, not exchanging, not lowering it to the hucksters' tables in the marts of the world. We should bring Christmas back to the place where the heart seeks an opportunity to express in real tangible gifts its passion for souls, its love of men and its good for all concerned. . . .

December 1914

CANADA'S DUTY

By Charles W. Gordon, D.D.

(Ralph Connor.)

There is no place for pessimism on the part of any Britisher in this war. The outcome is assured — we shall win, and win completely. The gage of the German Kaiser and of his Prussian Junkertum, hurled in the teeth of Christian civilization, has been taken up, and the fight will go on until Democracy, Liberty and Law among the nations will triumph. . . .



December 1889

Heaven on Earth.

It is the aim of the Church to bring all men to obedience to the faith of Christ, — to revolutionize the world so that sin shall no more reign in the individual heart, or in the social system. Were the Bible ideal realized, were all true disciples indeed, did all live up to the Golden Rule, then there would be no violence in all our borders, — no strife, no dishonesty, no falsehood, no theft, no greedy rich men, no envious poor men. Fathers would no longer mourn over dead Absoloms, mothers' hearts would not be broken by ingratitude and shame. War would cease, and nations would no longer need to waste their substance in defence against each other's supposed intentions of evil, — Well; the more fully and faithfully we do our work as a Church of Christ, the nearer we bring this happy consummation. The panacea for every ill is in our possession. The true "elixir of life" is within our reach. The only difficulty is in the hardness of the human heart. The Gospel of Christ is powerful even to overcome this hardness. Ever since the angels sang their blessed song when Christ was born, the echoes of that song have been thrilling human hearts and drawing them to Him who is Light, and Life, and Love. When He is acknowledged by all, then we shall have heaven on earth.

DEATHS

SHEIN, THE REV. LOUIS J., M.A., PH.D., D.D., a retired Presbyterian minister, died in Hamilton, Ontario, on October 8, 1989.

Born in Kiev where he received his early education, Louis Shein came to Canada at 13 with his parents and settled in Montreal where he later enrolled at McGill to study medicine, but moved to philosophy and the classics. He graduated from the University of Dubuque with a B.A. (Magna cum laude). In 1942 he enrolled simultaneously in the School of Graduate Studies (in philosophy) and in Knox College. While still a graduate student he was an instructor in the Department of Philosophy at the University of Toronto from 1944 to 1946. In 1974, Knox College conferred upon him the degree of Doctor of Divinity.

He served pastorates at St. Paul's Church, Leaskdale, at Knox Church, Woodville, at St. Andrew's Church, Carleton Place, and at St. Cuthbert's Church, Hamilton. He was special lecturer in both philosophy and the philosophy of religion at Carleton University, Ottawa. In 1954, he moved to McMaster University to offer courses in Old Testament Hebrew and in Russian. He was asked to recruit staff to form a Department of Russian and was appointed chairman, a position he held until 1951, lecturing until recently with the rank of Professor Emeritus.

Among many other prestigious offices, he served on the Canada Council, on the Editorial Committee of *Folia Humanistica*, Spain, and as sectional editor of *The Journal of Ultimate Meaning and Reality*.

Dr. Shein is survived by his widow, Margaret (nee Prichard); daughter, Elizabeth; sons, David and Fraser. He was predeceased by his son, Brian.

AGNEW, THOMAS KEITH, 77, longtime elder and member of St. Paul's Presbyterian Church, Hartney, Manitoba, member of board of managers, choir member, former Sunday school teacher, Sept. 7.

ANDERSON, WILLIAM LLOYD (BILL), 67, elder of St. Andrew's Church, Barrie, Ont., active in many areas of church and community life, Sept. 27.

BENNIE, MRS. ANNA, 57, member for 35 years of Knox Church, Port Carling, Ont., member of the choir, Sunday school teacher, served on the board of managers and was active in W.M.S., Sept. 23.

BLACK, CAPTAIN JAMES DONALD, longtime elder of York Memorial Presbyterian Church, Toronto, Ont., member of the Toronto Scottish, Sept. 20.

BUCHANAN, MRS. EVERETT (DINAH), 91, member of First Presbyterian Church, Regina, Sask., Oct. 2.

BUTLER, JUDGE JAMES WILLIAM, 89, elder for 36 years and member for 52 years of Richmond Hill Presbyterian Church, Richmond Hill, Ont., former choir member, Sunday school superintendent and member of the board of managers; representative elder to East Toronto Presbytery from September, 1954, to December 31, 1984, and served on many presbytery committees, including the Board of Fernie House for many years. He was buried on August 29, his 90th birthday.

CAMPBELL, ALEXANDER (ALEX), 76, elder of Westmount Presbyterian Church, Edmonton, Alta., former clerk of session.

DEN HARTOGHS, ARIE, elder for 26 years of Knox Church, Iroquois, Ont., *Presbyterian Record* secretary for many years, representative elder to Presbytery of Brockville, member of board of managers, church historian and other responsibilities, Sept. 24.

FRASER, MARJORIE, 85, elder for 15 years and longtime member of Nassagaweya Presbyterian Church, Ont., May 14.

GRIFFITH, WILLIAM JOHN, 77, elder of Knox Church, Kincardine, Ont., Sept. 11.

HAY, DONALD ALEXANDER, 85, elder for 22 years (11 of them as clerk of session) of St. Andrew's Church, Flin Flon, Man., honoured for his work by being named clerk emeritus, Aug. 27.

HOGBOOM, ROBERT, 41, charter elder and member of Trinity Presbyterian Church, Kanata, Ont., (1977), active on many committees of the congregation and presbytery, June 30.

HORNAL, CORSON, 84, elder for 40 years of Knox Kintyre Presbyterian Church, Ont., Sept. 6.

HUTCHISON, ELLEN MARY (ELLA), 80, first secretary at York Memorial Presbyterian Church, Toronto, Ont., (1953-1989), dedicated service to four ministers and active in all phases of the church life, July 28.

JOYCE, MRS. LUCY, 80, longtime member of Knox Church, Port Carling, Ont., and

formerly member of St. Andrew's, Humbler Heights, Toronto, Ont., life member of W.M.S., Sunday school teacher and choir member, May 5.

LEASK, CAMERON, 78, longtime elder and lifelong member of Leaskdale Presbyterian Church, Leaskdale, Ont., Sept. 27.

MacEWEN, DONALD WILLIAM, 80, longtime elder of St. John's Presbyterian Church, New London, P.E.I., April 23.

MARTIN, RUSSELL, 78, longtime elder and clerk of session of Dorchester Presbyterian Church, Dorchester, Ont. Oct. 3.

McCORD, WILLIAM CHARLES, longtime elder and lifetime member of Knox Church, Woodstock, Ont., Aug. 6.

McLAREN, MRS. SYLVIA, member of First Presbyterian Church, Regina, Sask., Sept. 24.

McLEAN, ALEXANDER, 90, elder for 52 years of Sand Hill Presbyterian Church, Pittsburgh, Ont., former Sunday school superintendent, Oct. 12.

MURDOCK, WILLIAM EDWARD, 92, longtime elder at Knox Church, Kincardine, Ont., Sept. 4.

PATERSON, ROBERT (SCOTTY), 82, longtime elder and former manager of First Presbyterian Church, Chatham, Ont., Aug. 4.

REOCH, MRS. MAVIS, 88, widow of the Rev. Allan Reoch, who with her husband served under the Board of World Mission as missionaries in China and Guyana, Sept. 3.

ROBINSON, ARNOLD, elder for 42 years and church treasurer for many years at St. Andrew's Presbyterian Church, Orillia, Ont., Oct. 18.

SMITH, W. JOHN, 72, longtime elder of St. Columba by the Lake Church, Pointe Claire, Que., former member of McVicar Memorial Church, Montreal, and member and elder at Kerrisdale Church, Vancouver, B.C., and St. Andrew's, Port Credit, Ont., April 23.

TRACE, JANE, 73, member of Westmount Presbyterian Church, Edmonton, Alta., and president of Catherine McQueen Group.

ZIEB, HARALD, elder and member of the board of management of Knox Church, Sundridge, Ont; gave leadership in music and Bible study; chairman of the building committee and led the congregation through a recent building and renovation project.

News

continued from previous page

Scholarship to be established in memory of Dr. D. C. MacDonald

The session of St. Paul's Church, Simcoe, Ont., where the late Dr. Donald C. MacDonald served as minister for many years, has authorized the establishment of the Dr. D. C. MacDonald Memorial Schol-

arship. All donations received towards the scholarship will be deposited in high interest accounts and the interest earned will provide either a bursary for a student with need or a prize for excellence. It is hoped that the award will be presented annually to a student of one of the Presbyterian Church's accredited colleges, in co-operation and consultation with the college.

GOOD NEWS!

- Canada's homicide rate in 1988 dropped to a 17 year low of 575. The high was 711 in 1977.
- For the first time in 25 years, no police officers were murdered while on duty.
- Police cleared 83 per cent of homicide investigations last year.

INDUCTIONS

- Brown, Rev. Dr. Paul, Little Harbour-Pictou Landing pastoral charge, N.S., Aug 17.
Calkin, Rev. Catherine, Avonton-Motherwell-Avonbank pastoral charge, Ont., Oct. 25.
Hein, Rev. Richard, Alberton-West Point pastoral charge, P.E.I., Sept. 12.
Lawson, Rev. Susan, as Associate Minister at Charlottetown, Kirk of St. James, P.E.I., June 20.
Matheson, Rev. Glen, New Glasgow, First Presbyterian Church, N.S., June 16.
Smith, Rev. Gordon, Springhill pastoral charge, N.S., Sept. 14.
Thompson, Rev. S. Reid, Pembroke, First Presbyterian Church, Ont., Sept. 19.

INSTALLATION

- Johnston, Miss Elizabeth, graduate of Ewart College, installed by the Presbytery of Red Deer to the position of Diaconal Minister at Knox Church, Red Deer, Alta., Oct. 22.

VACANCIES & INTERIM MODERATORS

Synod of Atlantic Provinces

- Lower Sackville, First Sackville Presbyterian Church, N.S., Rev. P. A. McDonald, 4 Pinehill Road, Dartmouth, N.S., B3A 2E6.
Riverview, Bethel Presbyterian Church, N.B., Rev. Kent Burdett, Site 5, Comp. 28, R.R. 2, Hampton, N.B., E0G 1Z0.
Sherwood, St. Mark's, and Marshfield, St. Columba's Presbyterian Church, P.E.I., Rev. Gordon J. Matheson, P.O. Box 103, Charlottetown, P.E.I., C1A 7K2.
St. Andrews, Greenock Presbyterian Church, Penfield, The Kirk, N.B., Rev. D. A. Dewar, Harvey Station, N.B., E0H 1H0.
Stellarton, First Presbyterian Church, N.S., Rev. J. M. Grant, Box 1078, Westville, N.S., B0K 2A0.
Sunny Corner pastoral charge, N.B., Rev. Bill McKaig, 206 Wellington St., Chatham, N.B., E1N 1M7.
Thorburn, Union Church, Sutherland's River Presbyterian Church, N.S., Rev. H. Kenneth Stright, P.O. Box 254, Pictou, N.S., B0K 1H0.

Synod of Quebec and Eastern Ontario

- Avonmore, Gravel Hill and Monkland, Ont., pastoral change. Rev. Ian McMillan, P.O. Box 524, Lancaster, Ont., K0C 1N0.
Finch, St. Luke's - Knox Church, Ont., Rev. R. Martin, Box 41, Vankleek Hill, Ont., K0B 1R0.
Kars, St. Andrew's Church, and Vernon, Osgoode Church, Ont., Rev. Dr. Calvin Chambers, 290G Dalehurst Drive, Nepean, Ont., K2G 4E4.
Montreal, Korean Presbyterian Church, Que., Rev. Dr. Don Neil, 6225 Godfrey Ave., Montreal, Que., H4B 1K3. (Any candidate must speak Korean and English).
Montreal, Maisonneuve-St. Cuthbert's Presbyterian Church, Que., Rev. S. M. Priestley, Jr., 496 Birch Ave., St. Lambert, Que., J4P 2M8.
Montreal, Maplewood Presbyterian Church, Chateauguay, Que., Rev. W. Hong, First Presbyterian Church, 501 Fifth Ave., Verdun, Que., H4G 2Z2.
Ormstown/Rockburn pastoral charge, Que., Rev. Hugh Jack, 39 Beverley Ave., Montreal, Que., H3P 1K3.

Ste. Foy, Eglise Ste. Marc, Que.; Apply to the Presbytery Commission: Rev. Blake Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.

Westport, Knox Church, Ont., Rev. Nicholas Vandermeij, Box 94, Prescott, Ont., K0E 1T0.

Synod of Toronto and Kingston

- Baden, Livingston Presbyterian Church, Ont., Rev. Wm. G. Johnston, 54 Queen St. North, Kitchener, Ont., N2H 2H2.
Brighton, St. Andrew's Church, and Colborne, Old St. Andrew's Church, and Lakeport, St. Paul's Church, Ont., Rev. Wayne Chatterton, 70 Division Street, Bowmanville, Ont., L1G 2Z7.
Cambridge (Galt) St. Andrew's Church, Ont. Rev. Harry Klassen, 248 Westmount Rd. E., Kitchener, Ont. N2M 4Z1.
Cannington, Knox Church, Ont., Rev. William Fairley, Cameron, Ont., K0M 1G0.
Huntsville, St. Andrew's Church, Ont., Rev. Dr. James A. Thomson, Box 1264, Bracebridge, Ont., P0B 1C0.
Midland, Knox Church, Ont., Rev. Malcolm D. Summers, 222 Lillian Crescent, Barrie, Ont., L4N 5Y6.
Nobleton, St. Paul's Church, Ont., Rev. John Allison, 3819 Bloor St. West, Islington, Ont., M9B 1K7.
Norval and Union pastoral charge, Ont., Rev. Ed Dowdles, 47 Sparklett Cresc., Brampton, Ont., L6Z 1M7.
Scarborough, Bridlewood Presbyterian Church, Ont., Rev. Dr. George C. Vais, c/o Leaside Presbyterian Church, 670 Eglinton Ave. East, Toronto, Ont., M4G 2K4.
Scarborough, Malvern Presbyterian Church, Ont., Rev. Noel Gordon, 79 Merklely Square, Scarborough, Ont., M1G 2Y5.
South Monaghan, Centreville Church, and Millbrook, Grace Church, Ont., Rev. J. Wyllie, General Delivery, Sutton West, Ont., L0E 1R0.
Sutton West, St. Andrew's Church, Ont., Rev. Harry Waite, Box 316, Uxbridge, Ont., L0C 1K0.
Thornhill Presbyterian Church, Thornhill, Ont., Dr. J. Charles Hay, 1610 - 65 Spring Garden Ave., Willowdale, Ont., M2N 6H9.
Timmins, MacKay Presbyterian Church, Ont., Rev. Lillian J. Wilton, Box 1394, Cochrane, Ont., P0L 1C0.
Toronto, Alderwood Presbyterian Church, Ont., Rev. P. G. D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.
Toronto, Coldstream Presbyterian Church, Ont., Dr. Brian Ross, 1579 Royal York Road, Weston, Ont., M9P 3C5.
Toronto, East Toronto Korean Church, Ont., Rev. Andrew Lee, 42 Digbate Blvd. Scarborough, Ont., M1S 2W8.
Toronto, Fairbank Presbyterian Church, Ont., Rev. Dr. John Vissers, 11 Plaisance Rd., Unit 1, Richmond Hill, Ont., L4C 5H1.
Toronto, Gateway Community Church, Don Mills, Ont., Rev. Dr. Ray Hodgson, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.
Toronto, Melrose Park Presbyterian Church, Ont., Rev. Gordon Beaton, 2737 Bayview Ave., Willowdale, Ont., M2L 1C5.

Toronto, St. Andrew's Church (King Street), Ont., Dr. D. J. M. Corbett, 278 Bloor St. East, Apt. 202, Toronto, Ont., M4W 3M4.

Toronto, Westview Presbyterian Church, Ont., Dr. Ian Clark, 31 Woodglen Road, Scarborough, Ont., M1N 2V8.

Toronto, Willowdale, Presbyterian Church, Ont., Rev. Dr. Ed. McKinlay, 43 Broadbridge Drive, Scarborough, Ont., M1C 3K5.

Synod of Hamilton and London

- Brantford, Greenbrier Presbyterian Church, Ont., Rev. Gabe Rienks, 32 Tutela Heights Road, Brantford, Ont., N3T 1A1.
Criman, Argyle Presbyterian Church, and Largie, Duff's Presbyterian Church, Ont., Dr. David Clements, Box 292, Rodney, Ont., N0L 1C0.
Corunna, St. Andrew's Church, Ont., Rev. Ernest Herron, 10 Derby Lane, Apt. 508, Samia, Ont., N7T 4S4.
Hamilton, Southgate Presbyterian Church, Ont., Rev. W. K. Pottinger, 70 St. James St. S., Hamilton, Ont., L8P 2Y8.
Ingersoll, St. Paul's Church, Ont., Rev. George Dobie, 162 Light Street, Woodstock, Ont., N4S 6H4.
London, Knollwood Park Presbyterian Church, Ont., Rev. Leslie Files, 760 Wellington St., London, Ont. N6A 3S3.
Lucknow Presbyterian Church and South Kinloss Presbyterian Church, Ont., Rev. John P. Vaudry, Box 466, Wingham, Ont., N0G 2W0.
Petrolia, St. Andrew's, and Dawn, Knox Church, Ont., Rev. Christine O'Reilly, Box 56, Thedford, Ont., N0M 2N0.
Samia, St. Andrew's Church, Rev. Shirley Herman, P.O. Box 219, Forest, Ont. N0N 1J0.
Seaforth, First Presbyterian Church, and Clinton, St. Andrew's Church, Ont., Rev. J. R. Dickey, 46 Church St., Stratford, Ont., N5A 2R1.
Woodstock, Knox Church, Ont., Rev. Don McCallum, Box 99, Innerkip, Ont. N0J 1M0.

Synod of Manitoba and Northwestern Ontario

- Dauphin, St. James Church, Winnipegosis, Knox Church, Man., Rev. Peter Bush, St. Andrew's Presbyterian Church, 200 Whitney Street, Flin Flon, Man., R8A 0A9.
Kenora, First Presbyterian Church, Ont., Rev. Mabel Henderson, 923 - 11th Ave. North, Kenora, Ont., P9N 3K7.
Selkirk, Knox Church, Man., Rev. John Oldenkamp, 709 St. Mary's Road, Winnipeg, Man., R2M 3M8.
Thunder Bay, First Presbyterian Church, Ont., Rev. Joanne Stoskopf, 301 3rd Avenue, Box 342, Geraldton, Ont., P0T 1M0.
Thunder Bay, Lakeview Presbyterian Church, Ont., Rev. Keith Boyer, 327 Harvard St., Thunder Bay, Ont., P7E 1X1.
Winnipeg, Calvin Church and Stonewall, Knox Church, Man., Rev. Ian Shaw, 197 Browning Blvd., Winnipeg, Manitoba, R3K 0L1.

continued

Synod of Saskatchewan

Saskatoon, Calvin-Goforth Presbyterian Church, Rev. Jim McKay, 436 Spadina Crescent East, Saskatoon, Sask., S7K 3G6.

Synod of Alberta

Calgary, Korean Presbyterian Church, Alta., Rev. M. J. Morris, 703 Heritage Drive S.W., Calgary, Alta., T2V 2W4.

Edmonton, Mill Woods Presbyterian Church, Alta., (Extension Charge), Rev. George Johnston, 10423 - 37th Ave., Edmonton, Alta., T6J 2H9 or contact Board of World Mission, Wynford Drive.

Medicine Hat, Riverside Presbyterian Church, Alberta, Rev. Hector W. Rose, Box 221, Bassano, Alberta, T0J 0B0.

Synod of British Columbia

Armstrong, St. Andrew's Church, B.C., Rev. Douglas Swanson, 1971 Third Avenue S.E., Salmon Arm, B.C., V1E 1V2.

Bradner, Bradner Presbyterian Church, B.C., Rev. R. C. Garvin, 20080 - 48th Ave., Langley, B.C., V3A 5M5.

Cranbrook, Knox Church, B.C., Rev. Charles McNeil, Box 255, Creston, B.C., V0B 1G0.

Surrey, St. Andrew's Newton Presbyterian Church, B.C., Dr. Brian J. Fraser, 6040 Iona Drive, Vancouver, B.C., V6T 1J6.

Victoria, Knox Church, B.C., Rev. Peter Coutts, 2031 Northbrook Drive, Sidney, B.C., V8L 4J3.

Board of World Mission

Ordained Minister needed for St. Andrew's Church, Thompson, Manitoba. Opportunity for a challenging ministry. For information, contact the Rev. Florence Palmer, 67 Morningside Drive, Winnipeg, Manitoba, R3T 4A2.

ST. MARYS PRESBYTERIAN CHURCH, ST. MARYS, ONTARIO

requires a Director of Music to assume duties on January 1st, 1990. The applicant must be a competent Organist and Choir Director familiar with sacred repertoire.

Two-manual Keates organ, volunteer senior choir, some junior choir accompaniment.

Send résumé, including references, to: Music Committee, St. Marys Presbyterian Church, Box 247, St. Marys, Ontario, N0M 2V0. (519) 284-3172.

UNIVERSITY PRESBYTERIAN CHURCH DOWNSVIEW, ONTARIO

invites former members and friends to attend the 25th Anniversary Service at 11:00 a.m., Sunday, January 7, 1990, followed by a reception.

Lay Missionary is needed for Leggatt's Point, Gaspé Region, Presbytery of Quebec. For information, contact: Senior Administrator for Mission Personnel, Board of World Mission, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

OVERSEAS PERSONNEL NEEDS

Central Asia — Orthopaedic Surgeon

Nepal — Nursing Educator

Africa — Nurse Midwives

Those interested should contact the Rev. Peter Ruddell, General Secretary, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

VOLUNTEER OPPORTUNITIES FOR YOUTH

Currently, Youth in Mission has requests for volunteer help, as follows:

- Youth groups, young adults and adults who are interested in mission projects in other countries. Date for programme — Spring/Summer, 1990; duration — approximately one month.

Youth in Mission is always looking for quality projects to attract young volunteers between the ages of 16 and 29. Projects can be part time in order to allow the volunteer to hold a part-time paying job as well.

If you would like to know more about the **Youth in Mission** programme, please contact: Linda Ashfield, Co-ordinator, **Youth in Mission**, 49 Margaret Avenue South, Waterloo, Ontario, N2J 2C8. Telephone: (519) 749-2883.

Clerk of Presbytery

Presbytery of Brockville:
The Rev. Tijs Theijsmeyer,
259 Elizabeth Drive,
IROQUOIS, Ontario,
K0E 1K0.
Telephones: C. (613) 652-4457
R. (613) 652-2301

DIRECTOR OF CONGREGATIONAL PROGRAMS

We need a person or persons to generate and co-ordinate congregational programming in the areas of Church School, Youth, Adult and Out-reach ministries.

If you are a member of the *Lally*, the *Order of Diaconal Ministries*, or a minister of Word and Sacrament with gifts which meet our needs, on a full or part-time basis, please contact:

The Chairperson of the Search Committee, Director of Congregational Programs, Knox Presbyterian Church, 89 Dunn St., Oakville, Ontario L6J 3C8. (416-844-3472)

**SHARE WITH US
YOUR VISIONS AND GOALS
FOR THESE AREAS
OF OUR MINISTRY!**

CHINESE PRESBYTERIAN CHURCH

in Vancouver, B.C.

seeks an assistant minister
for its English-speaking
congregation.

Please contact:
Mr. Gordon Yuen
6137 Cambie Street
Vancouver, B.C. V5Z 3B2
by January 15, 1990.

ST. GILES PRESBYTERIAN CHURCH in Calgary, Alberta

seeks an associate minister
for community and family
ministries.

Please contact:

Mr. Jack Alexander
8 Varsville Pl. N.W.,
Calgary, Alberta T3A 0A8

CHURCH MUSICIANS

Lilian Forsyth
Scholarship 1990
\$2,000 award
for church musicians.
Application deadline February
28, 1990.

Write:
The Registrar
Knox Presbyterian Church
120 Lisgar Street
Ottawa, Ontario K2P 0C2

ORGANIST/CHOIR DIRECTOR

required by Willowdale Presbyterian Church. Currently one Sunday morning service and weekly choir rehearsal. Conn two-manual organ. Contact Worship & Music Committee, 38 Ellerslie Ave., Willowdale, Ont. (416) 221-8373.

Dublin Street United Church, Guelph, Ontario requires an organist-choir director. Three manual Casavant organ, new 7-foot grand piano, award-winning senior choir, well-established junior choir. Guelph is an active eclectic musical community. RCCO schedule. Preferred starting date of January 1 is negotiable. Apply to John S. Wilkie, 141-295 Water Street, Guelph, Ontario N1G 2X5.

Peggy Kinsman

Listening to the Story



Read Luke 2:1-20

There's a lot of listening you and I need to do. Not only listening for God's Word and leading for us, but listening to one another. Loving involves taking time to listen to each other's struggles and concerns. In our busy world, the greatest gift we have to offer is the gift of time to listen. True listening will respond with other acts of love, but listening itself is also an act of love.

I'm reminded of this especially as I visit with older people living in personal care homes. Life now is often limited for them. Previously they lived full lives, lives that knew happiness and sadness, frustrations and regrets too. Retelling their stories now provides their greatest joy. We give them the gift of love by taking time to respect and listen to their stories. In our listening we give not only our love but also receive theirs — and God's.

One morning I experienced this love for myself. It was just a few days before Christmas as I sat down to listen to some of their stories. They spoke of Christmas celebrations in years past, memories of family gatherings, of home-made gifts, of special treats, an apple or an orange found in their stocking on Christmas morning. They spoke also of travelling long distances in horse-drawn sleighs to the small country churches that stood alone on the snow covered prairie. Sometimes weather and distance prevented them from reaching the service. But whether they gathered in church or in the family parlour, they remembered listening to another story, a story of a journey to a place called Bethlehem, a story of a man named Joseph, a woman named Mary, and a babe called Jesus. They remembered that story and enjoyed retelling it to one another and to me. That story had become part of their memories and part of their own story.

Now, as they prepared to celebrate yet another Christmas, they wanted to listen once again to that story. They wanted to talk about the things that spoke to them from that story. They spoke of hope and peace, of fear being transformed, of the good news, of Emmanuel, of God with us. Not only did they want to hear the

thought about our morning together. I reflected on what I'd learned about listening. Many times you and I may have heard the story of our Lord's birth. But have we listened to the story within the context and meaning of our own lives? It is only when we do that we really hear **THE STORY**.



story but they also wanted to sing the old familiar Christmas carols that told the story. So on that morning we sang carols like "O Little Town of Bethlehem" and "Silent Night." A popular request was "Away in the Manger." We sang it two or three times. They sang from memory these carols which had become a part of their own story. As they sang and shared their stories I had a real sense that they had listened and heard the story of God with us.

Gathering my things to leave, I

Prayer:

Loving God, we thank you that you care for us in so many ways. We thank you for the gift of your Son Jesus. In this season, as we prepare to receive and celebrate your gift of love, help us to open our hearts and minds to listen to the story. Amen. □

Ms. Kinsman is a minister of The Presbyterian Church in Canada.

May

Christmas

bring you the
spirit of
love and
the peace of
God ...

from all of us at
the Record



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Thankful for your "partnership in the gospel" from 1876
until today, we look forward to it continuing in the 1990s.

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